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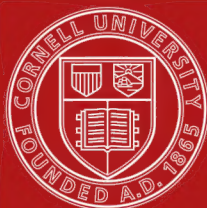
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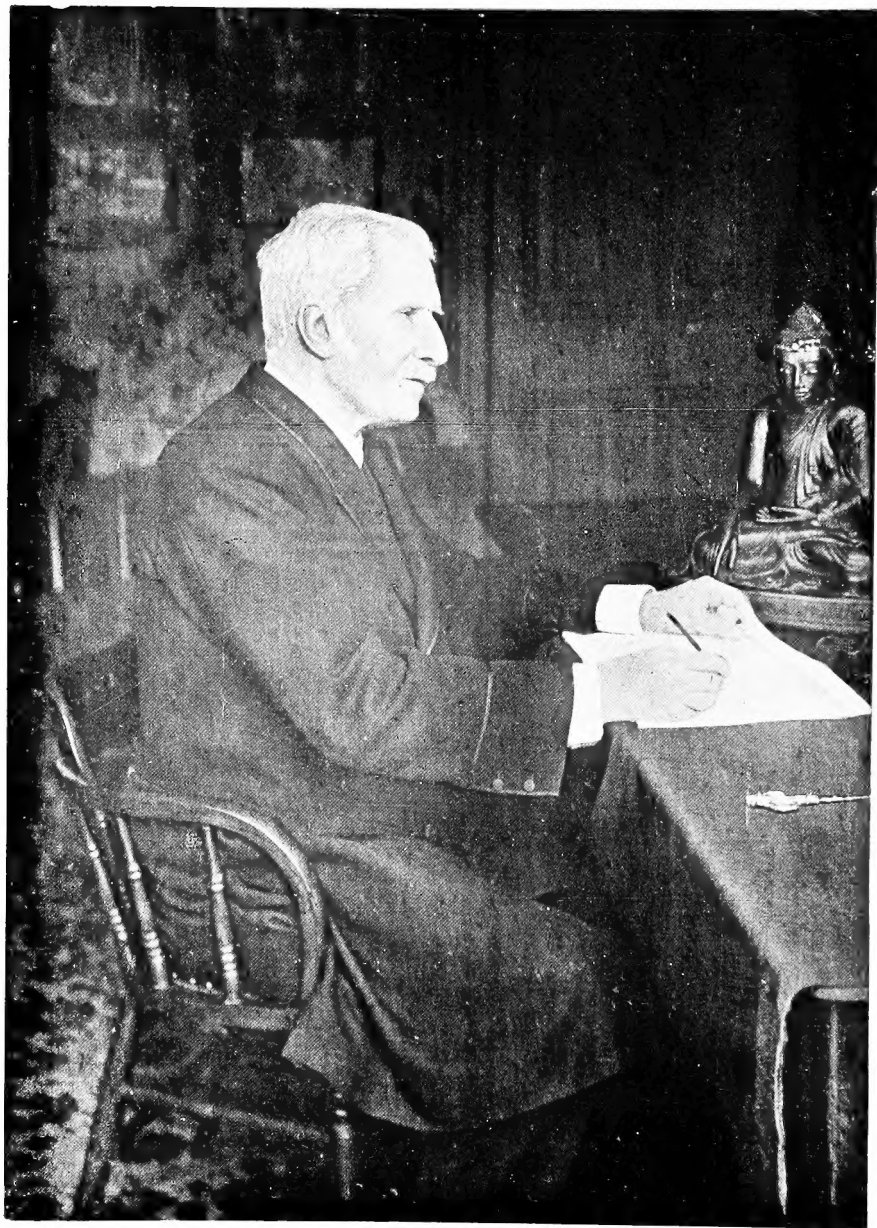
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LINGUISTIC AND ORIENTAL ESSAYS

Seventh Series.



SIC SEDEBAT 1896.

LINGUISTIC AND ORIENTAL ESSAYS.

WRITTEN FROM THE YEAR 1840 TO 1903.

Seventh Series.

BY

ROBERT NEEDHAM CUST, LL.D.,

BARRISTER-AT-LAW,

HONORARY SECRETARY OF THE ROYAL ASIATIC SOCIETY, AND LATE

HONORARY SECRETARY OF THE BOARD OF MISSIONS OF

THE PROVINCE OF CANTERBURY,

LATE MEMBER OF HIS MAJESTY'S INDIAN CIVIL SERVICE ;

IN HIS EIGHTY-THIRD YEAR.

*Domine,
Oculos, Dextram, Linguam, Meditationes,
dirige et cohibe ;*

*Illumina Mentem, et Cerebrum,
ut*

(A) *Videam clarè,*

(B) *Meditar fideliter,*

(C) *Legam diligenter,*

(D) *Loquar modestè,*

(E) *Auscultem submissè,*

(F) *Scribam cautè et veraciter ;*

Et omnia

Cum Te, pro Te, sub Te, in Te.

LONDON :

LUZAC & CO., 46, GREAT RUSSELL STREET.

1904.

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HERTFORD

PRINTED BY STEPHEN AUSTIN AND SONS.

TO MY DAUGHTER,
MARIA ELEANOR VERE CUST,

THIS VOLUME IS DEDICATED,
WHO ASSISTED ME IN REVISING THE COPY OF THE REPRINTS,
IN CORRECTING THE PROOFS,
IN SEARCHING FOR QUOTATIONS AND REFERENCES,
-AND TO WHOM I ENTRUSTED THE COMPLETION OF THE PUBLICATION,
SHOULD ILLNESS DISABLE ME, OR DEATH CALL ME AWAY,
WITH THE WORK STILL UNFINISHED,
AS NO ONE IS SO FITTED FOR THIS PARTICULAR DUTY, AS I DEEM
HER TO BE.

PREFACE.

ON November 1st, 1901, I wrote the Preface to the Sixth Series of Linguistic and Oriental Essays, commencing with the words: "Vocat labor ultimus." On February 2nd, 1898, I wrote the Preface to the Fifth Series of the same Essays, commencing with the words: "*Ecce iterum Crispinus!* I really ought not to have done it"; and that Series consisted of 1,075 pages: the Chronological List of my Printed Writings, at page 369 of this Volume, gives the total of my Separate Writings in the course of seventy years since my Eton days as 1,270.

A feeling of wonder, not unmixed with shame, overpowers me. The soldier who kills hundreds in battle, at least does not keep their bodies and record their names to amuse future generations; the sportsman, who slaughters thousands of little birds, or little fish, merely to pass the time, at least does not bottle their bodies, and vex the next generation with their exhibition in pictures, as dry bones, or as stuffed animals. Should not the author follow their example? The one solitary new idea, which may be found in this Volume, is scarcely worth the mass of concomitant verbiage of rubbish. My only excuse is, that I indulged my genius, and must cry "*Peccavi.*"

I can assure my Readers that it was by an entire accident that this Volume has seen the light, and at the age of 82 it was no joke to get it through the Press. I wished to bid Farewell to my Missionary Labours; this led to Essay II, and my having been present at Three Coronations in Westminster Abbey made the compiling of Essay VII a matter of necessity. The reprint of two small Volumes was suggested for the purpose of saving their lives by being incorporated in a long serial, which can be found in so many Libraries of Europe, Asia, and America; and

some of the Essays in the Table of Contents of this Series are the outcome of senile gratitude to that kind Power, which has lengthened my life, while Bishops, and Statesmen, and Warriors, have fallen at a younger age, and prolonging the use of my faculties beyond the normal age of man. That I did try *to justify my prolonged existence*, is evidenced by my attendance to the very last year of my life at my eighteen Committees for Benevolent, Religious, and Municipal purposes, and putting forth these Volumes, not for profit, but for the purpose of ventilating my own ideas and recording my own experiences.

It is an interesting circumstance, that, although the period of my literary employment has lasted for sixty years, I close my career with the same firm of Printers, under whose guidance I commenced it in 1840. My first contribution to a Printed Publication was to the pages of the *Haileybury Observer*, a monthly Magazine conducted by the Students of the East India Civil Service College, of which I was a member when I left Eton College. The Printer of this Magazine was Stephen Austin, of Hertford, and a friendship was formed, which an exile of twenty-five years did not destroy, for on my return to England I found my old friend the Printer of the Royal Asiatic Society, and my literary work naturally floated back into the hands of the Printing Press of my Boyhood, the management of which was subsequently conducted by the sons of my old friend, who have been true friends to me for the last quarter of a Century. Many a hundred yards of Proof Sheets have floated from that Printing Office to my Study Table in London. I feel conscious that I could not have accomplished what I have done, and in the style in which I wished to accomplish it, but for the able and loyal assistance of both Father and Sons, and I record my thanks and hearty appreciation of their ability and devotion to my interests.

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ERRATA.

- p. 35, l. 6 of M: omit word *Asia* from centre column.
p. 338, l. 31: for *Hindu* read *Hindi*.
p. 339, l. 3: for *wsa* read *was*.
p. 354, l. 27: for *Bisera* read *Biscra*.

I.

LIST OF BOOKS,

The perusal of which, during the last fifteen years, has aided the impartial study of the "Religious Conceptions of the Human Race" from the earliest times to the present date in every part of the World.

(Reprinted from a private pamphlet.)

It occurred to me at the close of a long life, very much given up to reading on many and various subjects, to collect the names of the books read during the last fifteen years, on the one most important subject of all: "Religion," or "The Relation of the Soul to its Creator," under its many aspects, and in many countries, and at many epochs. A mighty change for the better has taken place in civilized countries during the last half-century. We have got rid of many of our mediæval notions, which clung on after the Reformation, and we have discovered that Science, Ἡ Ἀγία Σοφία, is not the enemy, but the true friend and champion of *real* Religion. The progress has been wonderful, and the interest felt by an intelligent and open-minded reader must be intense.

When I had completed the task for my own satisfaction, it occurred to me, that it might be useful to my younger contemporaries, who might wish to know in what quarter a solution was to be found to problems, which had suggested themselves to their minds, so I have had my List printed for private circulation. It is not pretended, that the List is exhaustive, or that additional volumes are not being published every year: therefore, it is necessary for each reader to make a second List of "Books that are not included in this List."

Nor is any one-sided view of disputed questions taken. We have arrived at an epoch of gradual yet constant Evolution of Ideas, and we must be prepared for the result.

An equally large list might have been compiled of the Books, which have had to be studied for the same purpose, in the kindred,

but distinct, Departments of Language, Geography, History, and Anthropology, for the great subject of Religion is illustrated by them all; and to be of permanent use such studies must be accompanied by marginal Notes, if the Volume is the private property of the reader, the copying of copious extracts, and a Subject-Reference Index.

It may seem presumptuous, but the compiler has ventured to add a brief list of Essays and Addresses, written by himself on the subject.

- I. Common Features, which appear in all the Religions of the World before Anno Domini. 1895.
- II. Clouds on the Horizon, or the various forms of Religious Error. 1890.
- III. Five Essays on "Religious Conceptions." 1898.
 - (1) The Dawn. (2) The Decay. (3) The Useless Prolongation of Life. (4) Superior Excellence. (5) Metempsychosis.
- IV. The Ancient Religions of the World before Anno Domini.
 - (1) Essays laid on the table of the Oriental International Congress held at Geneva, 1894, in the French and English Languages. (2) Lecture at the British Museum, 1894.
- V. List of Schools of Religious Thought and Practice existing in the Twentieth Century, in every part of the world. October, 1, 1902.

No.	NAME OF BOOK.	AUTHOR OR EDITOR.
1	Teaching of Jesus	Earl of Northbrook.
2	Founders of Higher Criticism	Cheyne.
3	Cross-bench Views of Church-Questions	Canon Henson.
4	Eschatology of the Hebrews	Dr. Charles.
5	Regnum Dei	Principal Robertson.
6	Demoniac Possession	Alexander.
7	History of the Devil	Carus (Chicago).
8	As Others saw Him	
9	Rationalism	Lecky.
10	Map of Life	Lecky.
11	Isaiah	Driver.
12	Introduction to Literature of Old Testament... ..	Driver.
13	On the Pentateuch	Colenso.

No.	NAME OF BOOK.	AUTHOR OR EDITOR.
14	Marcus Aurelius	Rendall.
15	Church of Contention	Punchard.
16	Life of Martineau	
17	Life of Darwin	
18	Life of Huxley	
19	The Thirty-Nine Articles	Bishop Harold Browne.
20	Social Evolution	Kidd.
21	Future of Religion	Momerie.
22	Height of the Gospel	Pierson (New York).
23	Christianity and History	Harnach (Germany).
24	What is Christianity?	Harnach.
25	Elements of Science of Religion. 2 vols. ...	Tiele (Holland).
26	Outlines of History of Ancient Religions ...	Tiele.
27	The Writings of St. John	Harris.
28	The Bible or the Church	Bishop Westcott.
29	In His Steps; or, What would Jesus do? ...	Charles M. Sheldon.
30	Making of Religion	Lang.
31	The Hope of Immortality	Bishop Welldon.
32	Inspiration	Dr. Sanday.
33	The Church and the Ministry	Bishop Gore.
34	The Creed of the Christian	Bishop Gore.
35	Lux Mundi	Bishop Gore.
36	Warfare of Science and Theology. 2 vols. ...	Andrew Dickson White.
37	Sacred Anthology	Moncure Conway.
38	Toleration	Bishop Creighton.
39	Religions of India	Barth.
40	Rig Veda Sanhita	Prof. Max Müller.
41	Theosophy	Prof. Max Müller.
42	Old Testament History	G. W. Wade.
43	Essays and Reviews	
44	Platonism	S.P.C.K.
45	Plato. 5 vols.	Principal Jowett (Oxford).
46	Church Doctrine: Bible Truth	Prebendary Sadler.
47	Relation of Jesus to His age and our own ...	Carpenter.
48	Guesses at the Riddle of Existence	Goldwin Smith.
49	Science and Hebrew Tradition	Huxley.
50	Foregleams of Christianity	Charles N. Scott.
51	The Wonderful Century	Alfred Wallace.
52	The Gospel and Modern Substitutes	Rev. A. S. Matheson.
53	Distinctive Message of Old Religions	Rev. G. Matheson.
54	Survivals in Christianity	Charles John Ward.
55	Natural Law in Spiritual World	Prof. Drummond.
56	Greatest thing in the World	Prof. Drummond.
57	Ascent of Man	Prof. Drummond.

No.	NAME OF BOOK.	AUTHOR OR EDITOR.
58	La fin du Paganisme. 2 vols.	Boissier (French language).
59	Story of the Nations: Vedic India	Madame Ragozin.
60	Roman Society in the Last Century of Western Empire	Dill.
61	Origin of Civilization	Maspero.
62	Struggle of Nations	Maspero.
63	Childhood of Religion	Clodd.
64	Oriental Religions	Ellinum.
65	Mythology of Arian Nations	Sir G. Cox.
66	Lumen	Camille (French).
67	Mahomet and Mahometans	Dr. Koelle.
68	Mutual Influence of the Mahometan and the Hindu in India	Thomas.
69	Buddha	Monier-Williams.
70	Religious Thought and Life in India	Monier-Williams.
71	Quotations in N.T. from O.T.	Johnson.
72	Our Bible and its Ancient MSS.	Kenyon.
73	Bible in the light of To-day	Crossley.
74	Prolegomena to Ancient History	Mahaffy.
75	Lex Mosaica	Girdlestone.
76	Bhagavad-Gita	Thompson.
77	Unknown God	Loring Brace.
78	Ecce Homo	
79	Aids to Faith	Dr. W. Thomson.
80	Dialogues on Prayer	Powis Holt.
81	Socrates and the Church	Wenley.
82	The Bible, its Meaning and its Supremacy	Dean Farrar.
83	Seekers after God	Dean Farrar.
84	Life of Christ	Dean Farrar.
85	The Egypt of the Hebrews	Prof. Sayce.
86	Monuments and Higher Criticism	Prof. Sayce.
87	Babylonians and Assyrians	Prof. Sayce.
88	Thomas a Kempis	Dean Stanhope.
89	Confessions of St. Augustine	
90	Message of Man : a book of Ethical Scriptures	
91	History of Egypt	Petrie.
92	Ten Years Digging in Egypt	Petrie.
93	Religious Systems of the World	Lectures at South Place Institute.
94	Existing Religions	Albert Canning.
95	Ancient Egyptian Doctrine of Immortality of the Soul	Alfred Wiedeman.
96	Helps to the Study of the Bible	Oxford University Press.

No.	NAME OF BOOK.	AUTHOR OR EDITOR.
97	Companion to the Bible	Cambridge University Press.
98	Greek Philosophy and Roman Law in the Greek Testament... ..	Dr. Hickes.
99	Christus Comprobator... ..	Bishop Ellicott.
100	The Bible and the Monuments	Boscawen.
101	Historic View of New Testament	Piercy Gardiner (Oxford).
102	Babism in Persia	Prof. Browne (Cambridge).
103	Religious Systems of the World	Encyclopædia Britannica.
104	Dictionary of Sects and Heresies	Dr. Blunt.
105	Communitic Societies of United States	Dr. Nordhoff.
106	Religion and Morality	Tolstoi.

II.

FAREWELL TO MY LABOURS IN THE CAUSE OF THE EVANGELIZATION OF THE WORLD BY BIBLE - DISTRIBUTION AND SUPPORTING MISSIONS.

IN the year 1843 Daniel Wilson, Bishop of Calcutta, taught me my first lesson on the Duty, and the Methods, of this great Cause, of which I was at the age of 22 totally ignorant. May blessings rest on his memory, and may all Indian Bishops follow his example! It has been the joy of my life for sixty years, and no one will doubt, that it has been a blessing: at any rate, it has kept me in perfect Peace to have my mind stayed on this work.

Now the tired hand may fall on the unfinished page, and some kind friend may enter soon on that page, "He fell asleep here." Be it so. The lines of Archbishop Trench occur to me:

" Shall I gently fall asleep,
Death like slumber o'er me creep,
Like a slumber sweet and deep ? "

Or will the experience of a late English Bishop recur? He was sitting at his writing-table prosecuting his holy labours, when the Messenger of Death suddenly stood by his chair. He recognized

him, quietly wiped his pen, and laid it down; leaned back in his chair, whispered a prayer, and expired. May my end be like this!

One of the blessed features of an end of this kind is, that there is no regret at departure from this world, there is no doubt as to the welcome in the next world. Our Lord's words are taken in their fullest sense, and Faith quietly passes into Fact; and no doubt holy recollections of half a century must bring peace and joy to the Missionary, who has given up his life to the great cause of Saving Souls, and those, who have supported the great Cause, will have their share in the satisfaction. The great Orator or Poet may have enchanted generations, the great Monarch or Conqueror may have founded Empires, and those, who helped them, expect a share of the prize; but what is that in the balance with having brought future generations to Christ, and helped to establish a Kingdom, which will never pass away.

Thoughts spring up in the memory of past days; countries and cities never again to be seen; friends long since dead, though their words still live; hours unforgotten and rich in result. My life of sixty-three years, from 21 to 83, seems like a pathway through a graveyard, the grave of a dead friend on each side: an early home-call was their happy reward. Before the octogenarian rise up the Mission Chapel, the Mission School, filled with worshippers and scholars, male and female, adult and children; by the side of the Missionary a sweet form with a loving face and gentle words. Men called her an angel, he called her his wife, blessing and thrice blessed herself. Her name is written in the Book of Life. She is not forgotten owing to the lapse of decades among her own people, and she was but a type of many. The Missionary Cause developed hidden talents both in men and women, which might otherwise have lain concealed. Memory recalls to me the streets of Banáras, and Amritsar, in the two Provinces in which I lived so happily, loving and beloved by my people. Often have I shared in their worship in their language, which was familiar to me, and knelt amidst them at the Lord's Table. On one occasion I stood a sponsor to a little child at the font: I was called to account for it by the Viceroy of India, and I vindicated my right in a public letter of reply, and my right was admitted. On the other hand, any attempt to win converts by Power, or Bribery, or Influence, I steadily resisted. An indiscreet Missionary proposed

to preach the Gospel in the Prisons. I resisted it, and was successful. Another Missionary erected a preaching-booth on the edge of a sacred tank, in order to get access to the Hindu worshippers. I ordered it to be pulled down. "Do unto others as ye would that men should do unto you" is the maxim of true Religion.

I have visited Missions in Turkey, Syria, Asia Minor, Egypt, Algeria, and Morocco, but in a summary manner, and not in the thorough way, in which I was able to visit the Missions in the two Northern Provinces of India, of which Lahore and Allahabad are respectively the capitals.

I was spared to return to England more than thirty years ago, and have enjoyed a blessed time, which was denied to many of my contemporaries and dear friends; so I felt it my duty, not only to labour in the great Cause out of gratitude to the personal blessings showered down upon me in my preservation from illness, assassination, the dangers of the battlefield, or the ordinary risks of Oriental life, but I felt it incumbent to try and do something in the place of my dear departed friends, whose noble deeds and blessed utterances I can never forget: such men as James Thomason, Herbert Edwardes, Edward Lake, etc. I joined the Committees of all the great Societies: Church Missionary Society, Society for Propagation of the Gospel, Society for Promoting Christian Knowledge, British and Foreign Bible Society, the London Jews Societies, the Anti-Slavery Society, and many other smaller Societies connected with India, such as the Zanana Society, and Vernacular Education Society.

"If you love Me, keep My Commandments": such were our Lord's words. What were His Commandments? "Feed My sheep," to Peter, and "Go ye into all the World and preach My Gospel," on the Mount of Olives just before His ascension. Can we imagine a more distinct expression of His will, a more reasonable policy from the mouth of the Messiah?

On the side of the youth of this and the last century there is enthusiasm; in manhood a maturer knowledge; in old age a grateful looking back on past blessings. In what pursuit can these be more fully realized than in obeying the commands which I have quoted in the previous passage. I have experienced all three. Add to them the instinct of Benevolence. If you believe in the truth of Christ's message to yourself, what idea of Benevolence can

you have if you do not care to extend that knowledge to others? Are not the coloured Races as much Creatures and Children of God as we are ourselves?

Think of the wondrous fields of interest opened to our view, of which we never dreamt before: Language, Geography, History, Human Conceptions, Humanity itself. How much many of my contemporaries do not know, but which are familiar to me because of the interests created by such pursuits!

The feeling of doing some little good to one's fellow-creatures does produce happiness, but what is the feeling of trying to do the greatest possible conceivable good from the point of view of a real Christian?

Everyone in this age must have a pursuit, if he wishes to live a life higher than that of a clown. Why not have the highest pursuits with intellectual, and benevolent, and spiritual objects? Some may in their humility say, "I am not equal to such high objects. I am only equal to the pleasing task of killing little birds on the moor, and pulling little fish out of the stream, or playing at cards and 'bridge.'" But experience tells us that no intellect even of an astronomer, and no want of intellect, is too high or too low for the Lord's work. Men and women with every kind of gift are welcomed, and the work satisfies all who seek for it honestly, and give themselves heartily to it. We are bound to the extent of our powers and opportunities to serve our fellow-creatures, and obey our Lord's parting commands. Something for Christ, even though it be a very small something, still something indicative of will, if not of power. It may be only the bringing to Christ of a little Negro child, or converting the Soul of an apparently hopeless European sinner.

Surely my Heavenly Father has given me during my long life many precious things: freedom from pain, want, and care; a sufficiency of wealth, health, talents, and opportunities of usefulness: but of all gifts perhaps the most valuable were the well-timed and well-expressed words of the good Bishop Daniel Wilson, suggesting to the young Servant of the State, in the heyday of his youth, to remember the parting commands of his Saviour.

The Clergy and Missionary Literature describe the methods and the procedure and the results, and the different forms of service to our Creator, our Saviour, and our fellow-creatures, and the different

agencies in the field. I have not a word to say against anyone. Some may differ from me in essentials of practice, but agree in essentials of doctrine and motives. I know a vast number of them, and I love them all.

For more than thirty years I have attended the Annual May Meetings in Exeter Hall, or some other suitable Assembly Rooms. They are to me more impressive and profitable to the Soul than great Papal and Pontifical services, which I have witnessed in St. Peter's at Rome, or other places of Papal or Protestant worship in Europe. They tell the audience of something achieved, something done, and let us see some of the actual workers, not in fine ecclesiastical and meaningless drapery, but in the ordinary vestments of our epoch, such as men work in, live in, or die at their post in. Music is not banished, but admitted to a moderate extent, not from hireling unconverted musicians, but from the voice of the maintainers, the sympathizers, and the agents of the movement. What work of Charity, Benevolence, of a greater and more comprehensive character, can be brought to human ears than the Christian doctrines of Salvation, Repentance, a Mediator, Faith, Pardon, Peace, and Holiness. We hear nothing of Sacrifices of Animals, or Wafers, of vain Ceremonial, Processions, Anthems, and Litanies. Only believe, and it shall be done to you as promised. Take Christ at His word. Nothing but Christ.

In the year 1888, on May 1, at a gathering in Exeter Hall under the standard and badge of C.M.S., which is rightly interpreted "Christ my Salvation," I wrote the following lines. They express my feelings as they were in May, 1888, and as they are in May, 1903, very much nearer the end of my pilgrimage. I print them word for word from page 223 of my volume of "Poems of Many Years and Many Places," Second Series:

"Through the high windows flows a flood of light,
 Telling of coming Spring, and present May;
 Before the doors roll on both day and night
 Laborious London's pitiless array:
 Withdrawn from worldly work for one brief day
 The spacious Hall can scarcely room afford
 (While on the sounding organ loud they play),
 For men and women met with one accord
 On this their annual feast to praise their Lord.

“ Each feels a portion of the holy flame :

Why was our country made so great and strong ?

Why does our genius Savage races tame ?

Why do the ends of earth to us belong ?

Why do all Nations to this city throng ?

Why does the great Controller bless our store,

And deign our worldwide Empire to prolong,

But to enforce our duty more and more,

To spread our Saviour's rule from shore to shore ?

“ Up to the ceiling rise the hymns of praise :

A holy Text is read : in prayer we kneel :

Upstanding one by one, with skilful phrase

In turn the speakers our attention steal,

With thrilling tones, and words, that make us feel

The grandeur of the subject : our hearts glow

With love and pity in their varying phase :

In sweet alternatings of Joy and Woe

Our thoughts fly ‘ Up on high,’ and ‘ Down below.’

‘ Down Below.’

“ ‘ Down below ’ we see the brave men toiling,

Bearing th’ unsuffered sufferings of their Lord :

From no hard trial in weak fear recoiling,

Trusting to no flesh-arm, or human sword,

But to th’ Eternal changeless Promise-Word.

Some have come home our sympathies to share,

Their plain, unvarnished story to record.

Some have remained for ever, where they were :

Christ on the Cross looked down upon them there.

“ Round them new germs of Christian life are springing,

New possibilities of human love :

In humble chapels Sabbath-bells are ringing,

And swarthy white-robed pastors gently move

Amidst their flocks to tell of Christ above.

Its giant fronds still waves the Palm on high ;

The glorious sunsets still illumine the grove :

All is unchanged in Nature's sea and sky ;

The hearts of Man have changed mysteriously.

“Upraised on high the ensign of the Cross,
While the stone-idol from its shrine is thrown :
The Savage man for Christ counts all things loss :
No longer hideous rites and crimes are known,
Since to his heart the holier path is shown :
By his side walk his children, and his wife,
Who meekly shares his labours, his alone :
Joys of the present, hopes of future life,
Blot out the memory of forgotten strife.

‘Up Above.’

“‘Up above’ the roof and walls seem falling,
And Christ’s great promise to us is fulfilling :
He will be with His children at their calling ;
His presence now this crowded Hall is filling ;
Jesus is here, all fear and doubtings stilling :
His power supports, His mercies never fail :
He sees His Servants gathered here are willing
Humbly to do His work, though weak and frail :
Rise up, rise up, the Risen Lord to hail !

“As the scene clears for Human eye to view,
We see the Saints and Angels round His throne ;
The holy Martyrs, and Confessors too :
We recognize some dear ones, as our own,
Our own lost friends, not lost, before us gone ;
Our brothers and our sisters, firm and bold,
Who counted life dear but to lay it down,
His service and His honour to uphold,
And bring back erring sinners to His fold.

“And they look down on us with solemn greeting,
Bidding us cleave to the same Gospel true,
And looking forward to a heavenly meeting,
To be with Christ, when all is made anew.
Oh ! come, ye doubting ones, with me, and view
The low straw hut, where Saints their labours close
Midst tears and prayers of men of dusky hue,
For whom Christ died, for whom again He rose :
Let the kind Shepherd’s arms His wandering lambs enclose !

“ Words uttered here fall on the page below,
And are recorded by a faithful hand :
Then through the trumpet-sounding Press they blow
Over the length and breadth of British Land,
Telling the triumphs of Immanuel’s band,
Making the hearts of faithful men to glow.
The morn is breaking at His high command,
And streaks of blessed light begin to show
The coming of the reign of Christ below.

“ Is not this day the sweetest of the year ?
Spared are we still to see another May.
Is it not well for us to gather here,
And, counting up our failings, homage pay
To Him, who has accepted us this day
According to our will, not to our powers ?
For what have we to offer, but what may
Spring from His gift, wealth, talents, labouring hours ?
Thine be the glory, Lord ! the blessing still be ours ! ”

The British and Foreign Bible Society takes its place among the noble Associations which are represented in the May Meetings. The Missionary Societies are helpful to the study of the Bible and to the comprehension of its purpose. The Bible Society belongs to no one Sect, or School of Thought and Practice of Religion. It represents, and is represented by, the people of every colour, race, Religion, for sooner or later they must all study and know their Bible, for without the Bible there is no Christianity. Moreover, it unites Human and Divine Knowledge. By the latter the Bible came into existence; by the former it is made intelligible, explained, transferred from one Language to the other, and brought to the knowledge of Races of Mankind totally separated in everything else from each other. This gives a field for Human Science, as Language, and the machinery of different Linguistic Characters, are essentially *human*, changing from century to century, while the Bible itself is essentially Immutable and Immortal. And it is the most delightful study that ancient centuries have supplied for the edification of our contemporaries of the twentieth century.

At p. 654, Series V of my "Linguistic and Oriental Essays," published in 1898, I give an Essay on the delightful "employment of the long Winter evenings in reading the Bible in different Languages," and I published, in 1900, a List of the actual Translations in existence and for sale at the Bible House, no longer arranged Alphabetically, but in Geographical order. This list can be found at p. 329 of "Linguistic and Oriental Essays," Series VI, published in 1901.

There are about two thousand Languages in existence on the lips of mankind, but many are poor creatures on the eve of extinction, as they come into contact with such mighty swords of the Brain, Mouth, and Hand, in the form of Thoughts composed in the brain, Sounds issued from the lips, and linguistic characters impressed by the hand of younger and stronger and more cultivated members of the same great Human Race, of one branch of which Adam was the progenitor.

The Annual Meeting of this dear Society is most fascinating, though I admit it requires a certain amount of scholastic training to appreciate the portion of the operations which apply to the manufacture of the translations, which are essentially human, and liable to error, which we shall correct in new editions. But the effect of the Book on the simple Races, to whose astonished consciousness the great Truths are suddenly brought by the Missionary, is Divine, not Human; at least, I believe it to be so. A chapter of Plato, or Cicero, or Zoroaster, or Buddha, or Confucius, or my own dear Hindu Sages, has not as yet, to the best of my knowledge, been found to produce the same effect, and it occurred to me to write at one of the Annual Meetings the following Bible Society Hymn, illustrative of the action of the Bible on the Human Consciousness:

"To us the message came:
 But, Lord, to Thy great name,
 All glory be!
 The work is Thine, not ours:
 Thy Grace falls down in showers:
 We only lend our powers,
 Working with Thee!

“ We thanks to Thee record
For those, who serve the Lord
 So faithfully ;
Ever on Angel’s wing
The Word of God to bring
To sin and suffering,
 Working with Thee !

“ Thy Holy Spirit then
Began to dwell with Men,
 Mean though they be,
To touch their lips with fire
To sweep the sacred lyre,
And holy thoughts inspire,
 Working with Thee !

“ And those, to whom the gift
Of Tongues is granted, lift
 Their Souls to Thee,
Rendering God’s Holy Word
Into a new accord
Of sounds before ne’er heard,
 Working with Thee !

“ Thy Grace then sanctifies
Art, which the printer plies
 So skilfully :
Parts working out the whole,
While paper-reams unroll
Volumes to heal the Soul,
 Working with Thee !

“ The stately ships unfold
Their sails : from deck to hold
 One pearl we see :
The Word of God now shown
In every Language known
To man from Zone to Zone,
 Working with Thee !

“ Out cries the Colporteur,
The man well-known ‘ *sans peur*,’
 ‘ Give them to me !’
With Bibles on his back,
He stumps his ceaseless track ;
No blessings can he lack,
 Working with Thee !

“ The Harem-door opes wide,
The Bible-women glide
 In with step free,
A welcome there to find,
To heal the sick and blind,
To light the darkened mind,
 Working with Thee !

“ One ship lies in a calm
By Islands fringed with palm,
 Isles of the Sea :
The dusky natives bring
Their free-will offering,
And ask *one only thing*,
 Working with Thee !

“ To us those days fulfil
The Patmos-vision : still
 We Angels see
Bearing th’ Eternal Scroll,
A message to the Soul
Of Man from Pole to Pole,
 Working with Thee !

“ And, when before Thy Throne,
Trusting in Thee alone,
 We all shall be,
May some of us appear,
Lending a humble ear
Thy blessed words to hear,
 ‘ You worked with Me.’ ”

Consider how specially the duty of assisting in the Evangelization of the people, among whom he lives, is incumbent upon the members of the Civil Service of the Government of India. It cannot be expected that the Soldier in his Cantonment, or Garrison Town, would come in contact with the people, and the Commercial Man is shut up in his town of business, but the Civilian from his early days is a free roamer of his District. He is able to converse in the language, he takes an interest in his subjects, he visits them in their homes, and learns how to conciliate their love, and feels his affections and interest drawn to them. I speak for myself. Others may still speak contemptuously of the noble and ancient races of India, who have left behind them such Monuments of Literature and Architecture, as 'niggers': this is the conventional form of abuse of the low white. As I looked around on my people in their hundreds of villages, and thousands of homes, I wondered how it had happened in the all-wise councils of the great Creator, that they had been so long left out in the cold, and that no Prophet had ever been sent to them during the thousands of years, which intervened between their settlement on these plains and the present epoch, while to the petty tribe of the Hebrews came such an army of Prophets, preceding in fulness of time the great Saviour of Mankind. In one of my Syrian tours I climbed to the top of Mount Gerizim, from which I could see over the whole of Palestine, from Lebanon to the Dead Sea, and from Jordan to the Mediterranean. A few months before I had been settling the limits of the Districts of the newly conquered Panjáb, and the contrast of the tiny Hebrew Province with the vast Plains of India was ridiculous.

Let me allude to servants of the Indian Government, who after a long and prosperous career, shielded in war, peace, and time of disease, have been permitted to return home for an happy old age, when so many of their comrades sleep in the Indian graveyards. What shall they render unto the Lord? Have they not service to render for themselves and their comrades? My dead friends seem to cry out to me.

I feel that these are my dying words, and I know that some may say that I had better have died before I wrote them; but I look round on some of my Indian contemporaries with despair. Their lives have been saved, they come home, but they seem to

have no sense of their duty to do something for their fellow-creatures. Eat their dinner, go to their club and tailor, kill little birds, that is the sum of their gratitude to God. How many of their fellow-labourers moulder in Indian graveyards, while they have the blessing of returning home ! The sense of the Duty came home very close to my conscience, when I remembered the Panjáb Campaign of 1845-46.

“ When hundreds fell around on battlefield,
Thou o’er my head didst spread Thy gracious shield.”

Poems of Many Years and Many Places (Ser. II): “Vale !” p. 270.

Missions present an employment, and a service to God and fellow-creatures.

Think of the number of strangers, entire strangers, brought together by this world-embracing pursuit. The same motive draws all to do something for the Lord, who has done so much for them. Does any other subject so much open the hearts of men and women to each other ? There is no rivalry there ; they are smitten with a wondrous love, the existence of which has been revealed to them by the Holy Spirit. Think how grand is the idea of contributing to the salvation of one Immortal Soul. How small does the founding of a great Earthly Empire, or the construction of a great City, seem to this, when the matter is thought out ! Friends in the Mission Field feel united in this blessed work, and undergo Exile, Disease, Death, to advance the one object of their consecrated life. Friends of a Committee are in the same manner, though in a less degree, drawn together. They scarcely know each other in the outer world, but when they come under the roof-tree of their dear Society, they feel drawn together, rejoice to meet, exchange thoughts and opinions like brothers. If death removes any dear companion, he is mourned for as a blood relation, and when the time comes when the weight of years renders attendance difficult or impossible, and infirmity of vision or hearing renders the presence useless, it is with a pang that the connection is given up.

What will be the reply in the Day of Judgment from the one, who with opportunities for sixty years such as I have had, from no choice of my own, and who has yet never

- (1) read a line,
- (2) written a letter,
- (3) prayed a prayer,
- (4) distributed a miserable shilling,

in connection with the Great Cause? How little they must have cared for the Gospel as regards themselves, when they took no thought to convey the blessed gift to others, who had not received it in their cradle! We think poorly of the Israelites, who never cared to convey the blessed truth entrusted to them to the outer world, but their knowledge of that world and opportunity were small compared to ours.

I record one final impression of a study of sixty years of the great question of the Religions of Mankind. There should be no Intolerance and no senseless abuse of the non-Christian religionists. The great Creator works slowly, but with certainty. He left the Millions of his poor Creatures for Centuries in ignorance, and sent no Prophet to them. In the fulness of time He sent His Son, and we are His servants and His followers. We must not use the Arm of the Flesh, or wield the pen of ignorant abuse, but prosecute our labours nothing doubting, and the last Century has indeed justified our confidence. The Sacred Books of the Ancient World can now be studied in the English Language, and many of the non-Christian peoples are well known to us, especially in Asia. Foolish and ignorant abuse of them is to be deplored. If we ask ourselves how came they in this case, the reply is simple: because the great Creator willed that it should be so. I lately presented to the Library of the Church House a copy of the Sacred Books of the Heathen World, and no one can read the words left to us by Socrates, Plato, Confucius, Zoroaster, the Indian Sages, and Buddha, without feeling that there was a great deal in those words, and that they could scarcely have been written without the aid, or at least the permission, of the Holy Spirit.

Speaking for myself, I am at the close of a long, happy, prosperous life; full of interest, and intellectual happiness; blessed with kind friends; free from pain, want, or care; dipping, as years went on, into new subjects of interest; peeping into half-opened doors of Holy Science. But all would seem worthless in my estimation if I did not humbly feel that, to the best of my poor

abilities, my limited opportunities, I had contributed indirectly by my unwearied labours to the Saving of Souls; if I were not one of those who could say that they had humbly striven to do "something for Thee, Lord, something for Thee."

WORK DONE FROM 1875 TO 1900.

A. Attended following Committees and Meetings of Societies :

- (1) Society for Promoting Christian Knowledge.
- (2) Society for the Propagation of the Gospel.
- (3) Church Missionary Society.
- (4) British and Foreign Bible Society.
- (5) London Jews Society.
- (6) Rio Pongas or West Africa Mission.
- (7) Zanana Society.
- (8) Board of Missions of United Provinces of
Canterbury and York.
- (9) Universities' Mission to East Africa.

B. Preached Sermons in Churches for Missions in Diocese of London.

C. Spoke on Lay Platforms in many parts of Great Britain and Ireland in the cause of Missions or the Diffusion of the Bible.

D. Published volumes, or contributed Magazine articles, on different aspects of the great subject.

London, May 15, 1903 (in my 83rd year).

III.

ON THE ATTITUDE OF THE WHITE MAN TO HIS COLOURED FELLOW-CREATURE ALL OVER THE WORLD.

A SAD, solemn, and serious subject, in which the European and North American appear to a great disadvantage when their conduct is considered during the last century. There are signs of improvement.

I. Are not the Coloured Races the Children of God and Inheritors of His Grace through our Saviour, as much as the white men? Can we doubt it?

II. Was not our Lord Himself one of the dark Races? See Song of Solomon, i, 5, 6.

III. Are some of the Coloured Races in any way inferior in intellectual qualities, if they receive the same culture as the white men? What were the white men of Great Britain in the time of Julius Cæsar? This very year the first on the list of the candidates for the Civil Service of India *by competition* is a native of India. This has happened more than once.

IV. Are they in other qualities inferior? Certainly not. The Indian soldier is as brave as the Englishman; the Indian judge and administrator is as capable, and honest, as the Englishman. I have had constant experience of this. The educated Indian is a *gentleman* in demeanour and conversation down to the ground, which is more than can be said of the low white man in the Colonies.

These are no new ideas of mine. In a paper which I wrote in 1855, published in Vol. I of my "Linguistic and Oriental Essays," I describe the 'Indian Albocrat,' the Englishman, very much the same character as the Greek Albocrat two thousand years before. By a singular chance the great Oxford English Dictionary quotes this passage of my Essay as an authority for the use of the word 'Albocrat.' It is a bad mongrel word, half Latin and half Greek, but it expresses the racial position. "My face is white, so I am your superior." Even the Romans adopted it, "Hic niger est: hunc tu, Romane, caveto."

Science has told us that the five Races, white, black, brown, yellow, red, differ only in the colour of their skin, but are the same in *body*, *mind*, and *soul*, capable of the same crimes, amenable to the same reasonings, susceptible of the same spiritual inspiration, and inheritors of the same gracious promises of Pardon and Salvation.

The Indian is not without the power of appreciation of character and gentle sarcasm. A Raja wished to contrast John Lawrence and Donald Macleod: he said, "Jan Larens Sahib sakht zaban, aur naram dil; Macleod Sahib naram zaban, aur sakht dil" (Mr. John Lawrence has a harsh tongue, but a tender heart; Mr. Macleod has a soft tongue, but a hard heart). I venture on no opinion on this characteristic of my two dear life-friends. We had a clever young Official in the Panjáb: an old native remarked, "Akal hy, shakal bhi chayiye" (He has intelligence, but a good-looking face is also necessary). My young friend's merits lay below the surface of the outward man.

I belonged to two Provinces of India, the North-West Provinces and the Panjáb. Encouragement of Missions and gentle treatment of natives were the laws of both Provinces, and we owe the idea of both services of duty and benevolence to one man, James Thomason, my dearly loved friend, who died in the plenitude of his faculties, unrewarded in this world, with his great work half performed, and now forgotten, as if he had never existed, without honour, titles, or wealth. I am perhaps the sole survivor who knew him, and I owe everything to his words and example. He might have been described on his tomb as the "Friend of the Native."

THE MISSIONARY.

To support Missions is a solemn duty, the greatest of all duties after personal holiness, of a Christian man. Herbert Edwardes founded the Mission at Peshawur. Edward Lake and Donald Macleod were devoted to Missions, and, by their example and advice, attracted many supporters, including myself, to the cause. Their services will not be forgotten in the story of British India, and those, who worked with them, feel grateful in their old age for the opportunity offered of serving their Lord and their native fellow-creatures. Many public Officers in other parts of India

never had the example, or advice, and passed through long prosperous careers into old age without giving a thought, or a rupee, to Missions, or a thought to the God, who had protected them when others fell around.

The same class of white men kept clear of the Coloured Race, formed no friendships, exerted no influence. Of course, they committed no breach of the Law in the way of ill-usage or oppression. They took their work from them, paid them their wages, and protected them in their legal rights. What could a black man in their eyes expect more from the superior race of white men?

I regret to say that many missionaries used in bygone days to act in much the same way : the idea of a black man being a bishop has not yet been tolerated in India. The State may employ natives as soldiers, administrators, judges, and counsellors, but the *white missionary could not tolerate such things in India*. We find no such distinction in the Early Church. The Greeks and Romans did indeed look on all the world except themselves as 'Barbarians,' but we find no trace of such exclusion from Church offices. As time went on, we read of native bishops. Strange to say, in Africa the experiment has been tried and has succeeded, but we had to fight for it, even in the last decade.

It appears to me that, in the Christian Church on earth as in the company of the Saints hereafter, there should be no Προσωποληψεία (Acts, x, 34). It is not only a flaw in any system, secular or religious, to take the subject of Race into consideration, but in things religious *it is a sin* : a survival of ancient Caste, and incompatible with Christian brotherhood, as defined by Christ.

With the natives of the North of India I am well acquainted. I have lived weeks and months alone in their midst in their towns and villages, without a single European. I was well acquainted with their customs, their religious rites, and their language. In long conversations of many hours no filthy idea, no coarse expression, passed the lips of noble or peasant, for I talked to anyone whom I met on the road or in the fields. I cannot say the same for the 'low white' of Great Britain. Among the negroes of West Equatorial Africa I have dear friends. If I met them in the dark I might imagine that I was conversing with an English clergyman, for they had the same pronunciation, turn of thought,

and mode of expression. In many towns in Egypt, Palestine, Asia Minor, and North Africa generally, I have found that the natives only require culture to be on a par with their neighbours to the North of the Mediterranean. Of the natives of Oceania and North and Central America I know nothing personally, but there is no reason to suppose that they are God-forgotten, and are not endowed with the same intellectual and spiritual faculties as ourselves, when in a lower state of culture two thousand years ago. The people of China and Japan can speak, do speak, and will continue to speak, for themselves.

Let us turn our thoughts to the past. Consider the magnificent literature of the so-called inferior races of Asia in Persia and India: ponder over the glorious thoughts, and expressions, of Zoroaster, Confucius, Buddha, the Hindu Sages, and Mahomet; the magnificent languages unsurpassed even by Greek and Latin, which will live for ever. Is it possible that the Coloured Races, that put to paper such literature, are entirely inferior to the representatives of the same class in Europe, as regards Culture, knowledge of science, and literature? Did not some of the great Asiatic writers stand on the same level as Socrates, Plato, Cicero, and Marcus Aurelius? At the period when these wonderful men spoke their words of eternal wisdom, what was the intellectual and spiritual condition of the Kelts and Teutons and Slavs of Europe, of the Britons and Gauls of Western Europe?

And let not the young missionary, with his two or three years' training in a missionary college and a few years in one corner of India, hold forth in speeches on the platform in England or articles in periodicals, on the ancient religions of an ancient people. They know not Christ; that is sufficient. He is sent to bring Christ to their knowledge in word and practice. Let him reflect on the speeches of Paul the Apostle at Athens and Lystra. He would shudder if he heard an advanced Japanese of the Agnostic School describing, when he gets home, the British white man and *white woman*, Christians for many generations, in the slums of the greatest Christian city of the world, their customs, their so-called religions, their morals, their idols of the market-place, of the public-house, and the houses of ill fame!

St. Paul expresses in Galatians, iii, 27, 28, the feelings of all true Christians:

"For as many of you as have been baptised into Christ have put on Christ.

"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: *for ye are all one in Christ Jesus.*"

And as we hope to draw all the non-Christian Races into the one net, our conduct must be the same to all, whatever their Colour, Race, or Religion may be. And let the young missionary and the thoughtful layman reflect, that the religious state of the non-Christian world did not come into existence without the permission of the great Creator. He is all-wise, all-beneficent, and all-powerful, and yet He permitted the great and noble Races of Persia, India, and the extreme Orient, to live on in utter ignorance of the great truths, which He communicated to the tiny tribe of the Israelites alone, who never took the trouble to communicate them to their neighbours or kinsmen. And yet from the lips and pens of men of those Races have come forth and survived to our time words, which will never die.

Finally, let us remember that "every good gift and every perfect gift is from above, and cometh down from the Father of Lights, with whom is no variableness, neither shadow of turning."

And again, every member of the human race, be he white, black, brown, yellow, or red, is the Child of God, not one of whom He would wish to perish. And again, we have the first verse of the Epistle to the Hebrews:

"God, who at *sundry times* and in *divers manners* spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son."

Can we believe that the power of the Holy Spirit, which was in existence on the day of Creation, was entirely absent from the Coloured Races, who made up, and still make up, the majority of the population of the world?

Call no man common or unclean, or unworthy of Christian fellowship, or below a white man, in the sight of God, because he happens to be of a Coloured Race, and you are a white man, with the advantages of Culture and Civilization, which *may pass away from you to other Races*, as they have done in many instances in history.

October, 23, 24, 1902 (aged 81).

IV.

LIST OF DIFFERENT SCHOOLS OF RELIGIOUS THOUGHT AND PRACTICE

On the most universal and solemn subject, which has ever occupied the attention of the whole Human Race in past and present centuries, viz., the Relation of the Soul of Man to his Great Creator, commonly called RELIGION.

CONTENTS OF PREFACE. — (1) Object; (2) Limits of Subject; (3) Method followed; (4) Books of Reference; (5) Blemishes avoided; (6) Qualifications of Compiler; (7) Terminology exclusive of certain phenomena; (8) Selection of Phenomena.

PREFACE.

I. OBJECT.

My purpose is to compile a List of the different forms, in which different sections of the Human Race in the Nineteenth Century expressed their idea of their "relation to their unseen Creator," their "idea of their duty to that unknown Power," and their "conception of a Future State." With regard to some names the general Community are well informed: with regard to a much larger number they are most imperfectly so: with regard to a very large section they are totally ignorant. And yet the subject is one of profound importance.

II. LIMITS OF THE SUBJECT.

From the largest point of view the words "Religions of the World" would cover the subject, but this is at once too comprehensive and not comprehensive enough, for on the one hand the term would include many forms of Religion, which are dead, or nearly extinguished, or modifying themselves by later accretions and changes, and on the other hand the term would not include

the infinite number of subdivisions of great Religious Conceptions. The earliest feature of the Religious Phenomenon among wild tribes was the 'Animistic' or 'Spirit - Worship'; this was followed in different Regions by great 'National Religious Systems,' the growth of time, or each formed under the influence of one great man, such as the Assyrian, Egyptian, Semitic (including the Jews), and Arian forms of worship. It is notable that a great Religious Spiritual Movement took place at an Epoch antecedent to the Christian Era by a few Centuries in the East of Europe, and along the whole breadth of Asia. The following great names speak for themselves :—

1. Socrates and Plato.
2. Zoroaster.
3. Some of the great Hindu Sages.
4. Confucius.
5. Buddha.

“Every good and perfect gift is from above, and cometh down from the Father of Lights.” The writings of these great men are now published in European Languages, and their importance can be appreciated, and it is reasonable to believe, that the influence of the Holy Spirit was felt by these great and holy men. In the fulness of time Christianity followed.

III. METHOD FOLLOWED.

Only a list of names is compiled, and no attempt made to describe the features of each entry, but in a parallel line with the name is a reference to some volume of good repute, where the reader can find a sufficient description of the nature of each entry.

The arrangement is alphabetical. If there is a plurality of names one only has been placed in alphabetical order.

The object of this statement is to state Religious Phenomena, referring to competent authorities, but abstaining from all comments, whether of partial laudation or partisan depreciation. Let each phenomenon speak for itself. The object is to trace the manifold efforts of the Human Mind to get at a truth of the most important nature to the welfare of the Human Race.

IV. BOOKS OF REFERENCE.

1. Dictionary of Sects, Heresies, and Schools of Religious Thought. By Dr. John Henry Blunt. London: Longmans, Green, & Co. 1892.
2. Religious Systems of the World. Sixth edition. London: Swan Sonnenschein & Co. 1901.
3. Contemporary Evolution of Religious Thought in England, America, and India. By Count Goblet d'Alviella. 1855.
4. The Communistic Societies of the United States. By Charles Nordhoff. New York. 1875.
5. Encyclopædia Britannica. Ninth edition.
6. Brahmanism and Hinduism. Monier-Williams.
7. Religious Thought and Life in India. Monier-Williams.
8. Whitaker's Almanack.
9. Sacred Books of the East. Max Müller.
10. Hinduism. S.P.C.K.
11. Buddhism. S.P.C.K.
12. Islam. S.P.C.K.
13. Vaughan's Trident and Crescent.
14. Introduction to Science of Religion. Max Müller.
15. Dictionary of Religion. By Rev. W. Benham. Cassell & Co. 1901.

V. BLEMISHES TO BE AVOIDED.

The writer expresses no personal views for or against any of the extremely differing intellectual Conceptions. As the result of sixty years reflection, since he attained manhood in 1842, he has formed very decided opinions, but they are not forced on others, nor does he belong to that party in ecclesiastical discussion, to which the epithet has lately been applied of 'the Cocksure Party,' nor does he allow himself to apply such words as Schisms, Heresies, or other depreciatory terms, to the views of his contemporaries, which happen to differ from his own.

VI. QUALIFICATIONS OF COMPILER.

The compiler is a layman, and has been occupied during the best years of his life in ruling subject Races in India, differing in Religion and Language, and he is quite free from the shackles of the Cocksure School, where mundane interests are involved in the

truth of their spiritual dogmas. He has been for many years a Lay Reader of the Diocese of London, and has occupied in that capacity the pulpits of many London Churches and given addresses on Missionary subjects to large assemblies in some of the great towns of England. A similar ambiguous duty fell to him in India, for though a member of the Civil Service he was present in the thick of some of India's greatest Battles, and has seen perhaps more Military Service than many soldiers, being mentioned in the Dispatches of the Governor-General for Service in the field.

On the other hand, the writer has had the opportunity of being acquainted with the great Schools of Thought and Varieties of Cult prevalent in different parts of the world, and has had the privilege of studying the Records of the Religious Phenomena, which have exhibited themselves during the last two or three thousand years, and which have influenced the existing Phenomena.

Among many other volumes he has published the following on this branch of the subject :

1. Essays on Religious Conceptions. "Linguistic and Oriental Essays," Series V, p. 851.
2. Clouds on the Horizon. Ibid., Series VII.
3. Ancient Religions of the World. Ibid., Series IV.
4. Modern Religions of the World. Ibid., Series V, p. 475.
5. Common Features in all Religions. Ibid., Series VII.

VII. TERMINOLOGY, EXCLUDING CERTAIN NAMES.

Care has been taken to keep to one terminology, and to exclude from this List words and names which do not belong to the subject as here treated. The following names, which appear in Dictionaries of the subject, are excluded :

1. Old Sects of the date of the early Christian Centuries.
2. Ecclesiastical classes.
3. Sects defunct for many years.
4. An additional name for the same sect known by another name.

No expressions are used which can imply superiority of one form of Religion to another, such as Heresy, Schism, or terms

condemnatory of dogma or practice. New developments of Thought and Practice have been occurring constantly, and have to be handled with caution and respect to the opinions of good and thoughtful men.

VIII. SELECTION OF PHENOMENA.

There is a great number of such varieties, which are generally known as Churches, Denominations, Sects, Brotherhoods, etc., bitterly opposed to each other, and each Sect is cocksure that it is absolutely right to the exclusion of any other. It pleased the Creator to leave the mass of mankind in Religious darkness, until in the fulness of time Jesus Christ appeared, and revealed the great mystery of the relation of the Soul of Man to his Creator. The petty tribe of the Jews had received a limited Revelation some centuries earlier, but they deemed that it applied only to themselves, and made no effort to extend it to other Races.

Very slowly and by devious ways, the Great New Truth has spread itself through the World, but there is much land still to be occupied. Great and good men have developed by their own genius, and making use of opportunities, in the course of time to spread different Dogmas and Rituals, and the object of this List is to give a List of all the Varieties, which have come into existence and survived to our time, while many have died out. An attempt has been made opposite to each name to supply a reference on the tenets of each Variety, which is not sufficiently well known to the general Public.

The first great subdivision is to separate in the mind, those which accept the Dogma of the Divinity of Christ, and those who do not accept this Dogma, but which either venerate Christ as the greatest of Mortal Men, or entirely ignore His existence.

The second step is to exclude from the List those Varieties which existed, and had great influence in the early Church, but which have either been absorbed by Varieties of a later date with different names, or have ceased to exist, and are quoted merely as a shadow of a past age. The operation, however, is a difficult one.

Many Varieties have further subdivisions within the boundaries of their main Dogma, and Ritual, but such sub-Varieties are not permitted to be entered in this List.

The arrangement is Alphabetical for convenience of reference,

and where any particular Variety has a plurality of names, the one name is selected for entry, which is presumed to be best known. As far as possible the name of any one Nation has been excluded, but in some cases, such as the Greek Church and the Church of Rome, it was not possible.

No attempt is made to describe or indicate the peculiarities of any Variety.

This List represents but the first of what will probably expand annually.

We mark the signs of Life and Death in the names recorded. Those which represent a free, holy, and unselfish idea will expand; those which are based on the alliance of the Rulers of the Kingdom of this World, or on stupid pigheadedness, must die out. If there is one thing in which men must be free it is in the dogma and ritual in which they approach the great Creator.

There must be Charity to each other: no condemnation of what is not understood; no thought of the loaves and fishes; no fear to approach great Truths, or expose ancient errors; no lending oneself to be blind and foolish.

The Books now in daily publication indicate that there is a great change at hand, a second Reformation, for it is admitted on all hands that Henry VIII and Queen Elizabeth were not qualified to lead a Reformation.

But a thoughtful consideration of the hydra-headed Phenomena presented by this List of Schools of Religious Thought and Practice, as exhibited in the Twentieth Century after the Christian era, leads an old man, who has for many years reflected on the subject, to a wider train of speculative dreams of the future. Moses founded the Hebrew Dispensation at an interval of eighteen Centuries before the coming of Jesus Christ; the interval between that Coming and the present Epoch extends to nineteen Centuries. The Hebrew Dispensation was limited to a few Millions with no varieties, and the Heathen Nations were totally ignored. The Christian Dispensation has spread (so to speak) to all the Nations of the World, approaching old Heathen Systems, and splitting itself up into endless varieties. And the advance of Science and Intellectual Power and Speculation has led to the birth of new germs of Religious Thought, differing totally from and in direct hostility to each other.

Science is not the enemy of true Religion: it is falsely so called. Unscientific men are the real enemies, as witnessed in the Question of Higher Criticism. The stupid party "*damnat quod non intelligit*," and scoffs at reasonings which it would accept as regards the early Greek and Roman authors, simply because the plain truth sweeps away their fond and foolish prejudices.

Can it be that the coming of Jesus is at hand? "If I will that he tarry till I come, what is that to thee?" It seemed a distinct doctrine that the Kingdom of Heaven was at hand, and yet the simple teaching of Jesus and the Apostles has developed into something very different, and there is much to be desired. The condition precedent of the Lord's Coming as recorded in Matthew, xxiv, 12, has been amply fulfilled: "*Iniquity shall abound*." We know not when, or in what portion of the world, the Lord may appear, but we may rest assured that the Pharisees, and Sadducees, and the holders of Temporal Power and Wealth of the Twentieth Century will oppose Him as keenly as did their prototypes of the First Century.

I close this Essay with a deep sense of its imperfection. Time and eyesight are against me at the age of 82, and my memory of names has failed me. Yet there is something now in place of nothing, which was the state of affairs. There was no volume, ancient or modern, which noted in one alphabetical order the Religious Systems of the World, large and small, newly devolved from the brain, or elaborated by centuries, and gave a reference to some books which could elucidate each phenomenon. The ordinary reader stumbles on a chaos of names of Religious Conceptions, and wishes to know without much trouble what they are, where they are, how long they have been in existence, and whether they are doing good. In a period of absolute Toleration of Religious Opinions and Practices by Rulers of kingdoms and citizens of the same kingdoms, in an age when the Intellect of the Human Race is at work to explain and describe things not visible to the naked eye, and shadow out evolutions which future ages are likely to bring with them, it is impossible for the Twentieth Century to remain unmoved on the great question of

- (1) The Relation of the Human Soul to the great Creator.
- (2) The Nature of the Future Life expected by all.

We have within our touch some members of the Human Race in the lowest and most abject intellectual condition on the one side, and on the other side the highest intellectual state that Mankind has ever experienced, and both sections of the Human Race express their views on this subject.

To make a first attempt, however imperfect the result, is a great gain. Some student, sixty years my junior, may take up these sheets and commence the subject *ab ovo*, superadd, and place something in its place which will not die. Those, who love Science, will gladly sacrifice the work of their lives, if some use can be made of their collected bricks.

I have already experienced this form of happiness. On my return from India I compiled a work on the Languages of the East Indies. Within the century it has been superseded by the very superior work of a younger and more qualified man, as well as a dear friend, Dr. Grierson. My work will no longer be quoted, but it has paved the way for a very superior article of the machinery of Science. My volumes on the Languages of Africa will probably share the same fate, when the time and man arrive.

For sixty years, since in 1842 I landed in India and commenced my interest in Christian Missions to the Heathen, I have had two subjects of study in the Study and the Field:

(1) Religion.

(2) Language.

I have written much on both subjects, and the knowledge of those subjects has in that period of sixty years increased wonderfully.

We talk much of the few thousands of the lower races of mankind as regards Civilization and Political Power, which we annually draw into our Missionary net, for which the Lord be praised; but how much larger number of highly civilized and educated intellects annually leave Christendom, and fall into some variety of Spiritual Belief, in which the Gospel of Jesus goes for nothing.

Our Lord Himself says (John, x, 16): "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice; and there shall be one fold, and one shepherd." Can there be a difference in dogma and practice after Death, or will all be absorbed in the presence of the great Mediator? Can there be a Sect in Heaven?

A

	RELIGION.		COUNTRY.		REFERENCE.
1	Abyssinian Church	...	Africa	...	Blunt's Dictionary.
2	Adi Brahma Somáj	...	North India	...	Monier-Williams' Brahmanism and Hinduism.
3	African Races: Animistic Conceptions	...	Africa	...	Religious Systems of the World (Swan Sonnenschein).
4	Agnostics or Sceptics	...			Blunt's Dictionary.
5	Albigenses or Manicheans		Europe	...	Blunt's Dictionary.
6	America: Animistic Races		America	...	Religious Systems of the World.
7	Anabaptists	...			Blunt's Dictionary.
8	Antinomians	...			Blunt's Dictionary.
9	Armenian Church	...	Asia	...	Blunt's Dictionary.
10	Arya Somáj	...	India	...	Monier-Williams' Brahmanism and Judaism.
11	Atheists	...			Blunt's Dictionary.
12	Aurora and Bethel Communities	...	America	...	Communitistic Societies of United States.

B

1	Bábism	...	Persia	...	Religious Systems of the World.
2	Baptists	...			Blunt's Dictionary.
3	Bible-Christians	...			Blunt's Dictionary.
4	Bohemian Brethren	...	Europe	...	Blunt's Dictionary.
5	Bourignonists	...			Blunt's Dictionary.
6	Brahmoo Somáj	...	India	...	Blunt's Dictionary.
7	Buddhism	...	India	...	Blunt's Dictionary; Monier-Williams' Brahmanism and Hinduism.
8	Neo-Buddhism	...	India	...	Blunt's Dictionary; Monier-Williams' Brahmanism and Hinduism.

C

1	Old Catholics	...			Blunt's Dictionary.
2	Cedar Vale Community	...	U.S. America		Communitistic Societies of U.S.
3	Christadelphians	...	Europe	...	Blunt's Dictionary.
4	Christian Scientists	...			Times Newspaper.
5	Conditional Immortality	...			Religious Systems of the World.
6	Confucianism	...	Asia	...	Religious Systems of the World.
7	Neo-Confucianism	...	Asia	...	Religious Systems of the World.
8	Congregationalists or Independents	...			Blunt's Dictionary.
9	Coptic Church	...	Africa	...	Blunt's Dictionary.
10	Cosmism or Religious Evolution	...			

D					
	RELIGION.		COUNTRY.		REFERENCE.
1	Dadu-Panthi ...	...	India ...	...	Monier-Williams' Brahmanism and Hinduism.
2	Deists or Theists ...	...			Blunt's Dictionary.
3	Druse ...	...	Asia ...	...	
4	Duchobortzi ...	...	Asia ...	...	Blunt's Dictionary.
5	Dutch Church ...	...	Europe ...	...	Blunt's Dictionary.
E					
1	Edgettes ...	...	Rangoon ...	...	
2	Episcopacy Protestant ...	...			
3	Ethical Religion ...	...			
F					
1	Faith-healing ...	...			Blunt's Dictionary.
2	Fire-Worshippers ...	...	Asia ...	...	Religious Systems of the World.
3	Free Religion ...	...			
4	Free Thinkers ...	...			Blunt's Dictionary.
5	French Reformed Church				Blunt's Dictionary.
6	Future Probation ...	...			Blunt's Dictionary.
G					
1	German Church ...	...	Europe ...	...	Blunt's Dictionary.
2	Gnosticism ...	...			Blunt's Dictionary.
3	Greek Church ...	...	Europe ...	...	Religious Systems of the World.
H					
1	Bishop Hill's Commune...	...	U.S. America		Communitistic Societies of U.S.
2	Hinduism or Brahmanism	...	Asia ...	...	Monier-Williams' Brahmanism and Hinduism.
3	Neo-Hinduism ...	...			Monier-Williams' Brahmanism and Hinduism.
4	Huguenots ...	...			Blunt's Dictionary.
I					
1	Icarians Community ...	...	U.S. America		Communitistic Societies of U.S.
2	Inspirationists ...	...			
3	Irvingites ...	...			Blunt's Dictionary.
J					
1	Jains ...	...	Asia ...	...	Encyclopædia Britannica.
2	Jansenists ...	...	Europe ...	...	Blunt's Dictionary.
3	Jews ...	...			Blunt's Dictionary.
4	Neo-Judaism ...	...			
K					
1	Kabir Panthi ...	...	Asia ...	...	Monier-Williams' Brahmanism and Hinduism.

			L		REFERENCE.
			RELIGION.	COUNTRY.	
1	Latitudinarians	...	...		Blunt's Dictionary.
M					
1	Mahometans	...	...		Blunt's Dictionary.
2	Neo-Mahometans	...	...		
3	Maronites	...	...		Blunt's Dictionary.
4	Materialists	...	...		Blunt's Dictionary.
5	Mendæans	...	...		Blunt's Dictionary.
6	Methodists	...	...	Asia...	Blunt's Dictionary.
7	Millenarians	...	...		Blunt's Dictionary.
8	Mithraism	...	...		Religious Systems of the World.
9	Moravians	...	...		Blunt's Dictionary.
10	Mormons or Latter-Day Saints	...	...	America	Blunt's Dictionary.
11	Mystics	...	...		Blunt's Dictionary.
N					
1	Natural Religion	...	...		Blunt's Dictionary.
2	Nazarenes	...	...		Blunt's Dictionary.
3	Nestorians	...	...		Blunt's Dictionary.
O					
1	Oceania Natives' Religious Conception	...	...	Oceania	...
P					
1	Pantheists	...	...		Blunt's Dictionary.
2	Parsi	...	...		Religious Systems of the World.
3	Paulicians	...	...		Blunt's Dictionary.
4	Peculiar People	...	...		Blunt's Dictionary.
5	Perfectionists	...	...		Blunt's Dictionary.
6	Pietists	...	...		Blunt's Dictionary.
7	Neo-Platonists	...	...		Blunt's Dictionary.
8	Plymouth Brethren	...	...		Blunt's Dictionary.
9	Positivism or Comptism	...	...		Blunt's Dictionary.
10	Presbyterian	...	...		Blunt's Dictionary.
Q					
1	Quakers	...	...		Blunt's Dictionary.
2	Quietists	...	...		Blunt's Dictionary.
R					
1	Rappists or Harmonists	...	...	America	Communistic Societies of U.S.
2	Rascholkimiks	...	...	Europe	Blunt's Dictionary.
3	Rationalists or Neologians	...	...		Blunt's Dictionary.
4	Realists	...	...		Blunt's Dictionary.

	RELIGION.		COUNTRY.	REFERENCE.
5	Red Indian Religious Con- ception	America	...	Religions of Ancient America. Religious Systems of the World.
6	Restorationists			Blunt's Dictionary.
7	Roman Episcopacy			Blunt's Dictionary.
8	Russian Episcopacy (Greek)			Religious Systems of the World.
S				
1	Salvation Army			Benham's Dictionary of Religion.
2	Sandemanians or Glassites			Blunt's Dictionary.
3	Satnami	Asia...	...	Monier-Williams' Brahmanism and Hinduism.
4	Secularists			Blunt's Dictionary.
5	Separatists			Blunt's Dictionary.
6	Seventh Day Adventists...			Book wanted.
7	Shakers			Communitic Societies of U.S.
8	Shamanists			Book wanted.
9	Shintoists			Religious Systems of the World.
10	Sikhs			Religious Systems of the World.
11	Slavonic Religion			Religious Systems of the World.
12	Social Freedom Com- munity or Socialists ...			Blunt's Dictionary.
13	Spiritualists			Blunt's Dictionary.
14	Sufis			Religious Systems of the World.
15	Swedenborg			Blunt's Dictionary.
16	Swedish and other Non- conformist Churches ...			Benham's Dictionary of Religion.
T				
1	Taouism			Encyclopædia Britannica.
2	Theosophists			Blunt's Dictionary.
3	Totemism			Encyclopædia Britannica.
4	Transcendentalism			Goblet
U				
1	Unitarianists or Socinians			Blunt's Dictionary.
2	Universalists or Rallya- mists			Blunt's Dictionary.
W				
1	Waldenses			Blunt's Dictionary.
Y				
1	Yezidis			Blunt's Dictionary.
Z				
1	Zoroastrians			Religions of all the World.

GRAND TOTAL: 120.

REMARKS ON THE BOARD OF MISSIONS OF THE UNITED PROVINCES OF CANTERBURY AND YORK.

As I am likely before long, from the infirmities of old age, to resign the office of Lay Secretary of the Board of Missions of the Canterbury Province, it seems expedient for the convenience of my colleague and of my successors to record how business has been managed in past years in the Financial Department of the Board.

The first entry in the Account Book of the Board is November 5th, 1887. In February, 1888, the first Grant was made by the S.P.C.K. to the Board of £200, and this was the sole available resource of the Board for its expenditure.

It must be recollected, that the Board is not supported by subscribers, and has no capital of its own. It has no office, or establishment, and no money passes through its hands. For the first years of its existence it held its meetings in Lambeth Palace, or in any hall, the loan of which it could obtain. The Board of Missions of the Province of York was quite distinct. The Lay Secretary, the late General Maclagan, conducted the correspondence either with his own hand or with the help of hired clerks, and up to the year 1894, when he died, the accounts are in his handwriting. In May, 1896, the second Grant was made by the S.P.C.K. to the Board, and the Board of Missions of the Province of York was united with that of Canterbury as regards the Finance and the Annual General Meetings of the united Boards; and those meetings were held in the newly erected Church House, Westminster, and the officials of the Church House were employed in conducting the business of the Board, which was rapidly increasing, and had to be remunerated for so doing.

In the year 1894, on the death of his lamented friend, at the request of the Clerical Secretary, the Bishop of Newcastle (then Canon Jacob), Dr. Cust accepted the office of Lay Secretary of the Canterbury Board, and has held it to this day: it need scarcely be said, that there is no salary or perquisite attached to the office of Clerical or Lay Secretaries, but as the scope of the Board expanded, the work considerably increased. When Canon Jacob accepted the Bishopric of Newcastle, Bishop Selwyn succeeded him as Clerical Secretary, and when, to our great sorrow, he died, the present Clerical Secretary, Bishop Ingham, succeeded to the office. In the early years of the Board, up to 1900, the £200 voted by the S.P.C.K. was deposited with the British Linen Company Bank, Lombard Street, and drawn upon by cheques invariably signed by two members of the Board; but as that Bank was a long way off in the City, the account of the Board was transferred in 1900 to Messrs. Cocks & Biddulph, Charing Cross, who were the Bankers of the Church House.

The expenses of the Board are as follows:—

- I. Hire of rooms in the Church House for the Meetings of the Board and of the Committees of the Board.
- II. Travelling expenses of the Clerical Secretaries of Canterbury and York to attend the Meetings, etc.
- III. Pay of the officials of the Church House for conducting the correspondence and official business of the Board.
- IV. Printing, or typewriting, of Reports for the use of the Committees.
- V. Newspaper and Magazine Reports of the Annual Meetings.
- VI. Stationery and Postage.

There has been no waste of public money or muddling of accounts. The sums advanced by the S.P.C.K., not amounting even to £100 per annum, have been spent and accounted for to the last penny, and, if the S.P.C.K. declines to make a further advance, I do not see what we can do. The annual expenditure has increased, and must go on increasing, as the work expands, and some other source of income must be found. If the S.P.C.K. could be induced to allow the Board of Missions £100 per annum, we must make up the deficiency by getting ten friends of Missions

each to subscribe £5 annually. The names of some friends will suggest themselves to anyone, who is acquainted with the field, as very willing to subscribe.

Another source of income is possible. The cause of Missions is advanced by the action of the Clergy and Laity of the Church, in their collective capacity. The two great Missionary Societies, the Church Missionary Society and Society for the Propagation of the Gospel, are strongly represented on the Board, and a great many questions are discussed by a representative Board of the whole Church, which could not be disposed of in the Committees of sections of that Church; and the conduct of Missions at the present epoch often involves grave Imperial questions, which can only be disposed of in a Council or Board representing the whole Church. What I would suggest is that the two great Missionary Societies of the Church should be invited to subscribe £25 annually each to the Finances of the Board, and that the Secretary of each Society should be *ex officio* a member of the Board. If the annual income of the Board amounted from the three following sources :

	£
(1) Subscription of S.P.C.K.	100
(2) Subscription of ten friends of the Board ...	50
(3) Subscription of C.M.S. and S.P.G. ...	50
	£200

and if *proper economy were maintained*, it would be sufficient at least for the present time. The Board of Missions must recollect that it is only a consultative Board, not an administrative Board, and has no occasion for large funds, as it has no *raison d'être* for spending funds. It resembles so far the Privy Council, and the High Court of Appeal.

Since the date of writing the above I have resigned my office, but I am still a member of the Board of Missions, and still take a deep interest in its welfare. I do not see how the complicated machinery of the great Missionary Organizations of the Church of England is to work satisfactorily, if something of the nature of the Board of Missions does not exist.

At page 1 of the Sixth Series of my Linguistic and Oriental Essays, 1901, I write on the subject of the Board of Missions in fuller detail, and I refer my readers to that Essay.

I cannot say that I approve of the present policy of reducing the Association to the rank of a common Society, living by an annual collection of shillings and sovereigns. A paid body of Secretaries and Clerks will absorb large sums. However, Dr. Jacob, the Bishop of St. Albans, the actual founder of the Board, intimated his acceptance of that policy, and I was silent. One suggestion I would make: it may seem unwise and fanciful to some, but perhaps may be approved by others.

Admitting that the propagation of the Gospel to Non-Christian Races is the one most important duty of a Christian Church, especially of the Church of England, a country which rules over such a vast population of Heathen tribes, could we not consecrate some portion of the Ecclesiastical Revenue, which we inherited from the Church of Rome, to this sacred duty of Evangelization of the Heathen, and prevail upon the authorities to assign two stalls, one in Westminster Abbey, and one in St. George's Chapel, Windsor, to the Board of Missions? Competent persons, perhaps with Missionary experience in the field, might be appointed to these two Canonries, who could conduct the ordinary services of the Abbey or Chapel Royal, and still find ample time to discharge the duties of Secretaries, two Clerical Secretaries, to the Board, anything further being supplied by voluntary annual subscriptions from the Members of the Board, and others deeply interested in the subject of Missions. The services of Honorary Lay Secretaries can always be secured.

June 1, 1903.

VI.

THE SHRINES ;

OR,

CHIEF PLACES OF PILGRIMAGE OF THE ADHERENTS OF THE CHURCH OF ROME.

THE Christian philosopher, or the philosophic Christian, reflects with astonishment on the wide abyss betwixt the precepts of Christ, and the practice of modern European Christian Churches. The Protestant Churches are not entirely free from the charge ; the Church of Rome, and the Greek Church, have openly incorporated much of the outward form of Paganism into their Ritual, their modes of worship, their objects of worship, and their religious phraseology. I remember in 1876 watching the ceremonial of the Greek Priests in the Cathedral of Troitska, near Moscow, and, recalling the familiar scenes in the Temples at Banáras in India, I felt that a Brahmin would be quite at home in the details of the Greek Symbolic worship, and ceaseless repetitions of words in a dead language : so uniform are the lines, on which are based all false forms of worship of the Divine Power. In the following eleven sketches made, as it were, on the spot, and verified by the authorized religious guide-books purchased on the spot, in the language of the people, I have exhibited the fatal down-grade tendencies of the poor human soul, guided by spiritual leaders, themselves under the same delusions, and making large pecuniary profit from the *prava superstitio* of poor ignorant men and women : it is a subject to me of intense pity, whether the poor worshippers are Pagan, Hindu, Buddhist, Mahometan, or nominal Christian.

I am not insensible to the feeling of *Religio Loci* ; on the contrary, I am peculiarly susceptible of it. I cannot imagine a person of a cultivated mind not feeling deep emotion, when he stood, as I have stood, in the Forum of Rome, on the Parthenon

at Athens, amidst the ruins of Carthage, on Mount Olivet overhanging Jerusalem, at the top of the Great Pyramid, or at the foot of the great Statue of Memnon at Thebes. Whatever may be the legends, which have entwined themselves round them, there is an actual reality and truth in the physical objects, which present themselves to the eye, and the soul is stirred.

But the feelings, which arise from the contemplation of pious frauds, and fond delusions, patronized by misguided Religionists for the purpose of deceiving simple souls, and collecting offerings, can only be those of pain and disgust. They are common to all countries, and to all forms of degraded Piety. They disappear before the light of Spiritual Religion.

Are the Roman Catholics in Great Britain and Northern Europe less true to their religious tenets, because their ancient shrines, such as Thomas of Canterbury, and Our Lady of Walsingham, were centuries ago destroyed? Do they care, except in the case of some poor weak souls, to make pilgrimages to French, Spanish, Italian, or German shrines? and yet the Miracles, said to be performed at these Shrines, surpass even the Miracles recorded in the Old and New Testament. Has any subject of Her Majesty the Queen of Great Britain ever been healed?

LOURDES.

I describe each Shrine separately, not in the least as a Scoffer, but as a sincere believer in Holy Writ, and in the hope that is in Christ: it is indeed from a feeling of jealousy for Bible Truth that I desire to free the minds of men from such vain delusions as sprang up in a credulous age, amidst a superstitious people. The Shrine of Lourdes shocks the conscience most, because it is the most modern, and clearly the contrivance of evil men.

The most dangerous of errors is the perversion of the truth. One fact is of the utmost importance, viz., the appearance in Romish Christianity of a fourth Supreme Personage, outside, of and in addition to, the Trinity. There is no use in mincing words here; for the Native of Asia or Africa will never be brought to see the position I speak of in any other light. Roman Catholic publications are full of the worship, the goodness, and

the power, of the Mother of our Lord. Chapels are erected even in China to "Notre Dame de Lourdes." A venerable Bishop, after spending years in Abyssinia, hurries off to Lourdes, as soon as his vessel reaches Marseilles. In moments of trial and difficulty prayers are offered to "Our Mother at Lourdes." In fact, this petty town has driven out from the mind of the French Missionary, at least, the thought of Rome and Jerusalem, and the newly-fashioned image in the cleft of the rock of the Pyrenees has drawn away the worshippers of older shrines.

To enable me to comprehend this phenomenon, and to obtain trustworthy and original documents, I proceeded in the Autumn of 1880 to Lourdes, carefully inspected the outward symbols of the new cult, and purchased at the Cave copies of all the literature sold by permission of the authorities. Lourdes is the newest, and most frequented by the French, of the shrines of the Virgin. Here I found French refinement and Nineteenth Century culture in the graceful lines of the modern statue, and in the tasteful arrangements of the beautiful gardens and walks that surround it. I crossed the Pyrenees on leaving Lourdes, and about one hundred miles due south I came, from the youngest, upon the oldest shrine in Europe, that of Nostra Señora del Pilár, at Zaragossa. Here I was face to face with what has been the consolation and hope and joy of the Spanish Nation for fifty generations. I carefully inspected the outward symbols of the worship offered, and purchased a copy of the authorized Spanish narrative in connection with it. Absence of culture and presence of dirt, a Madonna and Child of wood, of an antiquity and rudeness which render it priceless, and clothed in tinsel garments which assimilate it to the appearance of a Hindu idol, was what I encountered here, and the contrast with Lourdes was of the greatest. Yet it is necessary to consider these two shrines together, since they form the earliest and latest development of a cult, which is totally unauthorized, and the effect of which it is idle, and worse than idle, to ignore in connection with Christian Missions to the Heathen.

Lourdes is a small town in the valley of the Pyrenees. It is traversed by two lines of railways, and was totally unknown beyond the province prior to the occurrence of the events which I am about to record. Pope Pius IX, *upon his own authority*,

had just promulgated the Dogma of the Immaculate Conception of the Blessed Mother of our Lord, when this place became famous. Now let me not be misunderstood. If there is one Scripture character to which, above all others, the pious Christian looks, as the type of sweetness and goodness, it is that of the most blessed among women, upon whom the honour fell of being Mother of the Saviour. The Church of Rome has been led, however, to go further than this, and not without opposition was the dogma referred to declared. While men's minds were still stirred by the event, on the 11th of February, 1858, a swineherd, aged 12, named Bernadette Soubirous, was tending her pigs close to the Cave of Masabielle, on the banks of the River Gave, when, according to her statements, a vision appeared to her eighteen times at different intervals in the form of a beautiful Lady, dressed in white, with a blue sash, a rose of gold on each foot, and a rosary on her arm, consisting of white beads with a gold thread. She had appeared at La Salette in the same costume a few years before, and the girl no doubt had heard of it, or seen cheap prints of the Virgin in her dress. She made the sign of the Cross, and on her third appearance asked the little girl to come to the Cave fifteen times, which she did; and the Lady appeared every day and made several communications. She imparted three secrets to the girl, which she was to tell no one, and these have never been revealed. She promised her happiness in the next world. She gave leave to her to bring her companions with her, and as many persons as wished, and, as a fact, many of the neighbours went, and beheld the girl in ecstasy, *but saw and heard nothing*. The Virgin told her to pray for sinners, to tell the Curé of the Parish to build a Church on the Rock, and to have Processions. When the girl delivered this message to the Curé, who was preparing her for her first Communion, he cautioned her, and told her to ask the Lady to make the rose-trees of the grotto blossom in Winter. The request was made, but not complied with. The next message was, "Penitence! Penitence! Penitence!" The girl was told to walk upon her knees and kiss the ground for the sake of sinners. On a subsequent occasion the waters of a new fountain in the Cave were set free, and the day following a miracle was performed by these healing waters. The Curé

then consulted his Bishop, and a great stir took place in the neighbourhood. The interview ceased for some time, till at length, on the Feast of the Annunciation, the girl saw the Lady again, in spite of the Cave being walled up by the police, and by order of the Curé asked her her name, and the reply was, in the presence of many thousands, who saw nothing but the girl, and heard no sound whatever, "I AM THE IMMACULATE CONCEPTION." This message was conveyed to the Curé, who is described by the girl as being well content. That Priest has now been raised to honour and dignity in the Roman Church. At the last day it will be known what part he played in this matter.

I seem to hear the echo of some old Church legend of far-off time, but it sounds strangely in the Nineteenth Century. I wish that I could possess the sweet credulity of the Latin race, which in days gone by could find Diana and a Nymph by every fountain, and, in modern times, can find an Apparition in every cave.

It is true, indeed, that God does confound the wise and the strong and give grace to the weak, yet it is to be wished, in all humility, that so momentous a truth had been revealed to man by a more trustworthy channel than the words of a swine-herd of tender years, in an ecstatic state, tutored by a Village Priest. No chain is stronger than its weakest link, and this link is of the most fragile kind. Yet the following consequences are unhesitatingly drawn and taught, from what we have stated, in the official reports, sanctioned by Pope Pius IX, in 1873: "‘She shall bruise his head.’ It will be the dogma of the ‘Immaculate Conception,’ and the Cave of Lourdes, that will ‘put down the French Revolution. France is devoted to Mary ‘and to the Papacy. Mary, who resembles a lily, according to the ‘Song of Solomon,’ owes a good turn to France, and has ‘chosen France, whose royal emblem is the ‘Fleur de Lis’ of the Bourbons, to say to the world, ‘I am the Immaculate Conception,’ and by these very words to prove the Infallibility ‘of the Pope, who pronounced the dogma on his own authority.’"

Miracle after miracle is reported to have followed the wonderful announcement of this Apparition. The Clergy, Bishops, and Pope, after examination and re-examination of the girl, gave

full credence to her story. The Cave became a shrine; bathing-houses were filled with the holy water of the fountain. In a neighbourhood abounding with mineral springs of all kinds, it is worthy of note, that the water of this spring is neither warm nor medicated. Lifelong sufferers were placed in the water, and cured at once. The Cave was thronged with worshippers. A marble statue represents the Virgin as she appeared, and it is to be observed that, unlike most other sacred images, she is here without her Child, and stands alone, as the sole object of worship. A church has sprung up on the summit of the rocks. Processions of the faithful are organized from every part of France, and the Pilgrims shout out, in true French style, "Vive l'Immaculée Conception!" Those that are cured leave their crutches, their sick-chairs, and other surgical appliances, in the Cave, the roof of which is darkened by the flaming tapers. Mission Houses, Rest Houses, and Refreshment Rooms are erected on convenient sites. Over all, on a high rock, towers an image of our Saviour on the Cross, but few seem to think of Him. Shops are opened with the tempting inducement of being kept by a "Tante de Bernadette," or called "À la Soubroux," in which names Cafés and Restaurants also rejoice. It is impossible to check the natural channels in which French culture will flow. The grounds are laid out in French style, crannies of the rock are stuffed with letters to the Virgin in the French language. The remark was made to me in the train that the attendants of the shrines of the Virgin in the adjoining villages were very jealous of the new arrival; and well they may be. "C'est une chance pour Lourdes," said the landlady in a neighbouring town, whose business was injured. The Railway Companies have lent themselves to the movement; there are special waiting-rooms and special accommodation for Pilgrims at the station, special trains and reduced Pilgrims' fares. As the train approaches the station, the Image is hailed from the windows of the carriages, and I was reminded of what I had seen practised by the Russians at Troitska, near Moscow. The innkeepers, the retailers of comestibles, tobacco, and spirits, the silversmiths, the dealers in rosaries, religious literature, wax candles, photography, pictures, and relics, make a tremendous harvest. The poor little girl was carried off to a convent, where

she soon died, in the odour of sanctity. Death has sanctified her message, and she is classed among the Benefactors of France, such as Genevieve, Germaine, and Jean d'Arc.

The only cause of alarm is the chance of a later Apparition. Lourdes has so soon eclipsed La Salette and Paray-le-Monial. Spain is incapable of such things. With her five great shrines, sanctified by years, she is jealous of innovation. Italy has passed the mystic period. The Teutonic races are too cold. But Ireland already gives signs of Apparitions, and it may be expected that the message, when it does come, will be of a most practical character, and the words uttered will no doubt be "Pay no Rent." The French Priesthood make use of their Apparition as a lever against the Republic, the new order of things, and the Liberals of France. The Irish will make similar use of it against England.

I have looked through, as far as a reasonable man can read, the excited, highly poetic, and extremely patriotic literature which I purchased. It is with amazement that I read in a volume sanctioned by Pope and Cardinal: "There are two Lambs upon the altar of Sacrifice, Jesus the Lamb of God, and Bernadette the Lamb of the Immaculate Virgin." Again: "Since the manifestation of the 'Word' nothing parallel has occurred, until the manifestation of 'the Mother of the Word' took place." Again: "After the great words of Jesus, 'I am the Son of God,' no words are greater than 'I am the Immaculate Conception.'" Again: "'I am that I am,' said God to Moses. 'I am the Immaculate Conception,' said Marie to Bernadette," which the writer interprets to mean, "'Nothing takes place without Me, for I am the Mother of the Creator of all things.'" Again: "'The Angels sang at the birth of our Lord'; the Virgin herself uttered her divine hymn of praise; one word was wanting to the Magnificat, one glory was wanting to all the glories with which generations have honoured her, and it was in this generation, in which Satan reigns, and in France, which Satan tries to destroy, that she proclaimed herself, 'I am the Immaculate Conception.'"

The Bishop of Tarbes, the Diocesan, in his Pastoral, notices rather naïvely, as one of the proofs of the genuineness of the Apparition, the "*convenance*, or opportuneness, of the words of

“ the Virgin, as having for their object the support of the Infallibility of the Pope, who had promulgated the Doctrine of the “ Immaculate Conception.” A sceptical generation might perhaps be excused, if it remarked, also, on this extreme opportuneness, the miracle, or apparition, coming, as it did, midway between the promulgation of the two dogmas, and confirming the one prospectively and the other retrospectively. What strikes the observer most, however, is the extreme narrowness of view of the French interpreters of the vision. Jesus Christ came into the world to save all mankind, but it is notable that the French Apparitions take place for peculiarly French purposes and for the Pope; no advantages, material or spiritual, are held out to Italy, Spain, Belgium, Ireland, and Roman Catholic Germany. This really appears in a most offensive manner, and, one would think, must be felt as such. The Virgin is called the “ Queen of Heaven, of the Angels, and of France.” France is called the “ Queen of Nations.” In the dedicatory letter of the Bishop it is clear that the object of the Miracle is to serve as a weapon against the Revolution, which oppresses the Pope by deprivation of his Temporal Power, and which menaces France. This is worked out more fully in a volume published last year by the Superior of the Capuchin Mission at Lourdes. The pamphlet is entitled, “ On Our Social Sores.” Bernadette is made out by quotations from Scripture to have appeared mainly to counteract these evils. The sores are eight in number: I. The small families to which French people notoriously restrict themselves; Bernadette was one of nine children. II. The desertion of the villages for the great cities; Bernadette was a peasant. III. The credulousness as regards Miracles; Bernadette proves Miracles. IV. The great Pauperism question; Bernadette was poor, and yet chosen of God. V. The undue exaltation of the State; Bernadette is said to have resisted the police, and thus protected the liberty of the Human Soul. VI. The contempt of Monastic Life; God placed Bernadette in a Convent. VII. The sin of Lay Education; God placed Bernadette in a Convent of Teaching Nuns. VIII. The indulgence in Sensuality; God ordained to Bernadette a brief life of suffering. In very truth, the poor child never recovered from the delirious state of excitement into which she had been drawn.

It is remarkable how the French Priests dilate upon the personal charms of the Virgin, and with what ravishing epithets they speak of her beautiful statue. The words express a love beyond that of children to a mother. Bernadette, who by her photograph is proved to have been a very ordinary person, is described as angelic, and beautiful as the morning-star, as taking her place in the choir of virgins round the throne of the Lamb, close to Genevieve, Jeanne d'Arc, Germaine, and other illustrious shepherdesses. We can wonder, however, at no amount of credulity when Cardinal Manning preaches that those who can coldly object to the history of Margaret Alacoque, at Paray-le-Monial, would, had they lived in the time of the Apostles, have denied that Jesus appeared to Paul at Damascus!

ZARAGOSSA.

I will now recount from the latest Spanish authorities, purchased on the spot, the received account of the Virgin of Zaragossa. I am obliged to hold my breath while I read this marvellous history. One year after the death of Christ, the Apostles met together to distribute the world into Mission-Fields, and after consulting the Queen of Heaven, and hearing Peter, the Vicar of Christ, celebrate Mass, they all prayed with the Queen of the Angels for the Holy Spirit, and they heard a voice ordering Peter to divide the Provinces among the Apostles. To James the Greater fell Judæa, Samaria, and, strange to say, Spain. It appears that, in the early days of Missions, when there were no roads, and few ships, travelling was very much assisted by the Apostles being lifted up and carried from one country to another by Angels. James went to Spain, A.D. 35, in the month of August, and landed at Cartagena. He preached at Granada, where he was much persecuted by the Jews. He was thrown into prison, but the Virgin, being appealed to, came on a magnificent throne and released him. He then preached all over Andalusia, accompanied by a guard of Angels supplied by the Virgin. He passed through Tolédo into Portugal, thence to Galicia, and at last arrived at Zaragossa. He established churches and appointed Bishops in many places, performing miracles everywhere. Now James was to be the first Apostle who should suffer martyrdom. Our Lord therefore appeared to His Mother while she was still

living at Jerusalem, and directed her to proceed at once to Zaragossa, and order James to return to Jerusalem to suffer martyrdom. The faithful chronicler gives all the conversation which passed betwixt our Lord and His Mother on this subject with extreme minuteness. James was to be ordered, before his departure, to build a temple at Zaragossa in honour of the Virgin, where she would be revered and invoked for the good of Spain. The Virgin asked for special blessings to the worshippers; and her Son replied that His Mother possessed all His Power, and that whatever she promised in behalf of this Sanctuary should be accomplished. The Virgin, *still living in her mortal body*, was then raised on a throne by Seraphim and Cherubim, and, accompanied by thousands of Angels, conveyed from Jerusalem to Zaragossa. Over and over again the Chronicler draws attention to the fact that she came in her mortal body before her death, and not, as in the case of appearances at other shrines, merely as an Apparition. She arrived on the 2nd of January at midnight. St. James was roused from his sleep, with his disciples, on the banks of the River Ebro outside the town, when this wonderful arrival took place. With her came a small Column of jasper or marble, and a small Image of the Queen of Heaven with her Child in her arms, made of a different material.

The Apostle received the Mother of our Lord with profound reverence, and she conveyed him her message, and as a proof of the truth of her promises in favour of the new Temple, she told him that she herself had brought this Pillar, and placed her own Image upon it, which would remain there till the end of the world. The Angels planted the Pillar, and placed upon it the Image, and James humbly implored her protection for Spain. The Virgin returned to Jerusalem the same way, leaving an Angel in perpetual charge of this Sanctuary, where he is on duty to this day. A Chapel was built over the Column, and eventually a vast Cathedral has enclosed the Chapel.

James then left Zaragossa, having appointed Athanasius as the first Bishop, and, embarking on the Catalan coast, sailed for Ephesus, where he met and prostrated himself at the feet of the Virgin, and asked her assistance and presence in his approaching Martyrdom at Jerusalem, and, again, her special protection for Spain. James went to Jerusalem, and at the

hour of his death he prayed that the Virgin would come to assist him, and she was brought upon a throne from Ephesus, by Angels, to see him die, and was then taken back. His disciples conveyed his body from Jerusalem to Joppa, and thence to a spot in Galicia in Spain, where it was discovered many centuries afterwards and buried under the present shrine of Sant Jágo di Compostella.

Such, for the glorification of Spaniards, is the Legend of their Patron Saint, and of their two great shrines of Zaragossa and Sant Jágo. If, indeed, it is purely and selfishly national, it is at least not the outcome of deliberate fraud, nor was it devised for a purpose. There are no less than five principal shrines of the Virgin in Spain: I. Pilár, at Zaragossa. II. Atocha, at Madrid. III. Monte Serráto, near Barcelóna. IV. Guadalupe, in New Castile. V. Tolédo. I can sympathize with the circumstances of the people of Spain. For many centuries their country was overrun by Mahometans from Africa. They passed through periods of deep affliction. They fought hard for their faith; and these Images, which are most interesting to the antiquary, were one moment concealed, and then suddenly appeared at the head of their armies, as a consolation to the people and as a centre of union, the palladia of the Nation. In the time of sieges, plagues, and tribulation, having no Bible in the vulgar tongue, they turned to these Images, and having loved them in the time of their deep degradation, they cannot abandon them now. Even now, though Spain has lost her rank among the Nations, she has her Pilár, the most ancient of the Virgin shrines of Europe, and she christens her daughters after it. Nothing will turn her from the worship of these Images, which in some respects resembles the special worship of the local Devi by the Hindu. For Spain, this worship has formed a leading factor in the Nation's Life, and it stands invested with the sanction and the prestige of centuries. It is, indeed, a Religion underlying and separate from the great cult of Rome, as none but Spaniards care for these Spanish shrines.

In contrast to the elegant and classical white figure of the Virgin, which seeks to realize the French idea of beauty, the images in Spain are generally black, and so covered with jewels, that nothing is left visible but the face. They have extensive

and costly wardrobes, have aged Priests specially told off to wait upon them, who dress them in different costumes according to the particular Church Festival. I have often stood in the temples of the Hindu, and watched the proceedings of the Brahmans, and the attitude of the worshippers. And it is a very sad feeling which comes over me when I think how much they are akin to the proceedings I have also watched in the Greek Churches at Jerusalem, and in Russia, and in the shrines of the Latin Races in Spain, France, and Italy. The motive of the Ritual is a mystery to the uninitiated, in the one case as in the other; but the Brahman would, drawing from the common source of superstitious error, speedily understand it. For the Brahman is a philosopher, and the worship of the 'DIVINE MOTHER' irresistibly recalls to the philosophic mind the sentiment, that led former ages to worship Cybele, that urges the savage to recognize the influence and to propitiate the power of 'Mother Nature,' and that brings the Hindu himself to bow before the shrine where the 'divine' and the 'maternal' are blended, even though, in his case, the result may be to prostrate him before the image of Prithivi, or of Dúrga. Of course, Miracles are reported at these shrines. Especially is this so with regard to La Pilár. Pope after Pope has acknowledged the miraculous power in Bulls. The pious Chronicler tells of suits decided in favour of the Virgin, brought by parties who questioned her power. It is marvellous how anyone in Zaragossa, who cared for his life, should dare to raise a doubt. There is an extensive street occupied by Silversmiths, who make large gains by fabricating silver medals, and who would be as stout in defence of their Image as the Ephesians were of old in defence of Artemis, whose statue, like that of Zaragossa, fell down from heaven. Yet the world has outlived that veneration of Artemis, which two thousand years ago it would have been dangerous to question. Among the most remarkable of the Miracles vouched for by the Chronicler is that of a labourer who lost a leg by accident and was supplied with a new one by the Virgin, with a line of red marking the place where the old limb had been cut away. The force of credulity can go no further.

In reading the depressing account of miracles performed at these Shrines, I was struck by the extraordinary capriciousness of the

Healing Power. Of the thousands, who flock to the Shrines with ailments, and the thousands who fill the Hospitals, and lie about the streets, to elicit charity by exhibiting disgusting sights, how few are healed! The Priest of Lourdes tells us, how his Virgin worked three miracles to residents of a village, which happened to be his own residence, because for many centuries the "Ave Maria" Bell had been rung three times at daybreak. He mentions the conversion of an English Protestant, and of two very old Sinners, and records one remarkable case of Parents having taken to the Shrine a child with an incurable disease, and going home without a cure, but happy in the fact, that they and their child had been converted to the true faith, a more precious blessing than bodily health. That *such* Miracles may take place *all* will admit, but the question at Lourdes applies to physical Miracles. The French and Spanish Chronicles both dilate upon the number of the Pilgrims; but had they visited Jerusalem at Easter, or Hurdwár, Banáras, Gya, or other places of Hindu pilgrimage, they would recognize how comparatively insignificant was the display of Faith numerically evidenced in European countries, when contrasted with the vast numbers, the enormous distances traversed, the sufferings by the way in the long marches on foot, the hunger and thirst, the illnesses and the deaths, of the Oriental Pilgrimages.

My object is to show, in the facts actually exhibited at the present day, how the Church of Rome, from the very earliest times to which the Legend of Zaragossa can be attributed, down to the present century with its Legend of Lourdes, has invariably lent itself to any and every development of Mysticism, to any and every expansion of the limits of Holy Writ, in defiance of the closing verses of the Revelation, and that it is impossible to say what further extension, both of dogma and practice, it may yet hold, so to speak, in reserve. The teaching embodied in the practices I have above referred to is, moreover, very clearly different from that which was given by the Master to His Apostles, and by them was preached to the world. Whately remarks, that the spontaneous corruption of Christianity is caused by the natural, unrestrained, workings of the human mind. This feature is evidenced in the decay and degradation of the Mahometan, Hindu, and Buddhist Beliefs. With the

exception of the last three developments in France, La Salette, Paray-le-Monial, and Lourdes, the superstitions of the unreformed Church were not the results of systematic contrivance, but sprang spontaneously in the indigenous growth of the human heart. They arose successively, gradually, and imperceptibly, and were, in many instances, in an age of darkness, first overlooked, then unsuccessfully opposed, then tolerated, then sanctioned, and finally embodied in a system, of which they are either to be regarded as the cause or the effect. How far they were originally pious frauds, sincerely intended to promote a good end, how far they have been adopted by less scrupulous agents for their own views, all this is known to God alone.

The conclusion to which one is compelled to arrive is, that Asiatic and African Churches, if taught such Doctrines, and influenced by such practices, will fall into greater errors than those to which they are now liable. They will have changed the names of the Images, which they worship, but will have conserved the practices and the feelings which the worship inspired. The Mahometan will, of course, utterly reject them; and his simple Monotheistic Faith will be better for him than the combined delusion and degradation of Gospel History and of Gospel Truth by which it might be sought to replace it. The Hindu will recognize the Virgin and Child in his D  vaki and Krishna, and the worship of the Infant Christ will have pre-existed for him in the cult of the infant Krishna. If he could be made to understand the meaning of the worship of the Sacred Heart, he would be irresistibly led to connect it with one of his most revolting forms of worship, the Lingam. The philosophic mind of the Brahman will develop and rearrange the new facts into new triads, the female element being largely developed, as it is now in the Devi and Sakhti. The Hindu will argue that our Heavenly Father and His adorable Son care as much for the people of India as for Spain and France. They will conclude that the Virgin Mother should do as much for St. Thomas, the Apostle of India, as for St. James, the Apostle of Spain. This might give birth to an Indian Pil  r. The necessity of opposing Secular Education, a heretical Government, and an alien Conqueror, would quite justify an Indian Lourdes. The French Priests attribute the *Phylloxera* among

the Vines of France to the wrath of God with the French Republic. Surely the continuous famines of India would, in like manner, evidence His displeasure with the Anglo-Indian tyranny. The nominal Christian of the Indian Roman Catholic Church may indeed look for Christ and His precious promises, but he will fail to find them amidst the congeries of European Legend and the widespread development of spiritual Hero-worship. The African will recognize with delight his old fetishes in the Skull, Bones, Hairs, and fragments of Dress of Saints and Martyrs. For both the simple and the philosophic mind the simplest form of Religion is necessary. And we ought to be thankful that the Gospel message is so simple as to admit of the highest and the humblest receiving it alike, where nothing is added to the old story of the Bible.

HOLY STAIRS.

In 1881 I visited two remarkable Roman Catholic shrines in Italy, which resemble each other in this particular, that the object of veneration in one case is the Stairs of the official Residence of Pilate at Jerusalem; in the other the private residence of the Virgin Mary at Nazareth. In former days the Holy Land was rarely visited, and anything could be believed: so it became an article of faith that by a miracle this Holy House was carried through the air to Italy. An analogue to so daring a legend is wanting in any Pagan Religion of ancient or modern times. There are plenty of instances of the appearance of Divinities in caves or mountains, or of images falling down from Heaven, but Hindu Mythology with all its Titanesque conceptions is outdone by the simple audacity of the Holy House at Loretto. At both places I purchased a copy of the authorized narrative of the Miracles in Italian, dated 1880, and I trust to the statements of the Priests who composed them for my facts, and the religious conceptions deduced from those facts.

The Chapel of the Holy Stairs is also called the Chapel of the Holy of Holies, and bears the inscription

“Non est in toto sanctior orbe locus.”

It was originally part of the Lateran Palace of Constantine at Rome, and, when that Palace was made over for the residence of the Bishops of Rome, it became an oratory, and a resting-place for an innumerable store of Relics by order of Pope Silvester. The building was restored by Pope Nicholas III in the twelfth century. It was again enlarged by Pope Sextus V, whose arrangements still remain; but the late Pope Pius IX greatly beautified the building by repairs and statues, and founded a Religious corporation to take charge of it. Thus from the earliest to the very latest date it has been the special object of concern to a long line of Popes. The thing has not been done in a corner.

A subsidiary object of interest is the Picture of Our Lord "*not made with hands*": it was faintly delineated by the hand of St. Luke, but the finishing touches were laid on by Angels. It was the valued possession of the Patriarch of Constantinople, but about the year of our Lord 730, fearing that it might fall into the hands of the profane, he cast it into the Bosphorus. The wind and waves by a miracle conveyed it through the Hellespont, the Archipelago, and the Mediterranean, to the mouth of the Tiber. Its advent was revealed to Pope Gregory II, who conveyed it with great pomp to this Chapel, and three times a year it is carried in procession, and exhibited to the faithful.

The main object of interest, however, is the Holy Stairs; they were brought by the piety of Helena, the Mother of Constantine, from Jerusalem to Rome, in the year of our Lord 326. The legend is, that they were a part of the Prætorium at Jerusalem, and must have been several times trodden by the feet of our Lord, and stained by His blood in the last hours of His life. On this account the Faithful flock to them in great numbers, and pilgrims ascend the steps in a kneeling attitude. In an uncritical and superstitious age no inquiry was made as to the genuineness of this object of worship, if indeed it is in any age a fit object of worship. Jerusalem had been destroyed by Titus, and the prediction of our Lord fulfilled, that not one stone of the Temple was left on another. Contiguous to the Temple, as evidenced by the narrative of the Acts of the Apostles, was the Turris Antonia, the residence of the Roman Governor. How

came it that these wooden stairs escaped fire, and were recognizable after the lapse of two centuries?

Pope Leo IV in the year 850, and Pope Pasqual II in the year 1100, by Bulls still in existence, granted indulgences of nine years for each of the twenty-eight steps of these stairs to successful and penitent climbers. The halt and lame, as well as old and infirm, were hopelessly excluded by the necessity of the case from a work of piety which required considerable agility. I have stood and watched some active penitents get over the ground with rapidity, while others seemed to suffer pain, and moved slowly. Pope Pius VII, in 1817, confirmed these indulgences, and allowed the advantages of them to be extended to Souls in Purgatory. Two ordinary staircases have been erected on each side for the convenience of the parties, who have to descend after accomplishing the ascent of the central stairs. In these days of Railways and easy travelling, such crowds flock to Rome on certain occasions, that many pilgrims are by the crush debarred from the opportunity of ascending the Sacred Stairs, and would therefore forfeit the Indulgences; but Pope Pius IX in 1856 took the case of these unfortunates into consideration, and decreed that during Lent, on All Souls Day, and all the Octaves of the Dead, and from Christmas Day to the Epiphany, pilgrims should be allowed to ascend the side stairs on their knees, and enjoy the same spiritual advantages without undergoing physical suffering.

In the same Chapel are preserved the following relics, which are made objects of worship on certain days of the Calendar. I. The head of St. Agnes, Virgin-Martyr. II. The head of St. Anastasius, Martyr. III. A thorn of the Crown of thorns. IV. The head of St. Prassède, Virgin. V. The head of St. Euphemia, Virgin-Martyr. VI. A shoulder of St. Dionysius the Areopagite, Martyr. VII. An arm of St. Cæsareus, Martyr. VIII. The bodies of St. Diodorus, St. Marianus, and their companions, Martyrs. IX. The head of St. Barbara, Virgin-Martyr.

The Hindu Pilgrim, however, outdoes the Romanist Pilgrim. I have passed by them on the road from one shrine to another measuring their length on the road, then rising up, and again lying down with their feet on the spot, where their head was a minute before. Thus many hundred leagues are accomplished

in one unbroken prostration of the whole body, occupying months and years. When Religionists condescend to Falsehood and Folly, they fall to the same level, but the Oriental is more thorough than the Occidental Pilgrim, and would not have accepted the Ascetic conveniences allowed by the Bull of Pope Pius IX. So in ascending to the lofty Mountain-Shrines the Hindu Pilgrim mounts from one step to another on his knees for many hundred steps, exposed to the inclemency of the weather, and in coming and going they walk miles along roads, suffering hunger and thirst, and many droop and die under the fatigues and sufferings of the long journey. Hundreds of Mahometans annually risk the perils of the sea on their road to Mekka. This is real Faith, not the fictitious faith of the modern Roman Catholic Pilgrim, who starts by special Train, with all the conveniences of Pilgrim Stations, and Refreshment-Rooms. It is true that the Directors of Indian Railways now act in concert with the Managers of the Idol-Temples, and have special Trains for the great Festivals at the Ganges, Banáras, and Jagarnáth, for Mammon and Paganism are in alliance all over the world. The halt and lame, females, and invalids, can now do an act of piety, and reap the reward, from which their infirmities formerly shut them out.

LORETTO.

The Holy House of Loretto is a few miles from Ancóna on the East Coast of Italy. I visited it, went carefully over it, and purchased the authorized description in Italian, sold on the spot; the Edition is the thirty-first, dated 1880. In the frontispiece is a picture of the Virgin and Child seated upon the Holy House, and being conveyed by Angels through the air: below it is a Map of the aerial route traversed from Nazareth, across Cyprus, Asia Minor, Thessaly, and Dalmatia, and the intervening Seas. The Narrative is written in a confiding, uncritical spirit, ready to credit everything, quite on a par with the Romantic Legends of the Hindu Gods, and Heroes, and of Búddha, and Nának. The same utter contempt of probabilities, and the same ridiculous details, are evidenced. The same turn of thought prevails among the Latin races still, which enabled their fore-

fathers to believe in the wonders and beauties of their Pagan Mythology. In the same volume is a portrait of the Idol or Doll, known as *Virgo Lauretána*, a black and hideous Virgin and Child, said to be carved out of cedar of Lebanon by St. Luke the Evangelist: it is four feet high. In 1797 it was carried off as a curiosity of mediæval art to Paris, but restored in 1801, and is covered with jewels of an extraordinary value.

In addition to this volume I purchased at the Propaganda at Rome a copy of a book of a higher type, also in Italian, composed after a visit to Nazareth by a Canon of the Lateran Church at Rome, who read a paper at the Pontifical Academy of Archæology at Rome in 1857, quoting long extracts from Dean Stanley's "*Sinai and Palestine*" (1856), and undertaking in the ordinary method of historical and topographical criticism to refute the strictures of that author, and to maintain the fact, that the Holy House was indeed the residence of the Virgin at Nazareth. It appears that the Canon was encouraged by Cardinal Wiseman to attempt this task, and it must be admitted that the discussion is fairly and properly conducted, and not in the usual easy method of abusing the opposite party.

In both these volumes the honour is claimed for the Holy House, not only of being the residence of the Virgin Mary during her married life, and therefore interesting as the scene of the early days of our Saviour, but as the residence of the Parents of the Virgin, Joachim and Anna, and the place of the conception of the Virgin in the womb of her Mother. Now this last feature is unimportant and uninteresting to Protestants, whose thoughts turn only to the Saviour of the World, his birth at Bethlehem, and his home at Nazareth; but the Church of Rome has in the last quarter of a century lost its judgment and common-sense on the subject of the conception of the Virgin Mother without Sin, and regards this House as second only in interest to the Inn at Bethlehem, where a star indicates the spot, where our Saviour was born, with the words "*Hic verbum caro factum est.*" The Roman Catholic Church carries this miraculous and awe-inspiring fact further back, and assuming that within the walls of this Holy House the Archangel appeared to the Virgin, and she was then and there overshadowed by the Holy Spirit, and that then and there the Holy Thing was conceived within her.

By order of Pope Sextus V, in 1587, the following Inscription was put up in letters of Gold :

“Deiparæ Domus, in quâ verbum caro factum est.”

It will be perceived at once that one of the most solemn mysteries of our Faith is, as it were, trifled with, and sullied, by this fearful imposition.

And to show how fickle and uncertain such beliefs are, I may draw attention to the following fact. The Chronicler of the Holy House in his narrative dated 1880 states distinctly, “quella casa medesima, dov’ ella nacque dai SS. Conjugi Gioachimo ed Anna l’uno di Nazaret, e l’altra di Bethelem.” This clearly implies an absolute belief, that the Virgin was born within these walls, and under the roof of her own Father, whose property, she, as the only child, inherited, and I read in the pamphlet of Canon Bertolini above alluded to, “thalamus, ubi Virgo concepta, ubi educata, ubi ab angelo salutata Salvatorem mundi concepit,” and yet the Missions Catholiques of Lyons, under date February 10th, 1882, states that His Holiness the Pope has by Bull transferred the honour of being the birthplace of the Virgin from the Holy House of Loretto to the Convent of St. Ann at Jerusalem. This notice seems to remove the matter from the arena of practical History to the Region of Pious Fancy, and Theological Fiction, and the custodians of the Holy House may justly complain of the honour filched from them, as the new Dogma of the Immaculate Conception has given to the Birth of the Virgin a solemn theological import.

I now proceed to narrate the story, neither adding nor omitting any detail. When Nazareth was destroyed by the Armies of Vespasian, God watched over this Sacred House, and concealed it, until the time had come fixed by divine decrees for its being brought forward for the worship of Nations. When Helena, the mother of Constantine, visited the Holy Land, she found the Holy House among the ruins of the City. She recognized from the Sacred awe, which surrounded the locality, rather than from any physical evidence, that it was the home of Mary, though three Centuries had passed away. She erected a magnificent temple over this House, and carved the Inscription :

“Hæc est ara, in quâ primo factum est humanæ salutis fundamentum.”

Thousands of Pilgrims visited the spot, and among them Jerome, Eusebius, and Louis King of France, in the year 1252 A.D. In the year 1291 A.D. the Saracens conquered the Holy Land, destroyed the Temple erected by Helena at Nazareth, but “Behold, at the same time the Omnipotent Lord, in order to save the House of His divine Mother, performed one of His stupendous and unheard of Miracles, for he loosened the House from its foundations, leaving them behind as a proof of the prodigy, and, transporting it through the air over Sea and Land, dropped it in Dalmatia, where it remained deposited for some time.” This took place in the year 1291 on the 10th of May. The place, where the House was deposited, is between Tersatto and Fiume, called formerly Tarsia, and now Raunizza on the sea-shore, where neither house nor hut existed; the sudden appearance of the Holy House caused the greatest astonishment. Crowds of Dalmatians assembled to examine it inside and outside. In the interior were a great many objects of interest, an altar, and the famous Statue and Picture.

To enable, however, the ignorant Dalmatians to identify the Holy House, the Virgin was good enough to work another Miracle, for she appeared in a dream to the Parish Priest, who was very ill at the time, and revealed to him the nature of the House found on the sea-shore, and as a proof of the truth of the vision, restored him to perfect health. The people of Dalmatia petitioned the Governor of the Province at once to despatch four of their countrymen to Nazareth to test the truth of the facts. Among them was sent the Parish Priest himself, who was scarcely an independent witness. They took the measurements of the Holy House, though the chronicle does not tell us, how they managed to get safe access to Nazareth, then in the hands of the Mahometans; but they returned with the fullest confirmation of the miracle, for they found that the Holy House had vanished from Nazareth, leaving only the foundations, which corresponded in every way with the House, which had dropped down in their midst. It did not occur to them that it

might have disappeared in the ordinary way of an old house of more than a thousand years.

The Dalmatians were preparing to make good use of their treasure, when all of a sudden, after three years and six months stay, the Angels again took up the House in the air, crossed the Adriatic Sea, and dropped it down in the middle of a wood, not far from the spot, where it stands at present. It is impossible to describe the agony of the poor Dalmatians: after the lapse of six centuries, the people of Tersatto are said not to have got over the blow, for they find their way to Loretto, and pass the whole night on their knees before the door of the Basilica, calling out, "Come back to Tersatto, O Maria!" in the plaintive words of their own Dialect. They erected a small chapel on the spot where the Holy House made its brief sojourn, and put up the following Inscription:

"Hic est locus, in quo olim fuit Sanctissima domus beatæ Virginis de Lauréto."

Pope Celestine ruled at Rome on that celebrated 10th of December, 1294 A.D., when at 10 o'clock at night the Holy House appeared on the shore of the Marches, within the Papal Dominion, and settled in the wood of a lady named Lauréta, which circumstance gave it the name of Loretto; this wood was about five miles distant from the town of Recanáti. All the world was wrapped in sleep, except the shepherds, who were keeping their flocks. They suddenly saw a bright light, and gathered together to look at it; they gathered courage to enter it, and, feeling sure that it was something divine, passed the night in prayer. In the morning they hastened with the news to the town, and crowds went out to look at it, feeling assured that it was something divine, but not knowing the nature of it. But the Virgin worked another miracle, and appeared that very night to two of her devoted servants, and informed them of the wonderful fact, that it was the Holy House of Nazareth, which had arrived among them.

It became a famous place of Pilgrimage for all ages and sexes; but the Devil was at work to spoil the blessing, and he put it in the hearts of evil men to commence the trade of plundering

and assassinating the Pilgrims to such an extent, that gradually the Holy House was deserted. But the Heavenly plans were not to be frustrated in this way, and the Angels lifted up the House for the third time, moved it from the solitary wood, and dropped it on a pleasant hill close to Recanáti, and about a mile from the wood of Lauréta. It dropped upon the property of two brothers, who set about the task of protecting it. But when they saw the rich gifts which poured in, they began to quarrel, and nearly killed each other. The Most High was offended at their conduct, and for the fourth time lifting up the Holy House dropped it on a spot outside the property of these brothers, on another pleasant hill not more than a bowshot distant, in the middle of the public street, on the spot which it now occupies. This happened on September 8th, 1295, on the festival of the Birth of the Virgin, which took place according to the Chronicler in this very house, but the Pope has now transferred this honour to the Convent of St. Ann at Jerusalem, which renders the alleged date of the final settlement inappropriate. Walls were built round it to protect it, in 1300 A.D., under the Pontificate of Boniface. As time went on a magnificent Basilica was built, so as to include the whole of the Holy House within its covering roof. This was finished in 1587, and the Inscription put upon it has been already quoted.

The Chronicler informs us that since the arrival of the Holy House at Loretto there have been numerous stupendous prodigies, and singular favours vouchsafed to the human race. Among these he notices that heretics, Jews, and unbelievers, have been brought to the faith, blind have received their sight, many other maladies healed, and most perverse sinners have been converted. Formidable earthquakes, and tedious wars, used to prevail; but since the Christian people have turned to the Holy House, these ills have ceased. The vast quantity of precious offerings attest the fact, in the opinion of the Chronicler, of the identity of the Holy House, and the perpetual covenant of God to propagate the Glory of that House. These are bold words, and the miserable state of Italy, until it finally threw off the bondage of the Church, and the degraded state of the people, and the unnumbered disasters, that have overwhelmed the Country, scarcely support the idea, that the Holy House has brought any blessing spiritual or material to Italy.

Many of the Popes have visited this Shrine, more especially the late Pope Pius IX, whose infatuation on the subject of the Immaculate Conception is so well known: all the men, who have made a reputation in the Church of Rome, such as Ignatius Loyola, Francesco di Sales, Francesco di Paola, Carlo Borromeo, Alfonso di Liguori, made this pilgrimage. Foreign Potentates have come hither to do honour, and bring gifts, the Emperor Palæologus, the Emperors Charles IV, Frederick III, and Charles V, innumerable Kings, Queens, Princes, and Nobles from every part of Europe. Sixteen citizens of Recanati and three members of the Court of Pope Clement VII were sent to Nazareth to examine the foundations of the House at that place, and compare its measurements, and all came back confirming the accuracy on oath. Did it ever occur to them to consider that after the lapse of more than twelve centuries no common building, such as a private house of a person in humble life, could have remained in existence? And even if the measurements coincided, how little way such a fact went to prove such a gigantic and unheard of miracle, wrought for no object, and resulting in no advantage, for at the conclusion of the narrative the enthusiastic Chronicler has nothing better to say than that the piety of the donors of the rich offerings exalt in the face of the world the glories of the Mother of God, who has taken from the hands of the Mahometans her own true House of Nazareth to place it in the bosom of the Roman Catholic Church. Had he not been blinded by his desire to exalt his favourite dogma, the Chronicler might have recollected that spots much more sacred in the eyes of Christendom, to rescue which the Crusades were set on foot, namely, the Manger at Bethlehem, and the Place of the Cross, and Tomb at Jerusalem, were left in the hands of the Mahometans, and no miraculous power was exerted to save them from profanation.

Now it is clear that the subject can be looked at from two points of view.

I. Is the Holy House now at Loretto the identical house, that was once at Nazareth?

II. Is it credible that so monstrous, and useless, a miracle should have been performed as to move this House many hundred miles through the air, dropping it at three places on the road?

Dean Stanley only deals with the first question : he was writing a topographical description of the Holy Land, and its Religious Buildings, and naturally at Nazareth his attention was turned to this alleged miracle. He does not enter into the supernatural question, but shows very clearly, that even, if the Holy House had been conveyed in a ship to Italy, as is alleged with regard to the Holy Stairs, still on that narrow issue it must be denied the honour of ever having occupied a position in Nazareth. Beneath the Franciscan Convent at that place is an altar, on which the words are inscribed,

“ Verbum caro hic factum est.”

This is presumed to mark the spot, where the Virgin stood when she received the Archangel, who is supposed to have entered through a hole in the rocky wall. Clearly, therefore, the Holy House must originally have occupied this spot, and must have been removed out of it, leaving as it were an empty space in the rock, where by a pious fiction the spots are still indicated, although the House is gone. Now not one of the numerous Pilgrims to the Holy Land alludes to the House of Joseph as standing in their time, and the records of Italy contain no allusion to it till the fifteenth century. It is obvious that the Monks at Nazareth, and the Custodians of the Holy House at Loretto, each claim the honour of possessing the scene of a single event which can only have happened in one : each locality has an Inscription claiming to be the place, where the Word was made Flesh, and no one who has visited both, and considered their proportions, can fail to perceive that by no possibility they can be amalgamated : the House at Loretto is 36 by 17 feet, and the walls are of a dark-red polished stone : the west wall has a square window, through which the Archangel flew. The Monks at Nazareth show the space, on which the Holy House stood before its flight : the position of the Cave is and always must have been incompatible with any such adjacent Building : it would have blocked up by blank walls the only passages which admit access to the Cave. There is no traditional masonry of the platform of the House left at Nazareth, but the traditional masonry of the so-called workshop of Joseph is of an entirely different character, consisting of the natural grey limestone of

the country, but the masonry of the Holy House at Loretto is wholly unlike anything existing at Palestine.

The second question admits of no argument. It is impossible, that any unprejudiced mind can accept it, even upon the fullest evidence of responsible eye-witnesses, who, however, are totally absent: as the Holy House carried with it no label, or inscription, the additional Miracle of Visions and Dreams had to be added to identify it. The Miracles of our Lord, of the Apostles, and the Prophets, were for purposes of beneficence, or punishment, and though supernatural, were, like the raising of the dead, the healing of the sick, the destruction of offenders, within the ordinary course of human events. I leave it to any candid peruser of the above narrative of the case, as stated in their own guidebook sold on the spot, whether such a miracle falls into the conditions, under which all the miracles of the Bible were wrought.

I allude briefly to the book of Domenico Bertolini, who went to Nazareth in the year 1855 for the purpose of confuting Dean Stanley's remarks by a personal inspection of the site of the Holy House at Nazareth. He was a Canon of the Lateran Basilica of Rome, Apostolic Prothonotary and Secretary of the Congregation of Rites. How could it be expected that such a man should dare to say a word against a received and favoured tradition of the Romish Church? To have done so would have entailed the suppression of his book, as there was no free Press in those days, and the Bible was not admitted in Italy, and the degradation of himself from all his offices. Why was not a man like Father Curci, or independent Laymen, Architects and Geologists, sent out to test the proportions of the sites and the materials? The worthy Canon went from Loretto to Nazareth, and from Nazareth to Loretto, and contents himself with giving the lie direct to, and raising a laugh against, Dean Stanley. His book was read to the Members of the Pontifical Academy at Rome, published by the Propaganda at Rome, and the arguments given, and proofs alleged, are not worth the small sum at which I purchased the volume. It is fair to add, that, if the proportions of the alleged site at Nazareth, the materials of brick and cement, exactly corresponded with those of the Holy House, we should still be no nearer conviction, as all this was possible, and no doubt the Holy House was constructed in Italy after the conceived

ideal of the House at Nazareth. It remains still a gigantic effort of credulity to believe that it was transported by Angels from Syria to Italy.

Previous to my visit to the shrine of Loretto I had visited Nazareth, and could therefore enter fully into the merits of the contention between Dean Stanley and Canon Bertolini. I had also visited the Basilica of St. Ann at Jerusalem, before I read the startling assertion contained in the Bull of Pope Leo XIII, which is quite irreconcilable with the statements made to me at Loretto, and insisted upon in the books sold at the place to Pilgrims, that the Virgin was *actually born* in the Sacred House, which was the house of her Parents, Joachim and Anna. As I had determined to visit Jerusalem and Nazareth for the second time in February, 1885, for the purpose of inspecting the Missions and Schools, which have been established in the Holy Land, I took the opportunity of carefully looking into the two points raised, (1) as regards the Basilica of St. Ann, and (2) as regards the residence of the Virgin at Nazareth.

Dean Stanley has remarked with justice that the Religion of Palestine is a Religion of Caves; whenever a sacred association had to be fixed, a Cave was immediately selected. Not only was our Lord born in a Cave at Bethlehem, but his Mother received the Message from the Angel in a Cave at Nazareth, and we are now further informed that she herself was born in a Cave in the heart of the town of Jerusalem, close to the gate of the Temple. Other Caves have been selected for other events. The pious Chronicler remarks that this was conformable to the usage of the country, but he gives no authority for such an assertion, which is not confirmed by any account of the domestic habits of the Jews of that period, or any surviving practice of the present occupiers of the country. It is not beyond credence that the parents of the Virgin occupied ordinary dwelling-houses, especially as the Holy House exhibited at Loretto is a dwelling-house of the usual type of domestic architecture. There is nothing in the History of the Jews at the time of our Lord to lead to the supposition that any portion of the settled population were Troglodytes. It is quite obvious why local legend-mongers have selected Caves, as, being formed of solid rock, they have outlived the perishable materials of ordinary habitations.

On reaching Jerusalem in February, 1885, I visited the Basilica of St. Ann, close to the Gate of St. Stephen, and was astonished at the change which the ruined buildings had undergone since my last visit in 1852 ; since that period the great Myth of the Immaculate Conception of the Virgin had been promulgated, and the all-but-forgotten residence of St. Ann, the mother of the Virgin, had received a strange additional interest. The halo, which hovers round the holy house of Nazareth, rests upon the fact, that within its walls, according to the Roman Catholics, but *not* according to the Greeks, the first scene of the great mystery of the Incarnation took place. The overshadowing of the Virgin by the Holy Spirit took place there, and the Word was there made flesh. But, when it was declared that the Virgin herself was born immaculate, it is clear that the Annunciation was no longer the first scene of the great Mystery, which must have taken place in the house in which the Virgin herself was born ; the Italian Roman Catholics of Loretto stoutly claim the honour to their Holy House. I will now explain how the French Roman Catholics have persuaded the Pope Leo XIII to transfer it to Jerusalem.

I was surprised to find the Basilica of St. Ann in charge of the newly constituted Monastic order of the French Missionaries of Algiers, which has been founded by Cardinal Lavigerie for the evangelization of Africa. Their dress is semi-Oriental, a red skull cap, and a white over-garment. I had an interview with His Eminence at Tunis in 1882, and he volunteered to me the information that Pope Leo XIII was very superior as a Pontiff to his predecessor—for the obvious reason that he made him a Cardinal. When I had been down into the Cave, which was the bedroom of St. Ann, I asked for some printed account of this Sanctuary, and was favoured with a small French pamphlet, which discloses facts of great interest.

It is entitled "The venerable Sanctuary, where was accomplished the great mystery of the Immaculate Conception of the very Holy Virgin at Jerusalem." It states that, when Pius IX defined the dogma of the Immaculate Conception, the Christian world expected that the Virgin would respond by abundant blessings to the *new honour, which had been solemnly decreed to her*. Such has not been the case. Trials and sufferings are the law of the Church, but they can be shortened and softened by acts of piety, and penitence.

No doubt the Virgin is expecting new proofs of filial devotion before she manifests to them her power and her goodness. It is impossible that any honour could be more agreeable to her, than honour bestowed upon the very spot, where so admirable and consoling a mystery took place. Although St. Joachim and St. Ann usually dwelt at Nazareth, they had a house at Jerusalem, where they lodged at the time of the celebration of the great Feasts, and here they passed their old age and died. There also the Mother of God, after four thousand years of expectation, was conceived and came into the world, and consequently there the Aurora of Salvation for the human race dawned.

No documentary evidence whatever exists of this fact for the first three hundred years of the Christian era, but the East, according to the composer of this French Pamphlet, though not of the ordinary Student of History, is the country of faithful and sure traditions, and this tradition is constant and universal. A chapel was then erected over the spot, and in the Ninth Century a Basilica, which, when Saladin took Jerusalem, was turned into a Mosque, but by *special permission of God*, the Cave, in which the Virgin was born, was never violated, and the Saviour did not permit the cradle of his Immaculate Mother to be soiled by the impure touch of the Mahometans, who occupied the spot for seven Centuries. During the Crimean War the Sultan made a present of it to France, as the sole price with which she could repay that Nation for its victories. This was the very year, in which the Dogma of the Immaculate Conception was promulgated.

Since that day the building has belonged to France, and the Roman Catholic Church has recovered its rights; nothing, however, has survived the lapse of time, except the mere walls, which had fallen into ruin, but have now been restored. This Church is the greatest of all in the Holy Land, but the most poor, and the least decorated: the pilgrims who visit it are compelled by their faith and piety to groan, when they regard the nakedness of the structure. Such neglect, if prolonged, will be an insult to the Virgin, her Immaculate Conception being her most august privilege, after that of being the Mother of God. It has been made over by Pope Leo XIII to the French Missionaries of Algiers, with orders to restore in every way the splendour of the worship of the Virgin in the spot which she has herself

sanctified in a manner so particular. An appeal is made to the Religious Houses in France, who are themselves in peril of destruction, to do something to beautify this Basilica, for *more than ever in their peril they have a necessity for an Advocate and a Protectress*: where could they find one more powerful than the Immaculate Virgin? This House is the most precious in the whole Universe, for there the Virgin was born in the world of Grace before she was born to human life. All who contribute to its decoration will place themselves under her special protection, and their names will be inscribed upon marble slabs, in the very Cave, so that when the Virgin lowers her eyes to look at the place which is so dear to her, they will fall *upon the names of the communities and persons who are most devoted to her*. Every subscription will be received, however small it may be, but to secure an inscription of the name on a marble slab with the advantages above stated the amount is fixed at one hundred francs, or four pounds sterling.

A Protestant scarcely knows in what language to express his opinion upon the blasphemy, and audacity, and low and sordid motives of the above manifesto, and yet it is clearly from the pen of the Cardinal himself, who has a fair chance of being the next Pope, being one of the most able and energetic, and thorough-going of the Curia. I asked the Priest, who showed me over the building, whether as a fact the claim of being the birthplace of the Virgin was not asserted of the Holy House at Nazareth, and he replied that he had heard so, and some thought so, but it was an error. The Pope had decided that she was conceived and born at Jerusalem.

When I arrived at Nazareth with the pamphlet of Canon Bertolini in my hand, I visited the Cave, under the Convent, in which the Holy House now at Loretto once stood: it appeared to me inconceivable how such a position could be maintained. The statements made by Dean Stanley seemed to me almost to understate the absurdity of the Roman Catholic legend.

In the dark ages Italy, and more particularly the Pontifical States, considered itself the most favoured and most pious country in the World, and deserving of the most prodigious favour of the Most High. Do the Pope and the Cardinals consider Italy still worthy of such favour? Is there no risk of the Holy House

starting on a fresh journey to a country, where the People are more truly Catholic, such as Ireland, Belgium, or across the Atlantic to the Brazils? Supposing that a wave of Protestantism, or of Atheism, were to sweep over the land, is this Holy House safe from the Fire and Desecration, that have overwhelmed the shrines of Jupiter Ammon, Delphi, and Thomas of Canterbury? It must be a terrible trial to an educated convert to the Roman Catholic Faith to accept such a Fable. We do not find that Cardinal Manning, Newman, or Lavigerie, or the late Bishop of Orleans, sought comfort at Loretto, Lourdes, or Zaragossa, or ascended the Holy Stairs at Rome.

A succession of Popes have heaped Privileges and Indulgences on this Shrine. It is by far the most celebrated in the world, after Mekka and Jagannáth, but its record of modern miracles is scanty compared to the record of wonders at Lourdes, where the Virgin has appeared to the French People no longer burdened with a Child in her Arms. The modern appearances are of the Virgin alone, whose personal importance has been increased in the eyes of the Faithful by the new idea of the Immaculate Conception, while her Divine Son, the Saviour of the World, is gradually dropping to a place of secondary rank, and His Image is falling out of sight.

EINSIEDELN.

The Benedictine Monastery of Einsiedeln is situated in the Canton Schwyz of Switzerland to the South of Lake Zurich. A magnificent Church is one of the features of the Convent, and inside its walls is the Holy Chapel of Meinrad, a monk: in that Chapel is an altar, behind which the Image of the Virgin and Child is enshrined. The spot is called "In the Dark Woods, or Our Lady of the Hermitage," and it is a place of worship, and pilgrimage. I visited it in 1856.

It owes its fame to the monk Meinrad, who was born A.D. 797, studied at the Abbey of Reichenau, migrated to Bollingen on Lake Zurich as a teacher of the Benedictine School in A.D. 822, and thence in A.D. 828 elected the life of a Hermit at Einsiedeln. His only possessions were a few books, and an Image of the Virgin presented to him by the Abbess Hildegarde. He passed many years in this Hermitage, but was killed by two robbers in 861.

The murderers were discovered by the Ravens which belonged to the ascetic, and suffered death. This appears to be the only miracle connected with his name. His body was conveyed to the Abbey of Reichenau, but after the lapse of 178 years it was transferred to the Holy Chapel, where it is to this day.

It is remarkable, that these events took place at a comparatively late period, the time of the Norman Conquest, and the tradition of this Statue is in no way entwined with the History of the Swiss Nation. A succession of Monasteries sprang up over the Holy Chapel, but perished by fire, by which the Chapel was uninjured. On the completion of the first Monastery in A.D. 948 the Bishop prepared to consecrate the Chapel, but as he prayed at midnight in the Holy Chapel, it was filled with a bright light, and he beheld the altars illuminated as for a solemn festival, and standing in front of the Image of the Virgin was our Saviour assisted by the four Evangelists offering up the Most Holy Sacrifice: angels were waiting incense, and Peter and Paul, and Pope Gregory, bore in their hands the Pontifical insignia: Stephen and Laurence were officiating as deacons. Next day, when the ceremonial of consecration was commenced, they heard a voice from Heaven crying in the Latin language: "Cease, Brother, cease, the Chapel is divinely consecrated."

The Image is made of wood, and massive: the faces and hands of both Mother and Child are black; nothing is known of its previous history. It may be assumed, that it was carved out of a log of Swiss wood in the ninth century: there are no traditions, which are accepted, of it having been brought to Switzerland from foreign parts: this is another exceptional feature of this shrine. During the French Revolution it was removed for a short time to a safe place, for though, as will be seen lower down, it is credited with the power of saving others, it was deemed prudent not to leave it to save itself. Above a hundred thousand Pilgrims come every year to worship it.

It is stated, that Miracles are being constantly wrought, but the Fathers do not approve of their being talked about in a scoffing and sceptical age. The Archbishop of Vienna was dying of a dangerous malady in 1748: he made a vow that if it pleased God to return him to health, he would make a pilgrimage to Einsiedeln; to the astonishment of all he recovered. A blind

woman from Innsbruck walked to the shrine to pray for recovery of sight, and she recovered. A poor French cripple was wheeled into the Church in a little cart, while Mass was going on, and as the Host was elevated, she was suddenly cured, and stepped out of the cart. A splendid robe of cloth of gold was sent to the Image as a votive offering to be worn on the 14th of September each year.

These miracles are nothing compared to the spiritual miracles, which have been wrought: abundance of graces have been vouchsafed to Prayer, known fully to God alone, though in part to the Father Confessor, in whose ears are daily poured the secrets of contrite souls.

MONTSERRAT.

Monte Serrato is a chain of mountains of a most remarkable appearance, the peaks resembling the teeth of a saw, a few hours distant from Barcelona in Spain: it is an isolated grey mass about twenty-four miles in circumference, and 3,800 feet in height. The rent which divides this tremendous wall of rock in one place is said to have been made at the time of the Crucifixion, but no evidence of any kind is offered for the assertion. From the plain the mountain rises nobly out of its wooded base, and the Convent with its garden and cypresses becomes visible. The view from the top of the Mediterranean from Barcelona to Tarragona, and the strange forms of the rocks, are very striking. I visited it in 1888 on my road to Morocco.

The Monastery owes its foundation to the miraculous Image of the Virgin, which was made by Luke the Evangelist, and brought by Peter to Barcelona, 56 A.D. At the time of the Moorish occupation of Spain, 717 A.D., the Goths hid it in this chain of mountains; here it remained till 880, when some shepherds were attracted to the spot by a heavenly light, whereupon the Bishop, *guided by a good smell*, found the Image, concealed in a cave. The Bishop commenced to proceed with it to Barcelona, but when he reached a certain point on the road, the Image positively refused to go further: a chapel was accordingly built, and there it remained 160 years: the spot, where the Image evinced its obstinacy, is marked by a cross, and inscription. King Philip of Spain erected the present Chapel

in 1592 A.D., at a date later than the Reformation. The Convent was suppressed in 1835, but some few Benedictine Fathers are allowed to reside there. The Image is behind the Altar, black and carved in wood, and no doubt of great antiquity. In the grotto is another Image, also an object of worship. There are no less than five black Images of the Virgin in Spain, objects of extreme veneration, at Madrid, Toledo, Montserrat, Zaragossa, and Guadalupe: of some of these the miracle of their disappearance on the occasion of the invasion of the Moors, and their appearance afterwards, can be explained in a much simpler way, that they were concealed during a time of danger. The blackness of the colour is no doubt owing to the age of the wood of which the Image is made, though of course the Song of Solomon is quoted to justify it: "I am black, but comely."

THE HOLY COAT AT TREVES.

I now pass on to another form of human delusion, the worship of skulls, bones, articles of dress, or substances, which have come in contact with the bodies of sacred personages. Here the Pagan, the Fetish-worshipper, the Hindu, the Buddhist, and the Mahometan, have made the conception too common, too pitiful, too ridiculous for any sensible person to lend credence to such idle fables. That it amounts to idolatry is evidenced by the fact that King Josiah, remarking the tendency of his subjects, ordered the brazen Serpent, that in past centuries had been made by Moses, to be broken to pieces, because the children of Israel did burn incense to it. The worship of Buddha's tooth in the island of Ceylon, the miracles wrought by Mahomet's sleeping drawers, now in the Fort of Lahore, are instances well known in modern days.

It is a comfort to think, that the relic, which is now to be described, at least carries back the thoughts to the Lord Himself, and not to one of the beatified Women and Men, which the fond imagination of credulous Priests have brought into invisible and fanciful existence. The coat exhibited at Treves in the Rhine-Provinces of Germany during the year 1891 is stated to have been made for her Divine Son by the Virgin herself, when He was a child; *that it grew with His growth*; that by the

touching of this garment the woman was healed of the issue of blood; that He had it on His person when taken prisoner in Gethsemane; that it was stained with His blood at the flagellation; that it was drawn lots for by the soldiers at the foot of His Cross; that it was purchased of the lucky soldier by Nicodemus, or Joseph of Arimathea; that it was marvellously preserved by somebody, somehow, and somewhere, when Titus destroyed Jerusalem, *leaving not one stone on another*; that it was found by the Empress Helena, when two centuries and a half later she visited the Holy City; that it was identified, and sent by her to Treves, at which place her deceased husband had been the Ruler; that this fabric of woven material had survived nineteen centuries; that Miracles were performed on the persons of those who visited it. We have to swallow this wonderful tale.

There was something so startlingly unique about the appearance of this Seamless Coat in August, 1891, after having been locked up out of sight since 1844, that on September 8th, 1891, I made a pilgrimage to Treves, and on two separate days joined in the procession, and passed within touching distance of this relic, though a sheet of plate-glass protected it. I purchased the latest authorized accounts in French, and in England I found an account in English by a Jesuit Father, who had performed the Pilgrimage.

The sight of the Pilgrims in the tens of thousands can only be paralleled on the steps of the city of Banáras, or in the waters of the Ganges at the great festival of Hurdwár. I was struck by the excellent behaviour, the orderly conduct, the singing of hymns, the uttering of the words "Heilige Rock, bitte für uns" ("O Holy Coat, pray for us"), for the coat was as able to pray for them, as the poor bones of departed men and women, who in past centuries had finished their course on earth. The coat is a short skirt with open sleeves, but its admitted story renders all further detail unnecessary. In the year 1844 it was exhibited, and in 1810, thirty-four years previous, it was also shown to the public: of its identity thus far there is no doubt. In 1794, during the Napoleonic wars, it was carried about as a small parcel from one German city to another, and from the year 1655 to 1819 it had never been exhibited. During the 140 years preceding it had been exhibited, but not on the same scale of

publicity, about eight times : in 1512 it had been exhibited to the Emperor Maximilian : for the preceding 316 years or nine generations of men it never had been seen since the year 1196, when it had been locked up, and placed out of sight : it has only been seen twelve times in seven centuries.

Previous to that date it is not pretended to trace its existence, except by mere tradition : it cannot be asserted with any degree of probability, that this coat came across the Sea from Palestine to Treves in the fourth century, and, if its existence at that date at that place be assumed, we vainly ask through whose hands this common garment, worn by the son of a carpenter, who died the death of a criminal three hundred years before, had passed. It is amazing to reflect how the reason of man is darkened by fanatical prejudices, and dogmatic errors.

In the Etruscan and Egyptian tombs we have found domestic objects of a date much earlier than the date of the Crucifixion. I have looked upon the face of Rameses II, clad in his garments of a date 1500 years before Christ ; the thing was not impossible. This miserable imposition is unworthy of the credence of a German population : it is fortunate, that the Lord took His Sacred Body to Heaven, or the greater blasphemy would have been perpetrated of exhibiting in some city of Europe the very bones of the Redeemer.

THE SUDARIO OF VERONICA.

At St. Peter's at Rome any applicant is supplied by a civil priest gratis with a copy on linen of the

“Vera effigies sacri Vultus D.N. Jesu Christi,”

and with it a document in Latin, sealed, and purporting to be a missive from a canon of the Cathedral, dated 1880, in the Pontificate of the present Pope : the purport is the following, translated from the copy before me :

“I testify, that I have reverently applied this image of our Lord, a copy of the most holy Sudario of Veronica, impressed upon a web of white colour, to the very Sudario itself, and also to the wood of the Cross, and the point of the Lance, all of which are preserved in our Basilica, and are noticed in many Papal diplomas, and enjoy the highest reverence of the people.”

There is at Rome a certain Monsignore, who prowls about among the English Tourists, especially the women, and who, in reply to a question with regard to the relic, denied that there was anything to tell about it, that no Pope had sanctioned this legend in any way, *that it was a mere pious belief*, and might be held or not according to individual fancy. No doubt this is the case: the importance of relics in general is affirmed in the Council of Trent, but as regards each individual relic each person can form on evidence his own particular opinion.

The name Veronica is of a hybrid origin: *vera* (Latin), *εικων* (Greek), 'the true Image.' The legend runs that a woman met the Saviour in the Mournful Way, as He was proceeding to Calvary: she offered her handkerchief to wipe the drops of agony from His brow; it was accepted, and returned to her, and it retained the image of His face upon it. It is a fond, foolish, and no doubt false, fancy, and is perhaps the original or copy of some painting of a face. The legend has in the course of years assumed considerable development: some say that she was the niece of Herod the Great, that she was the woman healed of an issue of blood, that she suffered martyrdom with fifty others at Antioch, that she was the wife, or object of the affections, of a servant of Joseph and Mary, that she healed the Emperor Tiberius of a grievous sickness, and induced him to recall Pontius Pilate from his office. A more practical legend, though quite as untrustworthy as the preceding, is recorded in a MS. of the eighth century, that after having been healed of the issue of blood by the Saviour the woman painted the likeness of her benefactor. This legend is probably a confusion with the Greek tradition recorded by Eusebius, that the Saviour sent His likeness, with an autograph letter, to Abgarus of Edessa.

Two more likenesses of the Saviour, totally distinct from each other, and this sad object, have come down to us: one carved on an emerald gem, with which the names of the Emperor Tiberius, the Emperor of the Turks, and Pope Innocent VII are all mixed up together; the other based on a description sent to the Senate of Rome in full detail by Publius Lentulus.

It is but natural that sincere Christians should desire to know the features of their great Saviour and Benefactor, but a wise Providence has so ordained, that neither by the art of the painter

nor the hand of the sculptor this favour should be bestowed upon posterity. We know well what manner of men were Alexander the Great and the Emperor Augustus, but the likeness of one greater than the Greek and the Roman should be left to holy imagination.

THE SINDÓNE OF TURIN.

Behind the Cathedral, and seen through the Arch above the High Altar, is the Capella del Sindóne. According to legend this object of veneration and worship is one of the folds of the shroud, in which our Lord, after life had become extinct, was wrapped by Joseph of Arimathea, and on which an impression formed by the aromatic herbs and the blood was left by the Sacred Body both above and below, and therefore, when the shroud is unfolded longways, there appears, as it were, two forms lying in directly opposite directions.

I have been supplied with a small book in Italian, published at Turin 1885, with a recommendatory letter by the Cardinal Archbishop: the author was canon of the Metropolitan Cathedral, and no doubt made the best case for his relic. It is suggested, that this was the same sheet, which was let down from Heaven in St. Peter's vision at Joppa filled with every kind of animal, and that this was a type of the Christian Church, which embraces every diversity of nations. It is further suggested, that the Magdalene and the Apostles got possession of it and placed it in a secure place, possibly in the house of Joseph, where it was constantly seen by the Virgin, John the Evangelist, and the sisters of Lazarus: and there is no doubt, that care was taken to preserve it; probably James the Lord's brother had it in his charge: at the time of the destruction of Jerusalem it was carried safely away and was concealed for three hundred years. Some writer in the Eighth Century mentions, but not from personal knowledge, its existence in Jerusalem: nothing further was known of it till it appeared in France in the Fourteenth Century. It is obvious that this story has no more basis on fact than that of the wheel of Pharaoh's Chariot, which during the survey of the Red Sea was brought up by anchor, and sent home by a British sailor, to be the comfort of his aged and uneducated mother.

We now come to greater probabilities. Amadeo III, Count of

Savoy, in the Twelfth Century Crusades, received this shroud from the Grand Master of the Hospitaller at Jerusalem, and took it to Cyprus: when that island was invaded by the Mahometans, the Christian King presented this shroud to a French knight, who had helped him in his defence. In 1353 it was exhibited to public worship in a place called Lirey. The Bishop of Troyes, in whose diocese this town was situated, denounced it as a fraud, and forbade its public exhibition. Appeal was made to the Pope Clement VI, then residing at Avignon, who prohibited it. During the wars of that period the Clergy of Lirey conveyed it for safety into France Compté to the Castle of Montfort; here it was again publicly exhibited. When the authorities of Lirey claimed it back, on peace being established, the dishonest guardians fled out of France into the Duchy of Savoy, and established it at Chambery. There tremendous miracles were performed: two robbers stole some of its ornaments: one of these became blind, and the other had his head and hands turned backwards on his body, but both were cured, when the stolen property was restored: our author remarks that the robbers "had to experience the divine power, which proceeded from the sacred shroud." This is pure African fetishism.

An attempt was made to convey it back to the Castle of Montfort, but, when the shroud got as far as the gates of Chambery, it refused to advance another step, and so it was accepted, that it was the Divine will to keep it at Chambery; it was still claimed by the Clergy of Lirey, and the trouble was only settled by the grant of a pension of fifty francs in the year 1464. In 1523 the sacred Chapel in which it was kept was burnt to the ground. Divine Providence interfered in favour of the shroud, and it was preserved. A report got about that it had been destroyed, and that a new shroud had been trimmed up to represent the lost relic, and the false report is attributed to the malice of the Calvinists (presumably the Waldenses), who were numerous then in Savoy. Pope Clement VII declared that it was authentic. In 1536 it was removed to Turin to escape capture by Francis I, King of France, and taken thence to Vercelli: when the French occupied the city, the French General wanted to get possession of it, but failed; it was then taken back to Chambery in 1559, but found its way back again to Turin to accommodate the Archbishop

Carlo Borromeo, and save him the trouble of crossing the Alps in 1578. This is described as a "*Magnificent spectacle of Faith.*" It seems to have a family-likeness to the mountain going to Mahomet. In 1694 it was placed in the Chapel, where it is now preserved.

However, when Turin was besieged by the French, it was carried off to Genoa, and when the Ducal Family were settled again in Turin, the shroud settled down also in its old quarters. It used to be shown very frequently, but a public exhibition only takes place now on the occasion of the marriage of the Sovereign, or of his eldest son, and the last time that it was exhibited was on the occasion of the marriage of King Humbert. One of the hymns ordered by authority runs as follows :

"Gloriam Sacræ celebremus omnes
Syndonis: lætis recolamus hymnis,
Et piis votis, monumenta nostræ
Certa Salutis."

It is admitted that there is not any official record of a miracle performed by the Shroud; but there are two or three recorded by irresponsible writers, and exclusively on the paralytic, dumb, and blind; and this class of ailments is peculiarly liable to be affected by mental excitement, or as it is now styled 'Faith-Healing.' The dumb lad promised to fast several times in the year in honour of the Shroud. In 1535 several sufferers, who were occupied by evil spirits, were present at a public exhibition of the Shroud, and the Devils at once left them in flames of fire, and clouds of smoke; this story requires no comment. A man, seeing his son falling from a bridge, cried out, "Santa Sindone, salva il mio figlio," and he was saved; here we have this linen shroud addressed as a Power mighty to save. A prayer is given in the authorized Guide to be made to the shroud,

"Vi adoro, o imagine augustissime del 'Mio Gesu,' 'O Sindone Santissimo, concedete mi che io risorga con lui a nuova vita.'"

I have given a full account of this story, because it is the weakest, and has in itself all the plain features of a forgery; it did not appear till 1353, and then the local Bishop and the Pope residing at Avignon denounced it. It was not kept in one place, or under the care of one corporate body, but it seems to

have been constantly on the move. It is not attested by any certified Miracles, and is only shown on the occasion of the marriage of the King of Italy or his eldest son. The Preface to the Guide states, that the object of the preservation of a fragile piece of linen is to promote feelings of devotion to the Passion of our Lord, or as Francis of Sales puts it, "It represents to me the sufferings of Christ painted with His own blood, and nothing seems more suited to excite fervour, and nourish piety." If such is the case, it seems wrong to limit the opportunity of this blessing to the accident of an accident, occurring once in a generation.

CONCLUSION.

The admission of such legends, and the worshipping of such objects, as those above described, must have a serious aspect, when suddenly brought to the unfolding intellects of the people of Asia and Africa, in the dawn of their imperfect Christianity, especially when they see the myth developing itself before their eyes. These races have a fatal readiness to believe in the Marvellous, and have no reservoir of stored intellectual experience, common-sense, and public opinion, to fall back upon. In the contemporary Chronicles of the Church of Rome in Africa miracles are constantly reported as being wrought by the interposition of the Virgin, or of her husband, her nominal husband, who has been roused from the slumber of centuries in an unknown grave, and been placed in charge of the Missions in Africa by the Pope. In 1883 the Roman Catholic organ at Lyons published a report from a French Missionary of the Congregation of the Holy Ghost and Heart of Mary, in which it is stated as a fact, to be believed at least by the infatuated persons, who support the Mission, that he (the Priest) found himself unable to secure a grant of land in a village for his Mission-station, and Joseph being appealed to, appeared in a dream as an old man with a white beard, and ordered the Native Chief to grant the land, which he did. With such a reserve of spiritual power always available, the work of the Missionaries of the Church of Rome ought to be exposed to fewer difficulties than it has to encounter. We may expect

a new and copious birth of wonders, and a refashioning of Pagan Myths. Now Myths and Legends form one of the most interesting studies of the Human mind. It is impossible to trace the origin of the vocal Statue of Memnon, the oracle at Delphi, the Image of Diana, which fell from Heaven, and the Temple of Eleusis. They had their period of veneration: it is not pretended, that they were the outcome of deliberate fraud: they grew insensibly in a period of Ignorance and Superstition. Pious and thoughtful, and Godfearing men believed in them; the vulgar crowd flocked to them in millions without profit to their souls, and with much injury to their morals. The time came, when great Pan died, and we may anticipate the same end to the House of Loretto as to the Eleusinian mystery. In the North of Europe the excrescences, which disfigured the pure doctrines of Christianity, were cut off, not by the Atheist, *but by the Believer*, who refused to accept Miracles beyond the pages of the New Testament.

Stress should be laid on this fact. In considering the eleven instances of mistaken worship, and religious falsehood, above described, we do not feel the same sentiments in all. As to the last three, anything connected with the life and person of our Lord cannot fail to rouse the sincerest interest: it is therefore a trifling with the holiest feelings to attempt to palm off on an ignorant and uncritical herd such miserable impostures. It is of no use arguing, that venerable men in past centuries believed in them; they were untravelled men in an uncritical age: they raise admittedly not questions of Faith or Dogma, but of inquiry and judgment, formed on evidence of probabilities. Nor is it of any use putting forward, as some do, that the evidence is sufficient for the period, at which the events took place. Had it been the Lord's will, that for the edification of future generations the surroundings of our Lord's earthly life, and the tokens of His Passion, should have been preserved, it was quite possible, and they could have been identified by evidence above suspicion. Joseph of Arimathea, or some other powerful adherent, could have placed away in a cave in the rocks round Jerusalem the Coat, the Pocket Handkerchief, the Shroud, the wooden Cross, the iron Nails, the crown of Thorns, the Reed and the Sponge, the Spear, and the Garments, which were parted: an Inscription in the Greek written Character of that period, or in the Aramaic, in

the square Hebrew Character, with its jots and tittles, would have certified the name of Him, with whom they were connected : the Egyptian and Etruscan tombs, the Catacombs of Rome, have done this, and more, for dead far less illustrious. In Greece Inscriptions still speak to the glory of those, who fell at Potidea : in Egypt great men and women are identified, who lived long before the coming of our Lord. About two hundred years before the Christian era there lived in Northern India a king named Asóka, who has left his Edicts on rocks, on pillars, and in caves, preaching mercy and peace and toleration.

Three more of the above-mentioned objects of worship demand special mention : the Stairs of Pilate's House, the House of Loretto and Nazareth, and the House of St. Ann at Jerusalem. It seems trifling with common-sense to make any assertion in favour of these on the evidence available. Relentless war, and Time's decay, had swept away all possible identification of domestic residences, or official dwelling-places, long before the Empress Helena reached Jerusalem. It is with difficulty, that structures such as the Temple of Diana of Ephesus, or the Mausoleum, are identified. Had the Pagan Worship of the Empire lasted on in Europe, as Hinduism has in India, or had the worship of Isis, or of the Manicheans, or Buddhism, taken root in Europe, we should have had plenty of fanciful identifications to meet their requirements also : it is the disease of false faiths, or of the truer Faith, when it enters upon corrupt practices. Cardinal Lavigerie, when he poetically described the Blessed Virgin in the House of St. Ann at Jerusalem as looking down from Heaven to read with pleasure the names of M. Beaujolaïs, M. Lachal, and Madame Comtet veuve, benefactors of 100 francs each to the restoration of the birth-chamber of the Virgin without sin, hardly remembered, or perhaps never knew, that Homer had been before him in the sentiment :

Ἦλθε δ' Ἀθήνη

Ἰρῶν ἀντιόωσα γέρων δ' ἱππηλάτα Νέστωρ

Χρυσὸν ἔδωχ' : ὃδ' ἔπειτα βοὸς κέρασιν περιχεύεν

Ἀσκήσας, ἵν' ἄγαλμα Θεὰ κέχαροιτο ἰδοῦσα.

As to the other four places of pilgrimage and worship, no condemnation can be too severe. The Virgin of Einsiedeln in

Switzerland has neither History, nor Nationality, nor Legend : perhaps the statement, that our Lord Himself, accompanied by the Evangelists and Apostles in person, performed the dedication, is the most blasphemous on record. In all the other cases the person of our Lord Himself has been held sacred, and not been drawn into the discussion. The Spanish Virgins of Zaragossa and Montserrat are mere National Palladia, and are unvalued beyond Spain. The Shrine of Lourdes was a mere political speculation to suit the two Dogmas of Pius IX, the Immaculate Conception, and his own Infallibility.

The trick of vision-seeing is catching, as the following story proves : a national rivalry of Folly is started. In the Styrian village of Luttenberg a girl of 12 was gathering mushrooms in a wood in 1891, when she heard her name pronounced above her. Looking up she beheld, seated among the boughs of a tree, the Virgin Mary, who bowed to her, and told her to make known the vision to the neighbourhood. So the girl said when she came home with her mushrooms. How largely she was credited is seen by the result of her communication. The spot is visited daily by people from all parts of Styria, Hungary, and Croatia. As many as 500 are seen on week-days, and 3,000 on Sundays, kneeling and burning tapers beside the tree, where the Virgin is said to have revealed herself. At noon the girl in question comes to the place, and there the accomplished young impostor pretends to see the vision, which is hidden from all other eyes, and to hear the voice of the Virgin, whose messages she gravely retails to the multitude, who are attending in trembling excitement.

What shall we say of an advertisement, which appeared in the *Cork Examiner* ? Does it not throw a light on Rome as she is to-day ? Nay, does it not prove that men of Faith and Holiness may give their sanction to monstrous folly and degrading superstition ? This is what we read :

“ SHRINE OF OUR LADYE OF DALE.

‘ Mary of Pity, pray for us ! ’

A GOLDEN OPPORTUNITY !

“ **A** SPECIAL MASS will be said at the Shrine EVERY DAY from the Feast of the Mother of Good Counsel, April 26th, to the last day of MAY (36 Masses) exclusively, for all Petitioners,

Benefactors, and all names on the 'Roll Call' of 'Our Ladye of Dale.' Send at once. Send your own name or the names of friends, living or dead (1s. each name); for, besides this special occasion, they have the benefit of all the Masses (one special every Sunday), Prayers, Rosaries, Litanies, Offices, and Devotions at the Shrine. Many Bishops and dignitaries of the Church are enrolled. His Eminence Cardinal Manning has inscribed his name with his own hand on the 'Roll Call' of 'Our Ladye of Dale,' the first 'ancient' canonically restored 'Shrine' since the Reformation. His Eminence has, also, to encourage the faithful, granted an Indulgence of 100 days to all who devoutly recite in her honour the 'Regina Cœli, Lætare : Alleluia' (Joy to thee, O Queen of Heaven : Alleluia !); and the Bishop of the Diocese has granted an Indulgence of Forty Days to all who devoutly recite a 'Hail, Mary!' and then add, 'Our Ladye of Dale, pray for us.'

"Dear Children of Mary, hasten then to follow this glorious example. Let us work with a will, and Mary, our Queen, will reign once more in her Beloved Shrine.

"A little book is sent to all who send stamped and addressed envelopes. Letters and Petitions to Rev. Philip James M'Carthy, Ilkeston, Derbyshire.

"'Regina Cœli, Lætare : Alleluia !' "

Relics are the outcome of a fond and foolish piety in an age of ignorance and spiritual degradation. Portions of the bodies of martyrs, or the Apostles, or of the good men of the early centuries, are treasured in bottles or metal cases and shown to ignorant worshippers. Acts, xix, 12, is always quoted as the starting-point of the worship of bones and miscellaneous articles; but the Buddhists, many centuries previously, had developed the idea, and the tooth of Buddha, in Ceylon, surpasses in antiquity and reasonable authenticity any Christian relic. If articles of clothing are deemed to retain miraculous power, the *paijâma*, or nether garments, of Mahomet stand upon a more solid pedestal. The false Prophet died at the height of his power, in the midst of his friends; he was buried in the tent of his favourite wife, Ayesha: everything connected with him was carefully preserved by his two fathers-in-law and two sons-in-law, who succeeded him as Khalifs. There is, therefore, a fair reason to believe, that such articles are genuine; at any rate, a serious fire, which broke out a few years ago in the fortress of Lahore, was arrested when it

approached the chamber where they are kept, and the Mahometans scored a miracle. I mention this to put reasonable persons on their guard against all superstitious assertions of miraculous power in the nineteenth century. It is most painful to hear the name of our Blessed Lord and the details of His Passion profaned by vague legends, fond fables, and vain and fruitless displays.

Relic-worship was one of the first symptoms of the degradation of the early Christian Church; the outgrowth of a passionate and justifiable love to those, who in the early days of the great persecutions had given up their lives for Christ. The evil developed itself frightfully in the Middle Ages. The priests drew a distinction between false relics and genuine relics. At the time of the Reformation all were equally condemned and destroyed. Canterbury was in its way as bad as Treves. The Roman Catholics of Great Britain seem to get on very well without a Lourdes or Zaragossa (though no doubt Ireland would like to have one), without a House of Loretto, or a Holy Coat, or an atom of the Cross, or a thorn of the Crown of Thorns, and yet these Islands did more for the conversion of the North of Europe, in the fifth and sixth centuries, than Italy or Gaul.

Opinions of Augustine, Bishop of Hippo, and Ambrose, Bishop of Milan, are quoted in favour of relics generally, but we cannot bow to their judgment as regards earthly things. We know how lamentably Augustine erred as regards the persecution of the Donatists. To him we are indebted for the perversion of the words of the parable, "Compel them to come in," which in the cruel persecuting days were so often used to justify the slaughter of pagans and heretics. Both these great men were influenced by the weaknesses of their period, which later generations have outgrown. Perhaps men of this generation are not so much in earnest, for they tolerate difference of opinions, and do not pin faith in idle legends and useless relics.

Chrysostom mentions, that there was a pilgrimage in his time in Arabia to the dunghill, on which Job sat! (*Enc. Brit.*, xix, p. 93). The leading idea is, that prayer would more certainly be heard in certain places under certain circumstances. Thus a mother nursing a sick child left her charge in her village and walked to Einsiedeln in Switzerland, with a view to securing the help of the Black Virgin, who is worshipped at that place. The

deep degradation, which accompanies the worship of relics, may be judged from the perusal of the enclosed list, but it really represents only a small portion of the accumulation of nineteen centuries; it would seem as if the priests, setting aside the written Word, preferred to instruct the people in a low state of ignorance by object-lessons, pictures, images, and relics:

1. Finger of Thomas, with which he touched our Lord's side.
2. One of the coins paid by the Jews to Judas.
3. Part of the veil and hair of the Virgin.
4. The fist of Lawrence burnt by fire.
5. A bottle of the blood of our Lord.
6. A bottle of the Virgin's milk.
7. The stone, on which the Virgin stood at the Annunciation.
8. Portion of the stone, on which our Lord was born.
9. The stone, on which our Lord sat when He pardoned the Magdalene.
10. Portion of the manna supplied in the wilderness.
11. Part of the rod of Aaron which blossomed.
12. The great toe of the Magdalene.
13. Some of the thorns of the Crown of Thorns, and the Sponge.
14. Part of the Magdalene's house.
15. Part of the house of Zacharias.
16. Part of the Virgin's shift.
17. Part of the ground on which our Lord prayed before the Passion.
18. Part of the hearts of Peter and Paul.
19. Part of the napkin with which our Lord wiped the feet of the Apostles.
20. Part of the *garment* without seam.
21. Three thorns of the Crown of Thorns.
22. Some of the stones, with which Stephen was martyred.
23. Part of the reed, in which the Sponge of Vinegar was placed.
24. The stone, on which Abraham offered up Isaac.

"Popery, its Character and Crimes," by Hon. J. W. Percy
(Taylor, London, 1851), p. 64.

Fortunately he took that Holy Body to Heaven, or in these days we should have the further blasphemy of mummies being produced, believed by fond enthusiasts to be the Word, that was made flesh and dwelt among us, or bones and skulls shown as all that remained of the Saviour of the World.

There is a tendency in modern times, owing to extended geographical knowledge, a closer intercourse of men of different nationality, language, and faith, and degree of culture, to blow out the candle of these 'wills of the wisp'; and of course in the eyes of the atheist, agnostic, sceptic, and freethinker, they throw discredit on the Faith, which can tolerate absolute falsehoods, and anachronisms. Some years ago at Naples I witnessed the liquefaction of the blood of Januarius. I had a good place close to the officiating Priest, and it did liquefy, no doubt about that: but how? A few years later I stood in the lower Himaláya at the shrine of Jwala Múkhi, and saw the Naphtha flames issuing from the naked rocks, and the pious Hindu devotees feeding them with wax candles, and a pilgrim who had walked many hundred miles to see it, appealed to me, whether I could doubt the presence of the Divinity *here*.

A few years later I was inspecting the Naphtha-wells at Bakú on the Caspian Sea, where similar phenomena manifest themselves, and I found that the Hindu Priest had sold his interests in the sacred flame to the Russian speculator in Petroleum, and had disappeared, leaving all the Inscriptions on the walls of the temple in Indian Written Character to take their chance. Here was a repetition of a deserted Delphi, and a disfranchised Ephesus, not by force of intolerance, but by natural exhaustion of the conception. This is as it should be. The Roman Catholic Organs do not spare the non-Christian developments of Relic-worship. Is it possible, that they do not see the resemblance of the worship of the tooth of Buddha to that of the Coat of Treves? As far as we can judge from the statues of Buddha now so common, he wore no coat, and after a long life of piety, poverty, self-denial, humility, and good works, he, the heir of a throne, died in the ordinary manner, and his body was burnt, a few calcined bones being the only remains. So the Tooth was the only thing, that could be had in reverence. The reader will perceive that in the case of our Lord, when His Sacred Body was taken up to Heaven, there was nothing for misguided and superstitious religionists in the Middle Ages to reverence but his Garments, and the Tokens of His Passion. The early Missionaries, who penetrated into Tibet, were struck by the singular resemblance, which the organization and ritual of the Lamas bore to that of the Church of Rome, and they tried

to find a link, by which this resemblance came about. No doubt there was a link: both Pagan systems were derived from the same source of evil in the human heart, and a caustic writer suggests, that the resemblance is not only in externals, but in the results, viz., the suppression of all thought, the idleness and corruption of the Priesthood, the despotism of any State supported by such a Religion, and the poverty and low state of the people under the influence of such a form of Religious Belief.

In no more degraded and more false form could the Divine Truth of Christianity be introduced among races of lower culture, or habituated to lower forms of Religion, than in that of a Deity, sitting apart from the work of Salvation, and leaving it to Demiurges and Beatified Men and Women, who busy themselves with the case of particular individuals according to the degree of devotion exhibited to them personally. We have read (page 53), how the Virgin worked three miracles to residents, because for many centuries the Ave Maria Bell had been rung three times at daybreak. The favour of one of these powerful Saints towards his or her clients must be accompanied by disfavour to those who have been guilty of negligence: this carries us back centuries to the religious conceptions of the Iliad and Æneid. What shall be said of the appearance in India of the figures of dolls such as that of the Madonna of Zaragossa, Loretto, Einsiedeln, and Montserrat? Krishna and his mother Dēvaki have got the start of the Madonna as a religious conception: in fact, the same Hindu sometimes is employed to prepare *both* images of Mother and Child, and the same artistic taste of the sculptor is detected in both, in the Chapel and the Temple.

VII.

HOW I WAS PRESENT AT THREE CORONATIONS IN WESTMINSTER ABBEY.

- I. 1831. Aged 10 years.
- II. 1838. Aged 17 years.
- III. 1902. Aged 81 years.

I AM tempted to put on paper a few lines on events which happened sixty or seventy years ago, because owing to family circumstances I saw and heard of matters not generally known. It so happened that my father was a Canon of Windsor, and lived at Windsor with his family a certain portion of each year, and at the age of 12 I went to Eton College, and was there six years. I was born in the first month of the reign of George IV (February, 1821), and as that Sovereign lived till June 26th, 1830, I recollect seeing him driving in Windsor Park. I was at school near Blackwater at the time of his death, and I recollect being fetched from school in a post-chaise a day or two before the event (there were no railways then); and on arrival at Windsor my father took me and my brother to the top of the old Round Tower, which was only half the height of the present Tower, and looking across the Courtyard of the Castle to the Dining Room of the Castle we could see all the high officials of the State, who were assembled to be present when the old King breathed his last. This sight made such an impression upon me, that when in June, 1837, the next King, William IV, was dying at Windsor Castle, I ran up from Eton College to the top of the new Tower, and saw the same sight taking place in anticipation of his death; and the following morning I ran out of my Dame's Boarding House in Weston's-Yard early in the morning into the Playing Fields, and saw across the River Thames the flag half-mast over Windsor Castle, and knew that in my short life a second Sovereign of England had succeeded to the Throne. I had to wait, however, for sixty-three years before another vacancy occurred.

King William IV was very popular with the Eton boys. Queen Adelaide used to give Juvenile Balls in honour of her niece, Princess Victoria of Kent, and Eton boys were invited. I had the honour of being present at one in St. James's Palace. The King used to attend at our River Festivals on the 4th of June and Election Saturday. He used to be present at our triennial ceremony of 'Ad Montem' (long since discontinued), and at Speeches in the Upper School of the College. We all knew him in his quaint dress, white trousers and blue tail-coat, and listened with delight to the words which he spoke to us. He came to Speeches six times, and a poetical address was delivered on each occasion by a boy whose poem had been selected in competition, and after his death, when the practice was discontinued, it occurred to me to collect manuscript copies of these six addresses, 1831-1836, and print them in a little volume. I did so, when I was Captain of the Oppidans in 1840, my last year at Eton, at the age of 19, and after the lapse of sixty-three years it is of interest to me to glance at the pages, for it is my first publication, and has had more than fifty younger brethren in several languages, the latest of which is being printed this year, 1903, and contains this essay.

I give a transcript of the Title-page, Dedication, Preface, and List of Addresses.

I. ETON ADDRESSES,

1831-1836.

Published by Ingalton & Son, Eton.

MDCCCXL.

II. DEDICATION.

"To all Etonians, and more especially to those who were 'at Eton in the reign of King William IV, the works of their school-fellows are dedicated by an Etonian."

III. PREFACE.

"The following Poems have been collected under the idea that an opportunity of perusing them might be acceptable to all connected with Eton. In particular it is hoped that those who witnessed the kindness and courtesy displayed by His late Majesty, on the occasion of his annual visit, will not be unwilling to possess a memorial of those agreeable scenes.

“ There is an interest attached to their time and place of delivery which must find an echo in the breast of every Etonian. For a just appreciation of their poetical merits reliance may safely be placed on the taste of those, to whom the collection is peculiarly dedicated.

“ ROBERT N. CUST.

“ *Eton, March, 1840.*”

IV. ADDRESSES.

- | | |
|--------------------|---------------------------------|
| (1) Daniell, 1831. | (4) Courthope, 1834. |
| (2) Philips, 1832. | (5) Hon. G. A. T. Smythe, 1835. |
| (3) Erskine, 1833. | (6) K. S. Williams, 1836. |

I availed myself of the opportunity of presenting one copy for the acceptance of Queen Adelaide, the Queen Dowager, who had been present each year. My uncle, Earl Brownlow, who had been Lord-in-Waiting to the late King, kindly undertook the task, and a gracious reply from Her Majesty reached me, a copy of which I enclose.

“ *Bushey, July 9th, 1840.*

“ MY DEAR LORD,

“ The Queen Dowager has received, and very graciously accepted, the volume of Eton Addresses, and begs that you will have the goodness to convey her thanks to your nephew for presenting her with this work, which will constantly remind her of many happy days Her Majesty has spent in that place.

“ I remain, my dear Lord,

“ Yours very faithfully,

“ *The Earl Brownlow.*”

“ EDW. CURZON.

Having a personal knowledge of the three Coronations of King William IV, Queen Victoria, and King Edward VII, I am tempted to put together a brief account of each. They include a period of seventy-one years, from 1831 to 1902. George Duke of Cambridge and his sister, the Grand Duchess of Mecklenburg-Strelitz, are the only persons of home or foreign distinction whose names are certified as having been present at all three. To a few chance persons like myself the same honour has been conceded, but I have searched and inquired in vain for any person of distinction who can prove having been present in the Abbey, and witnessed the Ceremonial. A much larger number no doubt enjoyed a view of the procession in the streets.

One singular case must be recorded. King George IV was crowned in 1821, ten years earlier than his brother King William IV, and it transpired beyond all reasonable doubt, that one person who was present in the Abbey on the occasion of this first Coronation was alive on the date of the fourth Coronation, and being a Peer of Parliament could have been present and witnessed the Coronation of King Edward VII, as he did that of His Majesty's great-uncle King George IV, had his physical strength permitted him, but at the age of 92 it was not deemed advisable to incur the risk. This was Lord Gwydyr, who was born April 27th, 1810, and is still alive.

In 1902, when the day for the Coronation drew near, everybody's thoughts were turned to the subject, and my own also. I felt that it was not easy for me to get a ticket for the interior of the Abbey, and, supposing I did so, I felt unequal to undertake a task of such great fatigue at my advanced age of 81 years, so I was inclined to content myself with seats to see the Procession through the streets to the Abbey. As a retired Member of the Indian Civil Service I applied for and obtained two excellent seats in Constitution Hill Road; as a Justice of the Peace for the County of Middlesex I secured two seats in a special stand in the Strand; and as a Justice of the Peace for the County of London I secured two admirable seats in the Guildhall of Westminster, just opposite to the Royal entry into the Abbey. Of course large payments accompanied the securing of these seats, yet I was quite satisfied with the Westminster seats for myself, when suddenly a change took place. I had written the accounts of the two previous Coronations, which follow in this Essay, and through the kindness of my brother-in-law, Sir Robert Hobart, the Coronation Secretary, a copy of this was laid before the Earl-Marshal, the Duke of Norfolk. I had the honour of an interview with his Grace, and received the promise of a seat in the Abbey, if I waited till a few days before the ceremony.

That my Essay may be continuous, I here submit a narrative of the two Coronations of King William IV in 1831, and of Queen Victoria in 1838. I commence by a slight story which I heard in my childhood connected with the Coronation of George IV, which took place in my infancy.

GEORGE IV.

In 1820 there was scarcely a living person who had been present at George III's Coronation in 1761. George IV wore a black perruque, and it was suggested that the crown should be brought from the Tower to the King's private room, so that he should see whether it would fit him. When the perruque was taken off, it appeared that the King had on his bald head a great swelling, and when the crown was placed on his head it caused him agony, and it was clear that the risk must be run of an operation of a dangerous character, though not necessarily fatal. However, each of the Royal surgeons declined to run the risk of having the King die under his knife. But George IV was a brave man, and ordered that two most experienced sawbones be sent for from a public hospital to operate on an old gentleman, with no name given. He received them in a dark room in a private house with his face bound up, and the operation was performed with success, and the King wore his crown for the Coronation ceremony. When Queen Caroline heard of it she remarked that "George thinks that he has had his horns cut off, but he has not."

In my youth I knew intimately the Hon. Col. Horace Townsend, commonly called "Bull Townsend," and heard him more than once tell the following story about George IV's Coronation: Queen Caroline was determined to get into the Abbey in some way or other and disturb the ceremony, and the Earl-Marshal took every precaution to thwart her. It was understood that she would get entry at one of the doors with an ordinary Peer's ticket, and, when once in, would give trouble. So picked officers of the Guards were set apart for this particular duty at each door of the Abbey to prevent her entering, and use force if necessary. Bull Townsend, being a man of enormous stature and unlimited pluck, was told off to guard the little private door that leads direct from the Hall of the Deanery into the Abbey, and is a private entrance. Sure enough this was the door at which the Queen attempted her entrance; but Bull Townsend recognized her, planted his body in the doorway, and neither threats nor blandishments could prevail to allow anyone to pass through the door. The Queen gave up the attempt, left London for Dover, and disappeared. As a fact she died within a few weeks, as the following shows: when the

Emperor Napoleon died on May 5th, 1821, one of the Lords-in-Waiting announced to King George IV *the death of His Majesty's greatest enemy*: the only remark made by the King was, "*Is she, by Jove!*" However, the King was crowned July 16th, 1821, and Queen Caroline died a few weeks afterwards, August 7th, 1821.

WILLIAM IV.

I was present at the Coronation of William IV and have a lively recollection of it. When King William IV was buried in St. George's Chapel, Windsor, a select body of Etonians, among whom I was one, were present in the Chapel, in the Nave, so we saw only the Procession. Princess Victoria of Kent was not at William IV's Coronation. However, my father, expecting that she would be there, and pointing out a group of little Royal Princesses about my own age passing up, remarked, "Look, boys, one of these little girls is possibly Princess Victoria of Kent, who some day or other may be Queen of England." We boys came up from our school at Mitcham, and we had seats in a long gallery erected over the Dean's side of the Choir, and we looked down on those who were seated in stalls. We had gone early, and got first-rate seats in the front row; we saw all, Peers, Peeresses, and foreigners, come in to take their places; the procession passed under our eyes, and we had a good view of the King and Queen on their thrones. I remember seeing my uncle Earl Brownlow, and my mother's father, Earl of Kilmorey, pass under us, and the former waved his coronet. My aunt the Countess Brownlow was one of the ladies who accompanied Queen Adelaide, and one of her daughters was one of Her Majesty's train-bearers. It was a very impressive sight, and I enjoyed it, though only 10 years of age. I record four anecdotes.

(1) Louis Philippe, who had become King of the French, had sent his son the Duke of Nemours to take part in the ceremony, and of course he was treated with every honour. The President of the United States of America had sent his son also, but he was only admitted as an ordinary spectator, and the Americans were very angry. I suppose that there will be in this century more equality between the Republics of France and the United States.

(2) The next anecdote is rather personal. I mentioned that the Countess Brownlow was Lady-in-Waiting to Queen Adelaide.

Her special duty was to produce from her pocket a little piece of cotton wool, and when the Queen's hand had been anointed with oil, to wipe it dry with the cotton wool. She put the cotton wool back in her pocket, and we all saw it and smelt the oil. It is to be hoped that we have outlived such folly.

(3) The third story illustrates the imperfect way in which public news spread in that remote period of 1831, when there were no telegraphs, railways, etc. When we boys got back that night to school at Mitcham, of course the whole talk was about the Coronation. Late that night two of our schoolfellows arrived, who were sons of Dr. Jenkinson, the Bishop of St. David's, in South Wales. They had been several days on the road, and one of them innocently remarked that he had heard on the road that the King had been crowned on the previous day—was it true? It was the first he had heard of a Coronation. Of course we English boys burst into shouts of derision at our Welsh schoolfellows in the depth of their ignorance.

(4) The fourth anecdote relates to the Duchess of St. Albans, who was a lady not received in Society, but she claimed her seat in the front row of the Peeresses, and at the proper time placed her coronet on her head; but it was quite obvious that the Duchesses to the right and left of her would not notice her, and took care that their dresses should not touch her, so she had a dull time of it. The reign of our good Queen Victoria has swept away all the objectionable features of the Court of George IV.

QUEEN VICTORIA'S CORONATION.

When this auspicious event took place my brother and I were high up in the school at Eton College. The railroad to London had been opened and we went up the previous day, and our father took us over the ground that afternoon, so that we might make no mistakes. The next morning at 4 we sallied out on foot, found our way to the right door of the Abbey, ascended the staircase of the Triforium on the Sub-Dean's side, and secured good seats just at the corner, so that we had under our eyes the Chancel and Communion Table, the Throne, and looking down on our right the Peeresses, and on the opposite side the Peers, and in a narrow pew in the chancel were all the members of the Royal Family down to the Princess Mary of Cambridge. It was a grand sight, perhaps

the grandest of all the many that in all my long life I have seen in Europe or Asia. Every one of the great personages of Great Britain, whom we saw beneath us, has passed away; all the members of the Royal Family, all the Peers, Bishops, Deans, Canons, Statesmen, Judges, Soldiers, Sailors, etc. I was only 17 years of age, and am now 81; so if any of those who took part in this Coronation are alive, except the present Duke of Cambridge, and his sister the Grand Duchess of Mecklenburg-Strelitz, they must be well up in the eighties. I find, with the tickets of admission among my records, a pen-sketch by myself of the Abbey, and in the Triforium a + with the words "I was here in the Triforium." The scene comes back to me after a lapse of sixty-four years, and certain anecdotes rise up in my mind which I now put on paper. In a bank of seats rising up and sloping backwards from the screen at the back of the Communion Table were the seats of the House of Commons, with Daniel O'Connell in the centre of the lowest bench. It so happened that one of the Bishops, on his way to kneel down and kiss the hand of the crowned Sovereign, missed his footing and fell down; this incident was greeted with a roar of laughter from the House of Commons, in which the deep voice of Daniel O'Connell was conspicuous. The appearance of the Abbey with all its platforms draped in red cloth was most distasteful. No circus could have been more vulgar and commonplace. A robing-room was prepared for Her Majesty just behind the Communion Table. It was most incongruous. We boys from our high point of observation were fortunate enough to be able to recognize most of the distinguished men present, such as the Duke of Wellington, as we were familiar with them on their visits to Windsor and Eton College. The Eton boys of the decade 1830-40 had a feeling of profound love and respectful devotion to their young Queen; they had known her by sight for several years as Princess Victoria of Kent, as she was constantly a visitor to her uncle the King at Windsor Castle, and her figure on the Terrace, or riding in the Park, or passing through Eton, was familiar to them; especially to those of the boys who had the honour of being, as we had, invited to the Juvenile Ball given by Queen Adelaide in honour of the Princess. It may be imagined with what intense interest we from our high point of observation saw the Archbishop place the crown on the head of the little girlish figure seated in the ancient Scone

chair. And again, with what feelings we looked down on the Communion Table and saw her signing her name. There are events which can only happen once in a life, and cannot be forgotten, nor can the feelings be realized by those, to whom it has not fallen to see such sights.

I have another most interesting anecdote to record: When the ceremony was concluded, we boys slipped down the staircase from the Triforium, and found our way through the crowd, in the way only Eton boys can manage, to Montague House, in Parliament Street, the residence of the Duke of Buccleuch. A long scaffolding had been erected commanding a view of the street, down which the procession must pass on its way from the Abbey. We had tickets, and being early and active got good seats in a back row, and after some time waiting beheld the Queen in her State carriage with the Crown on her head and the Sceptre in her hand, pass like a vision before us; as the carriage arrived opposite to our scaffolding the late Duchess of Buccleuch, who was in the centre seat of honour with her coronet on her head, rose up and bowed to Her Majesty, who graciously inclined her crowned head in acknowledgment. This, again, was not a sight to be forgotten.

KING EDWARD VII'S CORONATION.

I was under the impression that my Eton schoolfellow, Earl Nelson, had been present, as he was 14 years of age and had been present at the funeral of King William IV in St. George's Chapel at Windsor. However, to make sure, I wrote to him to inquire, and he replied that he had been refused a seat at the Coronation among his brother Peers because he was a minor, and he had not been honoured with a seat as a private individual out of respect to the great name which he bore. He thus lost his chance of seeing the Coronation of Queen Victoria owing to his being too young, and now at the age of 78 he feels himself unequal to the fatigues of the Coronation of Edward VII, owing to his being too old. It appears to be a great mistake to exclude Peers who are minors, if they are old enough to take care of themselves.

The offer of a seat in the Abbey came to me on the very day that, owing to the King's illness, the Coronation ceremony was deferred for a considerable period, so I had leisure to look at the

matter all round: (1) Whereabouts in the Abbey was the seat? (2) Was Court-dress necessary? (3) What kind of access was there to the seat, and egress, in case of sudden illness? (4) Where should I pass the previous night so as to get into the Abbey at an early hour before the crowd became dense?

I ascertained that my seat was assigned to me in the Triforium of the Transept, on the left side of the Altar, overhanging the Seats of the House of Lords, and commanding a fine view of the whole Chancel and of all the Ceremonial of the Coronation, and so situated that every word that was uttered by the officiating Clergy was audible. It was a singular chance that my seat on the occasion of the Coronation of Queen Victoria, sixty years before, was also in the Triforium, but on the right side of the Altar, overhanging the seats of the Peeresses, and I could identify it most clearly, as a few weeks previously I had gone over the Abbey and identified my seats at the two former Coronations, and made myself familiar with the relative position of the different cloisters and galleries of seats. All promised well, if my strength and health would but hold out, and of course I had to go quite alone. I got leave on a previous day to traverse the route; entering Dean's Yard, turning to the left into the Cloister, finding my way to the central Tower, up which I climbed into the Triforium, and returned by the same way, so I became quite familiar with the Geography of the Regions to be traversed. No Court-dress was necessary, and really the front seat was all that I could desire.

My daughter lived in apartments in Victoria Street close to the Army and Navy, and late on the previous evening I drove down and took up my abode there. At an unearthly hour in the morning I had my breakfast, and then walked quietly down Victoria Street, which was quite empty, into Dean's Yard and the Cloisters, up the Tower, into the Triforium, and settled down on the seat, the number of which was marked on my ticket. The view was magnificent, and I was indeed fortunate. I saw nothing of the Procession up and down the Abbey, but I commanded the scene of the whole Ceremony, and could identify persons seated far below. I had brought with me a packet of sandwiches and a flask of whisky and water, and was ready for a siege of many hours. Gradually all the seats were occupied, and I found that I was in the midst of Delegates of the European Press. On one side of me

was the Editor of *Punch*, whose acquaintance I was pleased to make. Behind me were two charming representatives of the French Press, *Figaro* and *La Presse Française*, with whom, during the long hours of waiting, I was glad to converse, and when it transpired, that I had been at two previous Coronations, I had the pleasure of conversing with representatives of the Manchester and other English Papers. In fact, one called upon me at my house late on that afternoon to get replies to further questions.

Below me I saw the Peers with their Coronets in their hands taking their seats, and some illustrious guests. I recognized the old Duke of Cambridge just below me, who like myself had in his youth been present at two previous Coronations. I saw a great many Royal Ladies trip in to the seats on the other side of the Transept, and the number of Ecclesiastics began to multiply. Among the Peers just below me I missed the noble figure of my dear cousin, the Earl Brownlow, the present Head of my Family, the figure of whose grandfather, who was my uncle, I had recognized in 1831 and 1838 among the Peers; for my cousin was prevented from being present by a most serious illness. Where we sat, we saw every movement of the illustrious actors in this great drama, and heard every word uttered by the officiating Archbishops. The great majority of those admitted to the Abbey, from the position of their seats, saw and heard nothing beyond the Procession. I need not go into details as to the ceremonies, as it is all recorded in the newspapers with illustrations. I saw the Prince of Wales kneel down, while his Father, seated on the Throne, kissed him; and I was a witness of the osculation of the Sovereign by the late Archbishop of Canterbury, which was not very edifying.

Time passed very quickly and without fatigue. I enjoyed my refreshments, and when the time came to place the Crown on the King's head my attention was drawn to an official seated close by me. I understood that he was in charge of Electric Communications, and when the Crown was placed on His Majesty's head, he pressed a button in a machine, and a Royal Salute from the guns in the Tower of London followed almost immediately. Such a feat would have been impossible at the Coronation of King William IV, and marks the progress in that department.

I had treasured the recollection of the Crown being placed under my very eyes on the head of our dear little Queen Victoria, and

I now saw from the same point of view the crown placed upon the head of her son Edward, who was a grandfather. Time has indeed passed on.

All seemed to be over, and I determined to make a timely escape, so I slipped out of my seat, along the empty galleries, down the great Tower into the Cloisters and the empty Dean's Yard, under the archway into the great Victoria Street, and I traversed on foot the empty street till I found an unengaged cab, which I hired to take me to my home in Chelsea, and arriving there had some luncheon and went to bed. I had seen my third Coronation, within the interval of seventy-one years, most successfully, without pain and discomfort, and hours after members of my family, who had occupied different seats to see the Procession, found their way home after long and tedious delays. This is one of my chief reasons for recording the details, that future generations may know how a man of 81 years of age managed his third Coronation in 1902 A.D.

June 1, 1903.

VIII.

ON THE EXPEDIENCY OF PROVIDING CENTRAL RECEPTACLES FOR SPECIMENS OF ARCHAIC SCRIPT AND THE LITERATURE CONNECTED WITH THEM.

I WRITE a few lines on the expediency of establishing one general Depository for all Books, Essays, Memoranda, etc., which throw light on the Origin of the 'Art of Writing' in every form in every country and at every epoch.

If anyone sought information with regard to 'Coins' in one of the Departments of the British Museum, he would find the fullest supplied and the most scientific treatment of the subject. If he had a few remarkable coins in his possession he would do wisely in presenting them to such a Collection.

The study of 'Archaic Scripts' is a new one of the Nineteenth Century. Wonderful progress has been made, notably in Egypt, Assyria, India, and Central America, and in portions of Africa.

And the attention of Linguistic Students, which was formerly restricted to Ideas enshrined in Archaic Graphic Forms, is now extended to the Forms themselves.

Is there any Department in any Public Library or Museum in Great Britain where the Student could find specimens of every form of Archaic Script, scientifically arranged, and all the Literature on each subject available on the spot?

The Student of each great Family of Archaic Script is compelled by the necessity of the case to restrict his researches, and to a great extent his interest, to one particular Branch or Family of the subject.

No one expects to find the great Egyptologists, or Assyriologists, up to the time of day in points relating to the Archaic Script of Mexico, or Crete, or old Etruria, or North Africa, but the Student of the whole subject of Archaic Script seeks to compare the specimens of one Family with another and get access to the worldwide Literature on the subject.

Again, at the close of a long life of study, some like myself, having made a collection of books connected with particular Scripts, wish to present them to some general reservoir, where they would be appreciated, preserved, and classified with other books relating to kindred subjects.

I have found no difficulty in disposing of my Literary Books as presents to a great many Libraries, which embrace distinct fields of Literary Research, but where can I find such a reservoir, to which I may offer my specimens of Archaic Script and the Literature belonging to them?

This is the question on which I ask an opinion from those qualified to give it, for information may have failed to reach me, and proper steps may have already been taken.

I have made inquiries during the last year, but without success. The importance of the subject of a collection of every kind of specimen in one place and the analogy of coins does not seem to be understood. The British Museum did not accept the suggestion, so I have as a temporary expedient made over my collection to the Library of the Royal Asiatic Society of Great Britain, where a separate bookcase has been set apart for them, and other collections may be attracted, and we must trust to the future.

June 1, 1903.

IX.

THE FAMILY-BOOKCASE IN A COUNTRY HOUSE.

THE FAMILY PEN.

MANY years ago I stumbled on a small book, compiled by two or three brothers and sisters, called by the above name ("The Family Pen"); the contents interested me, but they were chiefly poetry and on kindred subjects to each other, and, as far as I know, the pen was wiped dry, when the original writers ceased writing. I have sometimes come across several other books by brothers or cousins, but the same feature occurred; there was no variety in the subject, no independence of each other, and no continuance of generation after generation, thus constituting an hereditary family-gift of Literary Composition on every possible and totally different subjects, in different styles of writing, in Poetry and Prose, published by the usual Publishers, sold in the shops, and reviewed in critical Periodicals.

This has now taken place. The advance of Education of both sexes has opened new worlds and opportunities, and young men and maidens rush into print at an early age on many subjects and with great success. It is true that formerly some families were notorious as being skilled in the Art of the Pencil, others led the way in Music, and acquaintances envied the fortunate possession by inheritance of a natural gift, which no years of labour could accumulate; and in some families there appeared one or two *bond fide* Prose or Poetic Authors.

During the last Century the world has been literally thrown open to the great travellers and the amateur foreign tourists, new fields of inquiry and interest have been opened out; things that were not dreamt of in the reign of George IV, when I was a boy,

are now possible. The degree of Culture, to which members of the classes easy in circumstances attain now is greatly in excess of last generation, and even in ordinary Society anyone with intelligence can form an idea of what members in a social gathering have attained a certain standard level of Twentieth Century Culture, and what members are totally or partly deficient in it. A certain number find that the goal of their ability is reached in strumming the pianoforte, and covering sheets of paper with water-colour drawings, as our grandparents used to do. But the daily Public Press and the Catalogues of new Books tell us convincingly of the mighty progress made in the Wonderful Century, which has just closed upon us.

I describe a feature in one Family-House, a large Bookcase entirely filled with volumes written and printed by members of one family, grandchildren, great-grandchildren, and great-great-grandchildren, all descendants of one man, a Member of the House of Commons in the Eighteenth Century, with the addition of the husbands and wives, to whom those descendants had in the ordinary way allied themselves.

If the idea be adopted in other families the following Rules are suggested :

One volume only, or a work consisting of two volumes, in the Family-Bookcase should represent each individual Author, as to admit a larger number of the productions of one Author would destroy the symmetry of the collection. The number of the Authors represented should be recorded of the first, second, and third and still living generation in possession of their full powers. What the number of the future productions of this small Regiment of Authors may amount to I will not attempt to guess. Some volumes represent the dawning genius; some the mature power; others those powers in the decline: one Work alone represents each author in this Bookcase.

But there is a variety of ways in which an educated person can exhibit literary talent, and may fairly claim admission to the Family-Bookcase. I enumerate them :

- I. A Work consisting of one or two Volumes.
- II. Contributions to Standard Periodicals, accepted and printed.
- III. Printed Reports of Parliamentary, Legal, Scientific, Medical, or Religious Matters.
- IV. A recognized portion of a Volume, which appears under the name of another person.
- V. The writer may be the Editor of a Newspaper or Periodical, or a recognized contributor for many years.
- VI. Or he may have been the coadjutor of the compiler of some great work, with his name mentioned in the Preface.
- VII. Or he may have materially helped the Author of a work in the Editing and conducting through the Press, his name being printed in the Title Page of the work.
- VIII. The contribution of Stories or Poems to a Collective Work, with the name of each contributor recorded.
- IX. By special favour a collection of Manuscript Compositions, or of Articles printed in Newspapers bearing signatures, might be admitted after careful verification.
- X. In the Solitary Work, to which a place is given in the Bookcase, a list of all other Works by the same author, can, with great propriety, be inserted.

To render such a collective Family Bookcase interesting and instructive some care must be taken in the arrangement of the volumes, without undue reference to their subject or size, remembering that the collection is made to mark the literary features of the Family, as the collection of Family Portraits marks on the walls the characteristic physical features of the Authors. The lapse of time should be taken note of, and Works of the same period grouped together.

June 1, 1903.

X.

REPORT OF QUINQUENNIAL PROGRESS OF BIBLE TRANSLATIONS, 1896-1900.

I OFFER to the Bible Society, to which I am devoted, a second Report of Quinquennial Progress of Translations since the publication of the First Report in 1895.

A good deal has happened since that date, and the appearance of three Bible-House Papers has enlarged the orbit of our knowledge. I allude to Mr. Gordon Watt's "Four Hundred Tongues," Mr. G. A. King's "In our Tongues," and my own "Œcumenical List of Translations." Nothing less than a Translation of one whole Book of the Scriptures secures admission to the List, after it has been printed and put into circulation with the object of Converting a Soul. These conditions exclude a great deal of matter, which used to appear on our Lists. Moreover, all Translations are admitted, by whatever Association they are prepared and circulated. Translations into Dead Languages, and obsolete Translations, are excluded.

At page 13 of the Œcumenical List it is proposed that a new Edition of that List should appear at the close of every Quinquennial Period, the next date of appearance being 1906, and so there will be no occasion in future for a Quinquennial List such as this of new Translations, as the Œcumenical List will include all.

It is absolutely necessary that we should include new Translations made by other Societies, and not restrict the entries to the British and Foreign Bible Society, such being the fundamental principle of the Œcumenical List. We depend upon the courtesy of other Societies to be informed of their annual additions. If they do not inform us, it will be their fault, if their additional Languages printed within the Quinquennial period are omitted.

The rather lax, though well-intentioned, system of our predecessors has led to our lists being crowded with names of Languages, in which the Translations are only 'preparing.' These must, of course, be omitted from the Quinquennial List of work actually done, and as no such entries are now made in the Historical List, two results must ensue, either the work now reported 'in preparation' will be printed, and then have a full right to an entry, or if years pass by, and no progress be made, the Editorial Secretary must suggest to the Committee to remove the ineffective names, as in the Report of 1900 he has done as regards ten names. See page 358 of Editorial Report.

I think that one relaxation may be made in the stern Rule both this year and in future years. There is a difference between the words 'in preparation,' which is vague, and 'in the Press,' which represents a fact: if, then, the amount of new Translations actually in the Press amounts to one Book, and not to a few Chapters only, I recommend that the slight delay in striking off the proofs be overlooked, and on this principle I have admitted one or two names in the present Quinquennial, such as Galwa, Idzo or Igo.

Assuming that we advance at the same rate, and gather in the Translations of other Societies, in ten years we may dispose of the three hundred additional Languages, which are worthy of the honour of a Translation of Holy Scripture, and have not yet received it.

The advantage of these two Quinquennials is, that it has brought us to book not with Translations made years ago, but with the new ones of the last five years. We can get full information about them, and if they do not fulfil our conditions (in Print, in Circulation, not less than one Book, and for the purpose of spreading the Gospel), we can reject them.

SECOND QUINQUENNIAL PROGRESS-REPORT OF TRANSLATIONS, 1896-1900.

No.	Name of Language or Dialect.	Geographical Position.	Linguistic Position.	Year of Printing.	What portion published.
1	Arabic, Māghrabi or Western ...	Morocco ...	Semitic ...	1900	G. of Luke.
2	Balūchi ...	Baluchistan ...	Arian ...	1899	Three Gospels.
3	Bangāla or Bolōki ...	R. Kongo ...	Bantu ...	1900	
4	Bicol ...	Philippine Is. ...	... ...	1898	G. of Luke.
5	Bierian ...	New Hebrides ...	... ...	1898	G. of Luke.
6	Bisāyan or Visāyan	Philippine Is. ...	... ...	1900	G. of Mark.

No.	Name of Language or Dialect.	Geographical Position.	Linguistic Position.	Year of Printing.	What portion published.
7	Bulu	W. Africa (R. Gabun) ...	Bantu	1900	Four Gospels.
8	Cambodia	Cambodia	Indo-Chinese ...	1897	G. of Luke.
9	Cakchiquel	America, Guatemala ...	... ..	...	G. of Mark.
10	Carib	America, Central ...	... ..	1896	G. of Mark.
11	Dieri	Australia, South ...	... ..	1899	New Test.
12	Eskimo	America, Lâbrador ...	... ..	1897	G. of Luke.
13	Fanting	New Hebrides ... ..	... ..	...	G. of Luke.
14	Galla	Galla, East Africa ...	Hamitic	1898	Entire Bible.
15	Galwa	West Africa ... ..	... ..	1900	Pentateuch.

No.	Name of Language or Dialect.	Geographical Position.	Linguistic Position.	Year of Printing.	What portion published.
16	German. Yiddish Dialect ...	Europe	Arian ... ' ...	1896	New Test. Part of Old Test.
17	Gwamba. Ronga Dialect ...	Delagoa Bay, S. Africa...	Bantu	1900	G. of John. I Corinthians.
18	Gwamba or Thonga	Delagoa Bay, S. Africa...	Bantu	1900	Gospels printing.
19	Ibo. Dialect Upper or Niger ...	West Africa	Negro	1896	Psalms and New Test.
20	Icelandic	Iceland	Arian	...	
21	Idzo or Ijo	West Africa	Negro	1896	G. of Matthew.
22	Ilocāno	Philippine Is. ... ..	... ..	1899	G. of Luke and John. Acts,

No.	Name of Language or Dialect.	Geographical Position.	Linguistic Position.	Year of Printing.	What portion published.
23	Kabyli ...	North Africa ...	Hamitic ...	1899	Four G. and some Epistles.
24	Kienning ...	China ...	... ..	1896	Genesis, New Test.
25	Kienyang ...	China ...	... ..	1899	G. of Matt. and Mark.
26	Koranko or Kuranko	West Africa ...	Negro ...	1899	Genesis. G. of Luke and John.
27	Kûmuk-Turki ...	Russia in Asia ...	Kolarian ...	...	G. of Matt., Mark, Luke.
28	Kura ...	Persia ...	... ..	1900	Four G.
29	Kurku ...	Central India ...	... ..	...	G. of Mark.
30	Lenakel ...	New Hebrides, I. of Tanna	... ..	1900	G. of Matt.

No.	Name of Language or Dialect.	Geographical Position.	Linguistic Position.	Year of Printing.	What portion published.
31	Lushai	India, Assam	Tibeto-Burman	1898	G. of Luke and John. Acts.
32	Mer	Murray I., New Guinea	... ..	1899	Four Gospels.
33	Mandāri or Kōl ...	Central India	Kolarian ...	...	New Test. Genesis, Exodus.
34	Moskito	N. America ... ..	... ..	...	
35	New Britain ...	New Zealand ... ..	... ..	...	Four G., Acts.
36	Nkondi	Nyāsa-land	Bantu ...	1898	G. of Matt. and Mark.
37	Nyamwēzi	German East Africa ...	Bantu ...	1896	G. of Matt., Mark, Luke.
38	Nyoro or Toro ...	East Equatorial Africa ...	Bantu ...	1900	

No.	Name of Language or Dialect.	Geographical Position.	Linguistic Position.	Year of Printing.	What portion published.
39	Paulityan	Hungary ... ..	... ..	1900	G. of John.
40	Panjikumu, Malekula	New Hebrides ...	... ..	1897	G. of John.
41	Popo (Dahomey) ...	West Africa ... ..	... ..	...	Genesis, Psalms. New Test.
42	Quiche	British Honduras ...	... ..	1898	G. of Mark.
43	Ranon	New Hebrides ...	... ..	1898	G. of Matt.
44	Saibai or Mabuiaug...	Torres Is. ... ..	... ..	1900	Four G.
45	Sard	S. Sardinia	Arian	1898	G. of Luke.
46	Sena	S. Africa	Bantu	1897	G. of Mark.

No.	Name of Language or Dialect.	Geographical Position.	Linguistic Position.	Year of Printing.	What portion published.
47	Shona	S. Africa	Bantu	1897	G. of Mark.
48	Soga	Equatorial Africa	Bantu	...	G. of John.
49	Suau	New Guinea ... ..	... ..	1900	G. of Mark.
50	Swatau	China ... ..	... ..	...	Old and New Test.
51	Tabèle	S. Africa	Bantu	1897	G. of Matt.
52	Tágalog	Philippine I. ... ..	... ..	1898	Four G., Acts, and Epistles of Paul.
53	Tavára	New Guinea ... ..	... ..	1898	G. of Matt. and Mark.
54	Tigrīnya	Abyssinia	Semitic	1900	

No.	Name of Language or Dialect.	Geographical Position.	Linguistic Position.	Year of Printing.	What portion published.
55	Toda 	S. India 	Dravidian ...	1896	G. of Mark.
56	Ulāwa 	Solomon's I. ... ...	... ...	1900	G. of Luke.
57	Votyak 	Russia in Europe ...	Arian 	...	G. of Matt.
58	Weasisi 	I. of Tanna ... ...	... ...	...	G. of Luke.
59	Wedau 	New Guinea ... ...	... ...	1897	G. of Luke.
60	Wenchow 	China ... ...	... ...	...	Four G., Acts.
61	Wenli, Easy 	China ... ...	... ...	1897	New Test.
62	Yakūt-Turki 	North Siberia 	Turki 	1899	Four Gospels.

XI.

COMMON FEATURES WHICH APPEAR IN ALL FORMS OF RELIGIOUS BELIEF.

EXORDIUM.

HE was sitting in his Library, in the decline of life: independent in fortune, free from vulgar cares, he had throughout his life made Science, Absolute Science, his object. No coarse vice, no moral weakness, had troubled him: he had been spared that temptation: a sound constitution, and regular habits, had brought him through seventy years, unbroken in body or mind.

With the help of Astronomy, he had pierced the vault of Heaven, had numbered and weighed the stars, and called them all by their names. By the thread of Geology, he had forced his way into the hidden recesses of Mother-Earth, and had groped his way back to Chaos and beyond. He had drunk deep of the sweet stores of Botany and Zoology, had been foremost in the Study of Anthropology, and had recognized to the full the principle of Evolution, and Natural Selection. He had classified the Languages spoken in every part of the world, and traced their affiliation back to their different seedplots. With Electricity he had spanned the round world, and, dissatisfied with the revealed secrets of Nature, he was always peering through half-opened doors to spy some new Fact, or catch some Idea. He had tried to calculate, how long this world had existed, and how much longer, in spite of the continual expenditure of heat, it would exist. He had dropped his plummet into the deepest well, and had found no bottom.

There he sat, like a statue of Armed Science, waiting for More Light: no scoffing, no blasphemous word, had ever passed his lips: he had thought kindly, even pityingly, of all, deeming some to be blind, or to be walking with intentionally closed eyes. He knew from experience what an exacting mistress Science was, and how easy it was to be deceived, and he extended to the vagaries of

others the same large-hearted charity, which he gently, but unobtrusively, claimed for his own. No Philosopher was ever so free from dogmatism, so alien from the bitterness of controversy, so devoid of Egotism, as he was ; so modest in his assertions, so ready to anticipate the objections of others, or himself to suggest objections for the purpose of exhausting the subject. He resembled the late Ernest Renan, who would listen to the speculations of others with attention, make a polite bow, and, commencing with, "*Je suis tout avec vous, Monsieur,*" proceed politely in measured tones to tear the theory propounded to atoms.

It is a mistake to suppose, that men of Science attack Religion from pure malice, for it is to be feared, that they do not think of Religion at all : they are led on in spite of themselves in search of absolute tested Truth. The real contest is betwixt one phase of Science and another, betwixt the crude knowledge of yesterday and the less crude knowledge of to-day. The contest is merely the measure of the difficulty of exchanging obsolete notions for new and accurate ones. Our ancestors transmitted to us certain notions, which they honestly and piously entertained, but to which we cannot assent without considerable revision. The discovery by Copernicus of the rotation of the globe is an instance. It had nothing to do with man's Belief in God, and yet at the time of the discovery it was deemed atheistic, and contrary to the Scriptures.

As in the newly-discovered ruins of an ancient city, students occupy themselves in digging, and sorting, everything, that the spade turned up, and speculating on its origin and object ; so in the pages of ancient Manuscripts, he tried to look below the actual written words, and with the lens of Higher Criticism try to find out the motive, the environment, the materials available, and the antecedents, of the writer.

Among his large acquaintance he had never taken intimate counsel with any : he was not a thoughtless observer : he had known many, who all their life had been worldly, immoral, with no thought of ever turning to their Creator ; careless of the future, unrepentant of the past, and yet Prosperity of every kind had accompanied them from the cradle to the grave. On the other hand, he knew of good men and women, whose life had been embittered by sorrow, suffering, want, and bereavement, the result of the errors of others. He read in the Papers of hundreds being

suffocated in a mine, drowned in a shipwreck, or crushed to death in a railway accident, of some bright angel of purity and goodness being drowned in a boat-accident. He thought of the lines of the Poet Claudian, written 1400 years before, which were as true now as they were then :

“ Sæpe mihi dubiam tenuit sententia mentem,
Curarent Superi terras, an nullus inesset
Rector, et incerto fluerent mortalia casu :
Nam, cum dispositi quæsissem fœdera mundi,
Præscriptosque maris fines, amnisque meatus,
Et lucis, noctisque, vices : tunc omnia rebar
Concilio firmata Dei :
Sed cum res hominum tantâ caligine volvi
Aspiciam, lætosque diu florere nocentes,
Vexarique pios, rursus labefacta cadebat
Religio.”

CLAUDIAN (A.D. 400).

The secret, which Claudian could not find out, is still unsolved. We, indeed, *ex animo* believe, that there is a God, who rules the affairs of men in the best, and wisest, and kindest way ; but to the last four lines there is no reply. The old clergyman's saw, repeated in the ears of widows and orphans, and bereaved ones, by the side of the deathbed of the loved one, does not help us.

Nothing remained on his memory, which was not positive Fact, or logical deductions from those Facts. As to the past, he admitted the existence of a great Building, or Institution, and allowed by a safe induction a period for its erection and development. As to History, he believed nothing, except so far as the statements made stood the test of his scientific evidential requirements. He had never cared to think of the future : with his favourite Poet Horace, he was content to say each day “ Vixi ” : the future may be what it likes, but the Deity Himself cannot change the past. He knew, that by a physical law all must die, and that by the books of the Actuaries seventy was above the average of lives ; but it was nothing to him.

To him it seemed quite reasonable, that in the course of centuries

old things should pass away in the Education of the World in things spiritual, as well as in things material. Morality, and a rule of things absolutely right and absolutely wrong, can never change, but he thought, that the *aspect* of the relation of Man to God could change, and did change in proportion, as More Light was vouchsafed by the Creator to His poor creatures. This made him wonder, why such inapposite selections from the Hebrew Scriptures were read in Churches, such as the Priestly code, which had passed away, the immoralities of David and Solomon, the cruel massacres of defeated enemies, and of Gentile Priests, the conduct of Lot, and Jael, the slaughter of women and children; for what lessons of Faith, or Morals, or Charity, could be learnt from the reading of such fearful stories, the absolute truth of which it is a labour of Charity and Pity to doubt, to the uneducated or imperfectly experienced people of Great Britain, who are on such an entirely different platform of Ideas, Human and Divine.

He was one morning thinking of Wisdom, and he read the famous passage in the Proverbs, descriptive of 'Ἡ ἀγίη Σοφία, for he was acquainted with all the Sacred Books of the Human Race, and was up to the level of the latest Exploration: there seemed to be a common resting-place in the conception of the Λόγος as expounded by Plato, Philo, and the Apostle John, for the Christian, the neo-Jewish, and neo-Platonic, Philosophy. He thought it out in his usual calm, earnest, thorough way, as he would have thought out the description of a new development of Electricity, or a new Region discovered in Geography, or a new Palæolithic specimen. There were no idols of the Den, of the Market-place, of the Theatre, or of the Temple, to obscure his vision: he was not afraid of logical consequences, or reasonable inductions from well-ascertained Facts: he was not afraid of finding, that he had been mistaken.

This threw him back on the fundamental conception that not to be born, or to die as soon as possible after birth, was the kindest lot. The lines of Theognis came to his mind:

Ἀρχὴν μὲν μὴ φῦναι ἐπιχθονίοισιν ἄριστον,
 Μῆδ' ἐσιδεῖν αὐγὰς ὀξέος ἡελίου.
 Φύνταδ' ὅπως ὤκιστα πύλας Αἴδαο περῆσαι,
 Καὶ κεῖσθαι πολλὴν γῆν ἐπαμνησάμενον.

His thoughts then lifted him up to a high eminence, whence he could survey the cities of men, and their inhabitants: they looked like ants and ant-hills. Bodies Politic called States, and Bodies Ecclesiastic called Churches, assumed their relative importance, or rather want of importance, in the great progression of Man's destiny: History and the cause of things, Geography and the position of things, Logic and the reason of things, Wisdom and the object of things, appeared stretched before him. Rising to a still higher eminence, he stood on the lowest steps of the throne of Divine Knowledge, 'Η ἀρχή Σοφίας, and saw below him Creeds, Dogmas, Rituals, things which blind the wise, and hoodwink the unlearned: he saw through the tricks of a long succession of Priesthoods; through the hypocrisy of the respectable, and those, who sail easily with every wind; through the gross falsehood of the Dogmatist: all these appeared thick and murky, like the banks of clouds, which envelop the Lower Alps, but Truth shone out like the Sun above all. What is Truth? Pilate asked the question, but received no reply. The Latin anagram tells it:

“Quid est Veritas?”—“Vir est qui adest.”

He was fond of dwelling upon the extreme opportuneness, both in time and place, of the appearance of Christ in the form of man: looking backwards or forwards in History to Abraham, 1900 B.C., and to the present Epoch, 1900 A.D., no Epoch, and no Locality, was so suitable *per se* for the enunciation of a worldwide dispensation as Palestine in Anno Domini.

Not only was the Hellenic genius at its zenith, and the Latin genius developing itself as a worthy rival of its elder sister, but beyond, in an unknown region beyond the Alps, was the great Teutonic Race, which had just found its way into Europe, and was standing ready to accept the new Religious conception, clothed in the bright languages of Greece and Rome, as the foundation of their spiritual and material existences. He laid stress on the mighty change in the whole frame and attitude of the Human mind in respect of Divine Things, which commenced from that date its march literally and actually over the whole world; the conception of a Kingdom of Heaven, a divine Society,

the individuality of belief, and yet the universality, the extreme necessity to all, the exclusion of none, the reasonableness, the simplicity, and the impossibility of suggesting any other scheme of Salvation.

In the last few years many things had occupied his thoughts. A transition period had arrived in Religious affairs: old bulwarks had been swept away. The inhabitants of the most distant regions of the World had begun to know each other. The spade of the excavator was exposing to view treasures never dreamt of in the shape of the documents of the past. New worlds of Science were opening round young intellects, to which Science was the necessity of life. He passed then under review :

- I. The Geographical, Ethnical, and Linguistic, revelations.
- II. The larger view of Historical Research.
- III. The Comparative Study of the Religions of the World.
- IV. The excavations in Egypt, Mesopotamia, Syria, and India.
- V. The Higher Criticism of the Old Testament.
- VI. The fearless, methodical, scientific, Spirit of Inquiry in every portion of the great Kosmos.
- VII. A deeper moral consciousness of the relation of the Creator to all His poor creatures from the beginning of the ages until the present Epoch.

When he read the History of the ancient nations, and heard the bold assertions of his own countrymen as to the spiritual position of the great mass of mankind, who did not agree with them as to matters, not of Science, but of Belief, he wondered, and this day that he was meditating on the Wisdom, *Ἡ ἀγία Σοφία*, which had helped the Creator to create the world (Proverbs, viii, 22), he fell into a new train of thought, carefully keeping to Facts, and legitimate deductions, that it seemed a disparagement to the Wisdom of the Creator to imagine,

- I. That the vast mass of His creatures, in countless generations and untold Millions, were born, lived, and died, without the opportunity of finding the Truth in a matter deemed by themselves to be most essential to their welfare.

II. That to one portion of the great world alone, and for a few centuries out of the great succession of years, the Truth was believed to have been revealed.

III. That although for many centuries great Nations in Asia had laboured hard in the search for Divine Truth, all their stored-up wealth of knowledge was nothing worth, and in the eyes of the few, who asserted a monopoly of Divine things, they themselves and their ancestors were deemed to be as the beasts that perish. This seemed to him very strange, and in strong contrast with the words of Cicero, "*De Naturâ Deorum*," ii, 66 :

"*Nemo vir magnus, sine aliquo afflatu divino, unquam fuit.*"

Such were his reflections, and looking forward into the vista of years, and backward to the fountains of Historic, and Religious, Knowledge, he from his own point of view wondered, whether future ages might not bring further development: the Jew thought his conception final; the Zoroastrian thought the same of his: only a few fragments remain of either: the Brahmanist, the Búddhist, and the Confucianist, still count their hundreds of Millions, and show no signs of moral, material, or intellectual, decay. From the Jew had sprung the Christian in his Millions; from the Christian and Jew united had sprung the followers of Islam; from Islam, new developments (notably the Bábi) were coming into existence, and the air was full of the rustling of leaves, and the rumbling of earthquakes: there was a sound of advancing Conceptions, and new Faiths in germ, springing up from old roots; and the hand of the Intolerant Persecutor, which made such havoc of so-called Héresies in early centuries, was shortened for ever. So far the world had made a solid advance, and was ready for further advances.

He adopted the sentiments of the great and tolerant author of "*Ecce Homo*," p. 74, "that the path of Christian Truth is overgrown with prejudices, and strewn with fallen theories and rotten systems, which hide it from our view. It is quite as hard to *think* rightly as to *act* rightly, or even *feel* rightly. Men do not understand, or appreciate, the difficulty of finding

"Truth." In fact, some men do not think at all, and raise an inane cry against the thinker. He used to quote with approbation a sentence from the Review of "*Ecce Homo*" by Mr. Gladstone, on which all should humbly reflect: "The astounding fact of the manifestation of the Lord of Glory in the veil of Human flesh *may, and does*, stagger in some minds the whole faculty of belief. Happy are those, who do examine, and after full consideration believe, *but we cannot condemn those, who do not*: 'Lord, help their unbelief.'" How different is the practice! "Receive it as a little child," shouts the Protestant. "Believe it because the Pope says so," cries the Jesuit. "Swallow it because it is in the Veda," cries the Brahmin. "Have 'Imám,' and read the Korán," says the Mahometan. "Believe nothing, if incapable of physical proof," suggests the Agnostic. "There is no God," says the fool. "If there is one, He cares not for man," says the modern Epicurean. "Prove all things by the help of the Holy Spirit, which is within you," murmurs the humble believer.

He used sometimes to say, that he had more in his intellectual structure of Erasmus than of Luther: his desire was to cut away abuses, and reform errors, rather than pull a fabric down, or destroy the strength of a great organization, which had come into existence for purposes of Religion, Morality, and Benevolence, by breaking it up into fragments, each fragment bitterly hostile to the others. The "*Encomium Moriæ*," or "*Praise of Folly*," was ever his delight, and some of the sentiments of the great mediæval Prophet were adopted by him, such as, "the party, which has the fools at its back, has usually the majority of numbers"; "the best of mankind have been called heretics"; and "men, who have been themselves reformers, are the least tolerant, when a movement takes a form, which they dislike."

Strong in his convictions, that the present generation was heir of all the ages, that throughout all the ages one increasing purpose ran, and that the thoughts of men grew wider with the progress of the Sun; that Pythagoras, Socrates, Plato, Zoroaster, the Hindu Sages, Búddha, and Kong-Fu-Tsee, would have done larger and better things, had they had deeper and wider experience; that man ought to profit by History, and not be a slave to it; that a so-called Church, appealing to ignorant people in dark ages, was the greatest enemy to the Manifestation of the Divinity, which is

ever fresh and new in the person of Christ,—he determined to collect, in a cold, unimpassioned, way, the Common Features of Religious Belief. Certain things he seemed instinctively to loathe, such as Dogmatism, Priestcraft, Ritual, Liturgical recitations; and certain things to love (for Love must be the motive-power), such as the humble prayer of the Publican, the cry of the penitent thief on the Cross, the words of Christ on the Cross, and the prayer for his murderers by Stephen.

He regarded an Establishment, supported by the favour of the State, and endowed with ancestral Revenues, for the benefit of *all* the population of a country, but in the lapse of years appropriated by a *portion only* of that population, as a great scandal, an evil inheritance from bad old times, when the lust of a monarch, or the caprice of a ruling faction, tried, as in the days of the Kings of Israel and Judah, to modify, restrict, or even forbid, the free worship of an ignorant people. The Hindu and Mahometan in British India are in a better plight than the Hebrews were in the times of the Kings, or the English in the time of Henry VIII and his two daughters: a hierarchy appointed by the caprice of those in power, the sale by public advertisement, or private contract, of the right to give Spiritual teaching, the retention in office of grossly immoral servants, the elevation of the Ecclesiastic from the humble position occupied by Christ (Mark, x, 43) of minister or *famulus* (Castellio's Latin version) to that of Rector, or Dominus, or Sacerdos, claiming the burial-ground as his freehold, in which he can feed his sheep, and the place of worship as a spot, in which he can indulge himself in any new Ecclesiastical vagaries of ornament, or practice, without any respect to the feelings of the congregation, who were sold into his hands for the term of his life by an alien impropiator, a capitular body, or a solicitor acting for a bankrupt, without giving the poor flock an opportunity of objecting to his appointment, or getting rid of him as a bad pastor.

From the wealth of his notebooks, from the pigeonholes of his well-stored memory, from the shelves of his classified bookcase, from the pages of his beloved and well-marked books, from the carton-boxes, containing the accumulated cuttings from periodical literature, and extracts from favourite volumes, from letters full of sympathy and suggestions received from some few chosen ones, to whose judgment he had submitted portions, according to their

experiences, of his rough drafts, he had completed these pages, and had paused to take breath; but before they had passed to the Press, he himself passed away.

After completing the last chapter, he fell asleep there :

“Sull’ eterne pagine
Cadde la stanca man.”

He knows the Truth, and *the whole Truth*, now.

Socrates had 2,300 years before uttered among his dying words :

Καλὸν τὸ ἄθλον, καὶ ἡ ἐλπίς μεγάλη.

So by God’s blessing may it prove to us all !

To another hand it has fallen to carry out his intentions. His Essay is, no doubt, not didactic, as the outcome of a master of a great subject, but tentative for the satisfaction of his own mind. The great teacher has made up his mind, and in the strength of those convictions makes an utterance *ex cathedra*: perhaps after the lapse of twenty years his edifice will fall to the ground. The humble inquirer feels his way as he goes along : as he advances in his task, his tone matures, or his opinions recede ; they grow with the growth of his knowledge, or dwindle under the sudden manifestation of new facts : his work is one of self-instruction : he is slow to enunciate an opinion ; but when he utters the words, “I am not sure,” his venturing to doubt, and not to condemn at once, carries more conviction to his fellow-labourers than the offhand assertions of others, for he would not have doubted, if he had been sure one way or the other.

He had adopted to the letter the remarks of his deceased friend, Robertson Smith (*Expositor*, June, 1894, p. 472), that “all History was the expression of a living will : it was the student’s business to go fearlessly ahead in honest inquiry, because every addition to our knowledge of Human History is a further step towards understanding the purposes of God.”

Comparisons are constantly made, and by very imperfectly informed writers, between the Christian and non-Christian Religions, the Romish and Protestant Churches, and always in favour of the

particular Religion, Church, or denomination, to which the writer belongs :

“Solos credit habendos
Esse Deos, quos ipse colit.”

JUVENAL: *Sat.* xv.

But few care, or dare, to ask themselves the question : how far does it in its present manifestation answer the Great Master's Ideal? what are the causes of its early success, sudden arrestation, and the decay of its powerful influence for good on any who profess to be Christians? *Humanum est errare* : all Human institutions are liable to decay : an honest man is not content with spying out the shortcomings of other Religious systems, but he inquires how far his own conception falls short of the great Ideal.

MOTIVES AND PLAN.

The object was to note the common features of that attitude of the Human Reason, which is called Religion, comprising (1) Customs, (2) Conceptions, (3) Dogma.

The elder world was separated into all but unapproachable sections : the same remark may be made with regard to barbarous tribes at this present Epoch : they borrowed from their neighbours little or nothing, and lent little.

During the lapse of ages no Nation, or tribe, has gone back in its Religious conceptions : there are signs of development everywhere, in ancient times from their own fountain of knowledge, in modern times from contact with other Nations. During the last century there has been a marked process of intercomparison, amalgamation, the result of contact with Races in a higher state of civilization, and endowed with superior physical force : the dead silence of past centuries has been broken ; the Intellect of the whole Human Race is waking up from torpor : it does not follow, that it will be to the advantage of the Human Race intellectually, or morally : no opinions are given : facts are recorded : Galileo's utterance applies, “E pur si muove.”

The conduct of the Christian Missionary, Theologian, and Historian, as regards forms of Religious belief other than their own, has been shameful in the extreme:

“*Damnant, quod non intelligunt*”:

they have not taken time to study the subject, they give no quarter to the worshipper, and cover the Worship with ridicule; and yet the homage rendered by the Soul to the Unseen, and Unknown, Power, that governs the world, is always worthy of respect; at least Paul thought so, when he addressed the Athenians on Mars' Hill, and Plato and Cicero were of the same opinion. The non-Christian educated classes return the abuse of their Christian assailants: the account of the Christian Religion by a Japanese, or Chinese, scholar after a visit to England would be a fair reply to a young Missionary's description of Mahometans published, I am ashamed to say, in the periodical of a Missionary Society.

Let that pass: but such people have failed to fathom the depths of the Religious element: they are unacquainted with Homer, and the Greek Tragedians; with Virgil, Horace, Seneca, and Juvenal: they knew nothing first-hand of the History, and existing practice, of the Brahmanical, Búddhist, and Mahometan, their forms of Worship, their national legends, and the Religious Conception, which underlies them. A study of the non-Christian Religion is not without use in the study of the Christian Religion.

Before we judge the non-Christian world, whom we do not know, let us analyze the Christian world, whom we do know. They may be divided into the following classes:

- I. Real and undemonstrative.
- II. Extremist: ritualist, if High; sensationalist, if Low.
- III. Nominal: (A) for form's sake, i.e. Baptism, Marriage, and Funeral; (B) those who have cast off all Belief, yet still cling to Worship for fashion's sake, and to Morality for the sake of their social position.
- IV. Theists, Agnostics, Theosophists.
- V. Census-Christians, utterly without any Religious feelings.

Owing to very strict, and strictly enforced, laws in civilized countries, crime against person and property is kept in check. Before we condemn others, let them be weighed in the same scales,

and subjected to the same civil and criminal laws: in India, for instance, all atrocious crime is stamped out, under the stern principle, that nothing can be theologically right, which is morally wrong. Had Abraham attempted to kill Isaac in an Indian District, the police would have interfered. Had Ananias and Sapphira been disposed of in an Indian District, the local Magistrate would have arrested all concerned. Had Stephen been stoned in the streets of Banáras, the young man, who held his clothes, and any of the other murderers, would have expiated their crime on the gallows.

A comparative study of the Religions of Antiquity, a thing impossible until this century, has widened the horizon of our Ideas, and has so thoroughly established the Universality of a certain amount of Central Religious Truth, that, if we found the Decalogue set out in an Assyrian Tablet, or a newly-translated Book of the Búddhists, we should not think of literary larceny, but of a common inheritance.

Let me be bold: I believe in the innate goodness of man to a certain extent: he is the *chef d'œuvre* of the works of the great Creator. I pass my eyes down the great scroll of the Vegetable, and Animal, World, and find nothing, after all, so excellent as man, in spite of all his failings, weaknesses, and errors: of all the animals he is the only one, to whom the Grace of repentance for an evil act is given: his heart turns like a sunflower to the great Creator: when the Holy Spirit does penetrate its darkness, it becomes full of light. There is in the Genus Homo, and in him alone, the power of apprehending the Infinite, or, at least, trying to do so. Whatever may be said of the want of evidence, or the unreasonableness of asking for it, man alone has the faculty of seizing on, and believing in, an Unknown Power.

Ἀνθρώπος is interpreted as "*ὁ ἄνω ἄθρων*."

It is neither Civilization, nor Revelation, nor Wisdom, nor Morality, that does this: it is the man, and it is evidenced in the lowest, and most degraded, Savage, whom we are obliged to class as man, and who yet, so far, justifies our classification.

Far be it from me to say, or imply, one word against the Truth, the reality, the power, of the Christian Religion of the Nineteenth Century: without it life would be poor indeed: let me enumerate the features of that Religion:

- I. The Monotheism of a Deity.
- II. The necessity of personal Morality.
- III. The admission of sinfulness, and need of Salvation by a Saviour.
- IV. An indwelling Holy Spirit.
- V. The Conception of Future Rewards and Punishments.
- VI. Love, not Fear, governing the relation of the Creator to His poor children.
- VII. The worship of the Creator in spirit and truth.
- VIII. Complete tolerance of the Belief of others.
- IX. Doing unto others what we should wish others to do unto us.
- X. Obedience to, and an abiding Hope in, God, and Faith in Christ.
- XI. Love to our neighbour without any exception.
- XII. Equality of both sexes in this world and the next.

Ever and anon from the non-Christian world comes up some glimpse of the admission of some of these features, as will be evidenced in the following pages, but some are totally absent: none more so than tolerance of the opinion of others: it seems so strange, that the Kings of Judah should have thought themselves at liberty to change backwards and forwards the Religious Worship of their people, oscillating from Hezekiah to Manasseh, and from him to Josiah: the Hindu and the Græco-Roman were ever tolerant, and the same may be said of the Zoroastrian, Búddhist, and Confucian forms of belief: but the Christian and Mahometan have been intolerant to a frightful extent, using the Arm of the Flesh to torture and slay. Dean Farrar justly remarks, that "God knows of no orthodoxy but the Truth: the attempt to identify orthodoxy with preconceived, and purely traditional, opinion is rooted in cowardice, and has been prolific in casuistry and disaster" (*Expositor*, vol. ix, p. 11).

Paul quoted one line only of the far-famed passage of Aratus from the Poem *Φαινόμενα* (300 B.C.):

Ἐκ Διὸς ἀρχώμεσθα, τὸν οὐδέποτε ἄνδρες ἐώμεν
 Ἀρρήτων· μεστὰ δὲ Διὸς πᾶσαι μὲν ἀγναιῖ,
 Πᾶσαιδ' ἀνθρώπων ἀγοραί· μεστὴ δὲ Θάλασσα,
 Καὶ λιμένες πάντως δὲ Διὸς κεχρήμεθα πάντες·
 Τοῦ γὰρ καὶ γένος ἐσμέν.

Perhaps the sentiment contained in the last half-line was a quotation from a still older Poet, for we find it again in the Hymn to Jupiter by Cleanthes, who also lived in the third century B.C., and the solemn earnest beauty of these lines, which I quote below, have never been surpassed by any Asiatic or European writer of any period :

Κύδιστ' ἀθανάτων, πολυνύνυμε παγκρατὲς αἰεί,
 Ζεῦ, φύσεως ἀρχηγέ, νόμου μέτα πάντα κυβερνῶν,
 Χαῖρε. Σὲ γὰρ πάντεσσι θέμις θνητοῖσι προσανδᾶν,
 Ἐκ σοῦ γὰρ γένος ἐσμέν, ἱὴς μίμημα λαχόντες
 Μοῦνοι, ὅσα ζῶει τε καὶ ἔρπει θνήτ' ἐπὶ γαῖαν.
 Τῷ σε καθυπνήσω, καὶ σὸν κράτος αἰὲν αἰίσω,
 Σοὶ δὴ πᾶς ὁδε κόσμος ἐλισσόμενος περὶ γαῖαν
 Πείθεται ἢ κεν ἄγης, καὶ ἐκὼν ὑπὸ σείῳ κρατεῖται,
 Οὐδέ τι γίγνεται ἔργον ἐπὶ χθονὶ σοῦ δίχα, δαῖμον,
 Οὐδε κατ' αἰθέριον θεῖον πόλον, οὔτ' ἐνὶ πόντῳ,
 Πλὴν ὅποσα ῥέζουσὶ κακοὶ σφετέρησιν ἀνοίαις.

Paul was not like so many Missionaries of modern time, ignorant of the sacred books of the Heathen. The Hindu books are as great or greater than those of the Greeks. I could quote passages from them of the most lofty character.

On a certain occasion Cardinal Vaughan quoted the following passage from Xavier : “ Who can sit complacent and self-satisfied at home, while *hell is being filled with the souls of the Heathen?* ” This seems to be a very bold assumption with regard to the Heathen, and a Spaniard of a nation, red with the blood of Protestants and Jews, might be more reticent as to future punishment of awful sins.

It may be reverently admitted, even by those, to whom Christ is the beginning, centre, and end, of their lives, that the non-Christian World in present and past times is capable of receiving influence from God : the Lord hardened Pharaoh's heart, and He influenced the heart of Cyrus in favour of the Jews : “ Non sine Diis ” may be written on the History of mankind. Socrates, Búddha, Kong-Fu-Tsee, Zoroaster, the Hindu Sages, received a supernatural elevation of their moral and intellectual faculties : in fact, they were favoured through the fog around their generation to recognize the existence of Moral Truth, and to see God. It may

be boldly said, that each one of us, who allows his thoughts to wander on Heaven's track, whether in the wakeful hours of the night, when he is alone with God, or in his solitary walks, when he is alone with the magnificence of God's Works, or when he is alone and wrapped up in thoughts of God, has deeper introspection of Truth, a sudden lifting up for a moment of his aspirations, for the Holy Spirit thus works, and in all times has worked, with the Human Soul: we must not presume to shorten the hand of God in His touch of His poor children of elder centuries, or heathen environment in modern times: if it were His will, by one word all mankind could be brought to Christ this very day. Remember Peter's words, Acts, x, 34, 35, "no respecter of persons," *προσωπολήπτης*. Remember Paul's words at Athens and Lystra: he did not begin his message of a new Religion by denouncing the old, as so many foolish Missionaries do: "what ye *worship in ignorance* I set forth unto you."

The study of the Religion of barbarous tribes is even more important from the point of view of this essay than that of a civilized Nation. In the latter we have the lucubrations of high culture by men, who thought calmly and deeply, such men as Socrates and Buddha: there is more of man, and less of God. In the latter it is the unadulterated touch of God upon the intellect of poor, uneducated man: but for God it would not have existed. We may venture to say, that not Moses only, but Plato, and his like, were in their own degree *παιδαγωγοὶ εἰς Χριστόν*.

Religious convictions, words, and practices, should never be laughed at: to do so indicates an irreligious mind: the exhibition of Idols brought home from Africa at Missionary Meetings, in order to raise a smile on the ignorant members of the lower second class, or Sunday-school children, is a disgrace. Place such objects away in Museums alongside of the Ark of the Covenant, and the seven-branched candlestick, and the Palladium, and the tripod of Delphi, and the Brazen Serpent, and the Two Tables of Stone, when they are found. Religion even in a mistaken form is one of the highest outcomes of the Human Race: we know what Atheism and Agnosticism mean. The feeling after God, if haply you could find him, ennobles the Human Race. A competent author, Max Müller ("Science of Religion," p. 263), writes: "The intention of Religion, wherever we meet it, is holy; however

“ imperfect and childish it may be, it always places the Human Soul in the presence of God: however imperfect and childish it may be the Conception of God, it always represents the highest ideal of perfection, which the Human Soul at the time being with reference to its environment, can reach, and grasp. It places the Human Soul in the presence of its highest Ideal; it lifts it above the level of ordinary goodness, and produces at least a yearning after a higher and better life, a life in the light of God.”

The messages conveyed by the different non-Christian Religions if properly looked at, all converge in due time in the more complete message of the Gospel. We hardly sufficiently admit, how much mankind owes to Plato, and to the doctrines of Buddha. Both these epoch-making individuals lived centuries before Anno Domini and left their mark upon Oriental, and Occidental, thought, never to be effaced. It is stated, and truly stated, that the Religion of Christ has been paganized, but in that Paganism there were Messages of Humanity, Brotherhood, Self-Sacrifice, zeal for the Souls of others than their own Race, general benevolence, which the Hebrew never knew, and knows not to this day. Having broken his law before the Exile, he kept it on his return to Palestine according to his lights, and hugged himself as the inheritor of Promises; but he cared not a straw for the rest of the world, which might go in darkness for all that concerned him: he was cruel beyond the cruelty of other Nations: he left no single Monument of Art or Science; he made no single discovery to enlighten the world: in an epoch of Inscriptions on stone, and brick, metal, and papyri, he left nothing, but the old book of the Old Testament, and but for the Greek Translation made at Alexandria, he would have withheld that from the eyes of the Gentile, if he had been able: he perished out of his own land eighteen centuries ago, while the lordly Races of Eastern Asia have maintained their tenets, and their Worship, to this day. It has been the fashion to exalt the Hebrew above other Nations because of him came Christ after the flesh, and to him were committed the oracles of God; but the mighty Nations, and civilizations, of Greece, Rome, India, and China, were in all things, moral and material, infinitely superior to the insignificant Hebrew.

With regard to Búddha, much has been written, and some rash assertions made: if it be alleged, that any portion of the teaching of the New Testament was derived from the teaching of Búddha, a direct negative may be emphatically given on the grounds of the absence of contact; but with regard to Socrates and Plato, bearing in mind the existence of Jewish colonies at Alexandria, and everywhere, the reply must be made with hesitation: no assertion is made, but a negative cannot be recorded on the ground of want of possible contact. I quote the following expressions of opinion:

“ Plato was regarded by the Early Fathers in the light of another Apostle of the Gentiles. Justin Martyr, Jerome, Lactantius, all speak of him as the wisest and greatest of philosophers. Augustine calls him his converter, and thanks God, that he became acquainted with Plato first, and the Gospel afterwards. Eusebius declared, that he, alone of all the Greeks, had attained the Porch of Truth. It is easy to understand the grounds of this feeling. Passages from his dialogues might be multiplied to prove that close similarity, which exists between them and the Scriptures, especially the Pentateuch. The picture of the ideal Socrates, preaching Justice and Temperance, and opposing the self-assertion of the Pharisee of his age; the humility of the earnest inquirer, and soberness of Truth; his declaration at his trial, that he will obey God rather than men, and fear not those, who are only able to kill the body; the description of the just man persecuted, scourged, tortured, and finally impaled: such passages serve to explain the prayer of Erasmus, who added to the invocation of the Saints in his library, ‘Sancte Socrates, ora pro nobis,’ and the belief of so many of the Fathers that Plato, like St. John the Baptist, was a forerunner of Christ.

“ Again:

- “ (1) The faith in the Immortality of the Soul,
- “ (2) The pollution of Sin,
- “ (3) The likeness of Virtue to God,
- “ (4) The idea of a word sown in the heart,
- “ (5) The parable of the Cave, and the Light of the
Upper World,

“ might be quoted to show the foreshadowing of Christianity so often traced to Plato.

“Add to this the remark, that men should persevere in search of the Truth, taking the best of Human words to bear them up, as on a raft, through the stormy waters of life; but their voyage on this frail bark would be perilous, unless they might hope to meet with some securer stay, some Word of God, it might be. Augustine thought that Plato might have listened to Jeremiah in Egypt.” (Clifton Collins, “Plato,” p. 193.)

Cardinal Wiseman remarks in “Callista,” p. 227: “Religion could not be without hope. To worship a being, who did not speak to us, recognize us, love us, was not Religion; it might be a duty, or a merit, but the instinctive notion of Religion is the Soul’s response to a God, who has taken notice of the Soul: it was a living intercourse, or a mere name.”

In the lately discovered monuments of Egypt and Assyria we can see the ancient monarchs offering tribute to their tutelary deities, Amen Ra, or Ashur: can we think that Religion was not to them a positive fact?

Bishop Westcott writes: “As each Nation contributes something to the Fulness of the Life of Humanity, and something to the knowledge of Man’s powers, so is it with the manifestation of Religious belief and aspirations. The Religious History of the World is the Soul of History. The natural voice of humanity proclaims with no uncertain sound, that God hath made Himself known in various ways at various times.” (“Gospel of Life,” p. 109.)

“Noble principles are found in the teaching of all Religious systems; that God is the author of all Truth, and all right impulses even in heathen minds, is readily admitted.” (Ellinwood’s “Oriental Religion,” p. 224.)

The early Greek Fathers, especially Justin Martyr and Clement of Alexandria, realized the fact, that there was a work *for* and *of* God going on during the apparent isolation of the heathen from that narrow Hebrew Region, in which the Spirit had revealed Him. Justin says, that the Truths in the utterance of Heathen Poetry and Philosophy are due to the fact, that a seed of the Word is inborn (*ἐμφυτον*) in every Race of man. Those, who grasped the Truth according to the portion of the seed in them, just as Christians, lived according to the knowledge and contemplation of the whole Word, that is to say, Christ; in fact, that Socrates,

Heracitus, and those like them, and Abraham, and Elias, were Christians before Christ in the flesh, though Christ indeed was *πρωτόκοπος τῆς κτισέως*. ("Gospel of Life," pp. 116, 117.)

It is indeed a Godless, and non-Christian, conception to hold, that all the Nations of the world, who have not embraced the Religion of Christ, are outcasts, *forgotten by God*. Are they not rather waiting their appointed time?

I quote extracts from the pages of a well-known writer, from whom I differ in many things, yet agree in this (Max Müller's "Science of Religion," 1873, p. 224):

"We admire the temples of the ancient Rome in Egypt, Babylonia, Greece, and Italy: can we call the Deities, to whom they were consecrated, mere idols and images, and class such men as Pericles, Phidias, Socrates, Plato, Cicero, Marcus Aurelius, as worshippers of stocks and stones? Neither Art, nor Poetry, nor Philosophy could have been possible without Religion. If we believe, that there is a God, who created Heaven and earth, and ruleth all by His unceasing Providence, we cannot believe, that Millions of Human beings were in the time of their ignorance so utterly abandoned, that their Religion was a falsehood, their whole life a mockery, their Worship a farce."

And there were such men as Socrates, Epictétus, Séneca, Plato, Gaútama Búddha, and Kong-Fu-Tsee.

Justin Martyr remarks (Apol. ii, 83, "Survivals in Christianity," p. 50) that "men of every Race, that Socrates and others, were Christians because they lived according to Reason, which is the Divine Word immanent in the world."

I quote the opinion of another writer on the subject: "The great Religious Conceptions of the World, with the exception of Judaism and Christianity, have hitherto been treated by Historians and Theologians with the greatest unfairness. Every act in the lives of their founders, which showed, that they were but men, has been eagerly seized upon, and judged without mercy: many of their doctrines have been distorted: acts of Worship, merely because they differed from the preconceptions of the writer, have been held up to ridicule and contempt. The consequence has been, that Christianity has *been torn away from the sacred context of the History of the World*. The History

“ of the non-Christian Religious conceptions represent to man the
 “ Divine Education of the Human Race.”

Philo writes : “ Goodness and kindness were the final causes of all Creation.” It is no new idea to claim for the poor heathen sonship of God. Mutianus Rufus, a Canon of Gotha before the Reformation, wrote : “ Quid alium est verus Christianus, verus Dei
 “ filius quam, ut Paulus dicit, ‘ Sapiencia Dei,’ quæ non solim
 “ adfuit Judæis in angustâ Syriæ regione, sed Græcis, et Italis,
 “ et Germanis, quamquam vario ritu Religionem observarentur.”
 (Beard, Hibbert Lecture, “ Reformation,” p. 50.)

Read the following quotation from a Review thirty years old :
 “ The Apostolic age bears witness, such as no other age has borne,
 “ to the depth and vitality of those Religious Truths, which rest
 “ on the greatest realities of the Universe. They have been buried
 “ for centuries under a hard incrustation of Human Dogmatism,
 “ till the deep life beating within is scarcely perceptible any
 “ longer. Christianity will then resume its Apostolic fervour,
 “ when, going back to the original fountain of Faith in the Human
 “ Soul, and, renouncing the fruitless controversies about forms of
 “ opinions, which derive their value from intellectual needs of
 “ different minds, it shall throw itself once more without distrust
 “ and reservation on that Eternal Religion of the heart and
 “ conscience, which is the utterance of God’s Spirit within us,
 “ which Christ once acted in the narrow circle of Palestinian life,
 “ and which His followers, believing in the perpetuity of heavenly
 “ life, have been striving for nearly 2,000 years to spread over
 “ the world.”

Dean Stanley writes : “ The thoughts of man have grown
 “ wider : we have learnt, that Religion can be degraded, when
 “ it loses the vivifying and elevating contact of every-day life.
 “ Ecclesiastical degradation means Spiritual decay : the chief
 “ object of Religion is to teach us the right way of living the
 “ true life of man.” (Lectures, 1867, p. xvi.)

Archbishop Trench, in his Hulsean Lecture, 1846, p. 136, writes : “ I would fain show, that it would be a grievous
 “ deficiency, if our Christian faith as concerns the whole ancient
 “ world, except the Jewish, stood in relation to nothing, which
 “ men had hitherto thought, or felt, or hoped, or believed ; rested
 “ on no broader historic basis than the Jewish Religion would

“supply. It will be profitable to enquire, whether we may not
“contemplate the relations of the absolute Truth to the ancient
“Religions of the world under an aspect, in which we shall
“cease altogether from regarding with suspicion these apparent
“anticipations of good things given us in Christ; in which,
“instead of being secretly embarrassed by them, and hardly
“knowing exactly how to deal with, or where to range them,
“we shall joyfully accept these presentiments of the Truth, so
“far as they are satisfactorily made out, as enhancing the greatness
“and the glory of the Truth itself; and as being, so far as they
“are allowed to have any weight, confirmations of it.”

Archbishop Benson, at Exeter Hall, November, 1893, spoke thus:
“No doubt there is scarcely a Religion, in which you cannot
“trace something that is above Humanity; but how does our
“Lord, and how did His Apostles, treat that Fact? Have they
“not made it plain, that all notions of God in the past, attained
“by the light of Nature, as we call it, by the Spirit of God, that
“is, stirring and lighting every man that cometh into the world,
“were all a preparation for that complete Religion, which it
“takes Humanity long ages to prepare for. Why, the very fact,
“that He died for all men is sufficient to establish the right of
“all men to know the Fact. If a great inheritance is left to
“a man, is it not a matter of common honesty, that he should
“be informed, that this inheritance is his? It is the very nature
“of the way, in which God has given us this knowledge, that
“man should only know it through man. He does not reveal it
“in lightnings upon the skies, but reveals it from man to man,
“from lip to lip. That is the only way, in which man could
“possibly know that, which it is the right of every man to know,
“because this Fact of Christ is theirs.”

Dr. Lefroy, Bishop of Lahór, 1894, is very bold, and reflects
the feeling of all, who think deeply and lovingly of the poor
heathen in past and present times: “We hold, that there is no
“Nation in the world, which has been omitted from the Providence
“and discipline of God, no Nation, in which He has left Himself
“without a witness finding its expression, however distorted or
“perverted, in their creed and thoughts, no Nation therefore which
“cannot find in Christ, not the destruction, but the fulfilment and
“completion of all that is best and truest in the past.”

Bishop Westcott writes: "It seems, as if a careful examination of the Religious teaching of representative Masters of the West would help towards a better understanding of the Christian Creed." ("Religious Thoughts in the West," 1891: Preface.)

A mistaken burst of occasional piety on the part of the Hebrews with long intervals of gross Idolatry, and a steady refusal of Christians to look into the matter, free from prejudice and fanaticism, has until this generation led them to condemn all the Religious conceptions of the elder world, and declare, that the beliefs and Worship of the non-Christian world at the present day, are nothing but a master-work of Satan. Considering that the population of the world is 1400 Millions, and that only one-third are even *nominal* Christians, it would seem, that the strong man is out of possession of his own house, and that the hand of the Ruler of the Universe is shortened. Can this be so? What are the Facts? The early Nations were essentially pious, feeling after their great Creator, if haply they could find Him if they were Agnostics, they were unwillingly so from lack of knowledge, and not from a perverted superfluity of knowledge. A congenital Instinct had been granted to Man to utter articulated sounds, and turn to his great Creator even as the sunflower turns to the sun. "Self, the World, God," indicates the relation, which man occupied to his fellow-men, and the great Unknown: Language in the one case, and Religion in the other was the mode of communication. The Egyptian, Indo-Iranian, Græco-Latin, Kelt-Teuton-Slav, recognized and bowed to the Power of Nature, the Strong One, whose might was felt to be irresistible, constant, unchanging, and orderly, in its operation yet full of pity, tender mercy, and benevolence; providing for their wants by the luxuriant abundance of the Earth and the Water. They had no doubt of the presence of an eternal and active Intelligence, whom they tried in their weak, foolish, way to conciliate.

I quote the sentiments of an accomplished writer: "As we study, we begin to see, what ought never to have been doubted, that there is no Religion without God, and, as Augustine of Hippo expresses it, there is no false Religion which does not contain some elements of Truth." We may return the compliment, that there is no form of the One True

Religion, which has not some false elements clinging to it, the remanet of the conception, out of which it was developed.

It is bold to state, and dangerous to weak, narrow, minds to hear the statement, that our Heavenly Father has manifested Himself to His poor children at all times and in all places in the mode, in which He knew that the state of the intellectual Culture of each enabled them to comprehend. Rightly or wrongly (I think wrongly), the first work of the modern Missionary of the Nineteenth Century is supposed to be to teach his converts, or inquirers, to read and write, to give them a cheap surface-Education, and introduce them to printed literature; it is assumed, that the oral teaching of the Master, and His Apostles, and of the early centuries, would not enable the neo-Christian to advance: this shows that to the modern notion Culture precedes, or accompanies, the Christian Faith. Culture is the outcome of Peace, Wealth, orderly government, tolerance, and justice between man and man. This is possible in the Nineteenth Century: was it within the comprehension of the elder world? How intolerant were the kings of Israel and Judah! What shall be said of the Hebrew people down to the assassination of Stephen? It is clear, that admitting fully that the Religion of the Hebrews was specially ordained by God for that petty Nation, which was never destined to rise beyond the position of a Slave-Nation, in a very low state of Culture, passing from the bondage of the Egyptians into that of the Philistines, Assyrians, and Babylonians, and afterwards of the Persians, Greeks, and Romans, until their utter extinction as a Nation, and the supersession of their Religion by a later Conception, that later Conception was suited to a state of Society much higher advanced in the scale of Culture, and calculated, by its freedom from all local ties, when the wall of separation of one Nation from another was dashed down, with its sweet reasonableness, and holy elasticity, to dominate the Globe, though that event seems now entirely out of all Human calculation, and, owing to the vast annual increase of the non-Christian population, to be utterly out of all reasonable expectation.

Nor was the dispensation of the Jews ever intended, as far as can be judged from the words of Isaiah and the other Prophets, or permitted, to be permanent. The Religious Conceptions of

the Zoroastrian, Hindu, Búddhist, and Confucianist, have existed for nearly three thousand years, but the Mosaic dispensation at the best only lasted fourteen hundred years, and in B.C. 397 Malachi, the last of the Prophets, uttered the following words :

“ I will be great among the Heathen, says the Lord ; in every place incense shall be offered in My name from the rising to the going down of the Sun.” The introduction of the term ‘ incense ’ precludes the application of the words to the Christian Religion, where, except in degraded forms of Worship, incense has no place either in precept or practice. Viewed in that light, the scorn, and want of sympathy, with which the modern Missionary treats the pious non-Christian worshipper of his ancestral Faith, is a cause of surprise : it arises from the Egotism, and Albocracy, of the modern Teuton and Latin Races, and not from the precepts of the Holy Religion, which they are commissioned to convey.

More appalling, and confounding all expectations, is the new crop of Religious Conceptions, of error, which stand in the way of Conversion to Christianity, much more spiritual than the older Conceptions, and accompanied by the highest Morality : the Aria-Somáj, the Brahmo-Somáj, Theosophism, Mormonism, the Hau-Hau of New Zealand, Agnosticism, Unitarianism. In the early centuries of Christianity, there were the worshippers of Isis, and the Great Mother, Mithraism, Manichæism, but they were hunted down, and extirpated, by the Christians. Such unchristian violence cannot be used now : the majority of the new Conceptions of the Nineteenth Century put forth the desire to worship a pure God, to live a pure life, to consider all men as brothers : this platform represents a mighty advance of the Conception of Religion in its broadest sense, but on non-Christian lines.

We must be prepared for one thing : all Religious Conceptions are made for man, all mankind, free from all degrading necessities, such as circumcision, tattooing, caste-marks, and connection with Idolatrous survivals, such as the Arabian Kaaba-Stone. History tells us, that when a worldwide Conception impinges on different Races, on different rounds of Culture, with different historical and political environment, it does not lose its originality, but adapts itself : the different Churches of Asia, North Africa, and Europe, differed materially in their external form : the great sin of the Church of Rome was the desire to introduce uniformity, and

submission to a so-called Vicegerent of God, an erring man, aided by a most corrupt, self-seeking, Council : it has notably failed : it would be folly on the part of any Protestant Church to attempt to act in this way. The Negro Churches of West Africa, the Churches in South India, South Africa, the Extreme Orient, and Oceania, will never submit to such a domination.

The following great Truths have been worked out, and it cannot be denied, that the ancient Religious Conceptions, which preceded the Anno Domini, contributed to the great store, of which the Nineteenth Century is heir :

- I. The Unity of God.
- II. The Spirituality of Religion.
- III. The Substitution of Prayer for Sacrifice.
- IV. The Highest Conception of Morality.
- V. The great gift of Self-Sacrifice.
- VI. The Hope of Immortality, or, in other words, the Sound of Glory ringing in our ears.

The unique characteristics of the Religion of Christ, being based on Faith, lie outside the orbit of this Essay, which accepts nothing incapable of scientific proof, or reasonable deductions from ascertained facts.

We now proceed to examine our subject in further detail.

CAP. I. A SUPERNATURAL POWER.

1. Existence of such a Power.
 - A. Anthropomorphism.
 - B. Monolatry.
 - C. Monotheism.
 - D. Polytheism.
2. Place of Residence of such a Power.
3. Theophanies, Visions, Dreams, Good and Evil Spirits.
4. Primeval Revelation: was there any?
5. Substitution of Idols made by men's hands for an Impersonal Divinity.
6. Fatherhood of God.
7. Threats of Worshippers uttered against their Gods.

I. EXISTENCE OF SUCH A POWER.

It may with great confidence be asserted, that no Race of men, however degraded, has been found, who have not a more or less distinct Conception of a Power greater than themselves, whether for good, or for evil, whom it is their interest to conciliate, and their duty to obey.

Bishop Phillips Brooks writes thus: "The Messenger of Christianity finds some consciousness of the fact, that the world belongs to God, wherever he goes. No land is so dark, that there is not some such light there. No brutal savagedom so savage, that in some breast of nobler sort, or it may be, kept only in some fantastic rite, whose spiritual meaning has long been lost, there is not uttered some craving for the true nobility of servanthip to God. It cannot be explained away."

Peter, the Apostle, admits the fact: "In every Nation he that feareth Him, and worketh righteousness, is accepted with Him" (Acts, x, 35).

Paul, the Apostle, remarked: "Who in times past suffered all Nations to walk in their own ways. Nevertheless He left not Himself without witness" (Acts, xiv, 16, 17).

Bishop Westcott remarks in his "Gospel of Life" (1874, p. 19):
 "Christianity assumes as its foundation:

- "(1) The existence of an Infinite Personal God.
- "(2) The existence of a finite Human will.

"This antithesis is assumed, and not proved. No arguments can establish it. It is a primary intuition, not a deduction; it is capable of illustration from what we observe around us: but, if either proposition be denied, no reasoning can establish it."

The Latin Poets teem with quotations, indicating that the existence of God is recognized, that He controls the affairs of men, that it is wise to obey God, that it is impious to deny Him or oppose Him: it may be summed up in the apophthegm:

"Nihil humanarum rerum sine numine geritur,
 Nihil Diis invitis fieri potest." ("Bible-Echoes," p. 189.)

"Divinâ prudentiâ agitur mundus."

What was inexorable Fate with the Græco-Latin Races, *Μοῖρα*, *necessitas*? What in very truth was 'Karma' with the Búddhist, though he declared that there was no God? "Fata negant": "Sic voluere Parcæ," say Virgil and Horace, when in despair on the subject of undeserved affliction, or unmerited prosperity. Homer writes ("Iliad," i, 5), Διὸς δ' ἔτελείετο βουλή. The Indian mind reached to a lower depth: it admits the guilt of the sufferer in past life as all the cause of his trouble; he anticipates the reward of the innocent in the next life.

Herodotus was essentially a Religious man. Speaking of the rumour, which ran through the Greek Army at Mycale, on the morning of the battle, of a victory gained the same day at Plataea, he says: "Many things prove to me, that the gods take a part in the affairs of men," and yet, about 450 B.C., the gods, under the influence of Philosophy, were departing from their Grecian temples. It is reported, that Herodotus was present in the Theatre of Bacchus at some of the great dramas, and he would then have heard the Divine Voice in some one of the great utterances of the actors, or the chorus. He must have felt οὐδεν ἄνευ τῶν Θεῶν; but what

those gods were he did not venture to speculate: he was too wide a traveller, and too deep a thinker, for that.

The Idea of God may be shrouded in darkness, but it is there. Professor Legge writes, that the Idea of one God, and one only God, existed among the Chinese from the earliest time, though it has been doubted by some writers, and is certainly obscured by the degraded conceptions of later ages. Nature was conceived to be a manipulation of a great Power, and peopled with Spirits in subordination to Him.

We must recollect, that the name, by which the Great Power is known, is unimportant. By many names men knew Him: Jehovah, Jove, Lord, Shaddai, Elohim, Allah, Mahéswara, Bóg, Deus, Θεός, Khuda, Gott: in China they cannot get beyond the word, which represents the Heavens. The character attributed to Him is of the prime importance. All other names are but the shadow of the reality. The Fatherhood of God stands confessed in the words of Homer, Ζεὺ πάτερ; of Virgil, "Hominum pater atque Deorum."

Hear Bishop Selwyn the younger: "In all ages, and in all "Races, men have felt after this great Truth: God has not left "Himself without a witness, and the Human heart, led by that "witness, whether internal or external, has always stretched out "its hands (it may be unconsciously) towards the Fatherhood of "God. The teaching of Christ is its very highest revelation: " 'Our Father, which art in Heaven.' In place of all the "countless Spirits, which they believe in, we tell them of the "one great omnipotent God, who made the world: when they "have grasped this truth in some measure, we tell them in the "name of Christ, that God is our Father, and that His name is "Love." (Ramsden Sermons, Cambridge.)

Driver remarks, on pp. 302, 303 of his Introduction to the Old Testament, that the fact, that God has pity on all Nations, is taught in the Book of Jonah; and the last verse of that Book indicates, that God has pity on the cattle also, as well as ignorant men.

Those, who have studied the great dramas of the Greek Tragedians, must feel that they are in the presence of those Deities, whom the Athenians worshipped. The Tragedians would not dare place in their mouths words unworthy of them. Truth,

Purity, Retribution for sin, obedience to the Divine Will: these are the watchwords: the audience accepted with reverence the oracles of their God, the words of the *Deus ex machina*. Their view of life is stern and severe: individual, family, Nation: their moral is always good: sorrow follows sin: vengeance will certainly find out the offender, though a long time is allowed to elapse: with the same measure, that a man metes, it will be measured to him again: suffering is the only road to true happiness, if it comes in the path of Duty. The Hindu sages elaborated the Idea still more fully. In the grand Epics of Homer and Virgil the Immortals above are as fully occupied in planning, and contriving, as the poor mortals below. Another view of the subject is presented in the utterances of Isaiah, Jeremiah, and Ezekiel: it is taken for granted, that they were commissioned by Jehovah to make certain utterances: the mode, in which the message came to them, is not stated: the word of the Lord, "dabar Yahveh," came to them.

The question, of course, arises to thoughtful minds: are we in the Nineteenth Century A.D. further off from God than these Prophets in the sixth century B.C.? The Deity no longer appears in Human form: the age of myths and legends has passed: Prophecy, Miracles, Theophanies, Signs from Heaven, are no longer in harmony with the Human intellect: but God is very nigh unto us, for all that, for all that: He is in our midst, when we assemble, and our bodies are the temples of the Holy Spirit. The old machinery, and manner of speaking, have passed away.

In the Egyptian papyri and Inscriptions we read of such a Power (Renouf, Hibbert Lecture, p. 25):

- (1) To whom no temple is raised.
- (2) Who was not graven on stone.
- (3) Whose shrine was never found in painted figures.
- (4) Who had neither ministrants nor offerings.
- (5) Whose abode was unknown.

But that Power was practically in the course of centuries lost sight of. We meet in the Texts such phrases as this: (1) the Self-existing one, (2) the Self-becoming one, (3) the One, the

One of Ones, (4) the One without a Second, (5) the beginners of becoming from the first, (6) the One, who made all things, but was not made.

I read the following Inscription on a Temple of Neith, at Said in Egypt ("Sacred Anthology," p. 65):

"I am that, which has been, which is, which will be, and no one has yet lifted the veil, which covers me."

"Nuk pa nuk: I am that I am." (Renouf, Hibbert Lecture.)

Some think, that Αθύνη is a transposition of Neith. (Rawlinson's Herodotus, ii, pp. 106, 107.)

Dr. Ginsburg writes, that the Moabites felt towards Chemosh the same feelings as the Hebrews to Yahveh, attributing to His anger their defeats, to His favour their victories: this phrase is retained in some modern prayers as the husk of an Idea, which has long died, but it was a very present Idea in the ancient world.

Religion is the one universal feature in the History of mankind, and the annals of no country introduce us to Atheism, or Agnosticism: quite the contrary: we find the existence of a Religion and a God, patent everywhere.

The Azteks of Mexico recognized the existence of a Supreme Creator, and Lord of the Universe. (Prescott, i, p. 52.)

The Idea of a Divinity is indeed the solution of the perplexity of existence: it comes by intuition, not by observation, and gradually develops: it does not require Science, or Philosophy, to point out the Deity; in the elements, in the environment, on Earth, in Heaven, *He is there*, and no place can be pointed out, where He is not. By introspection the lowest savage works out the syllogism of self, the world, or the rest of mankind, except himself, and something outside the world, and self, but which controls all, and is God.

A. *Anthropomorphism.*

Nothing strikes the reader more painfully than this feature in the Old Testament: of course, it stands out as, or even more, conspicuously in other forms of Religious Conception. Moses goes so far as to arrange, that the Deity should only exhibit "his hinder parts": but throughout we hear of the Deity having ears, limbs, even weaknesses such as anger, infirmities such as hate, love, hardness of heart, wrath, even revenge; vacillation of purpose,

repentance (Driver, O.T., p. 114). This cannot be explained by any reason such as the vagueness of Oriental expressions, or poetical license, or mistaken translation : Elijah twits the Priests of Baal, that their gods could not hear. Even down to the present epoch, Anthropomorphism has not been got rid of.

In other Religious Conceptions, the gods were actually men with lusts and passions, partialities and prejudices. With rare exceptions Idols are made in Human form entirely, as Rama, and Krishna ; or partially as Ganésa, with the head of an elephant, and Diana of Ephesus, a hideous monster.

The Idea of the Deity making a covenant with His poor creatures is a Human Conception, and even now in Christian prayer we have such expressions as "let your ears be open to the prayers of your servant; your protecting hand, your observant eye." Of course, it means nothing beyond this, that man cannot form a Conception of the Deity except through the known feature of poor Human Nature. The Asiatic makes his god a dark brown ; the African makes his god black ; the European naturally adopts a white colour.

Anthropomorphism seems to be an essential of all early Religion. Man in his earliest stage worshipped stocks and stones in their natural form : this was called Fetishism. As he arrived at the conviction, that he himself was the centre of animal existence ; as he found no other animal equal to him in strength and cunning, in articulate speech, in the power of leaving tokens behind by marks on the sand, and broken twigs in the forest, so that others coming after him could understand his message ; as he became dimly conscious of the possession of five senses, and the gift of accumulating experience, he could no longer worship a brute beast (though, strange to say, the highly-cultured Egyptians did so), and he could invest the Deity, the creation of his intellect, and Religious instinct, with no form of higher dignity than the one, which he himself possessed : the eye, the ear, the mouth, the nose, the hand. Then the shapeless stone assumed the rough Idea of the Human form : the Old Testament tells us that "that form was in God's own Image."

B. *Monolatry.*

Many narrow-minded religionists, even to this day, get an idea,

that God is *their* God, *their peculiar* God, who manages *their* affairs, who cares for *them*: this is their Faith, a selfish form of Faith. A Protestant would scarcely admit, that it is the same God, who is Father of His Roman Catholic children, and of the non-Christian world. The Jews had the same Conception; they were before the time of Josiah, not Monotheists, but 'Monolatrists,' or, as some call it, 'Enotheists': Yahveh was their God, and looked after them: they had heard, that other tribes had Baal, Rimmon, Chemosh, Ashtoreth: they did not deny this; but their God was God of all gods, who had power to influence Gentile Monarchs, such as Cyrus and Darius, in the interest of His people (i.e. themselves). Gradually they came out of this fog: we hear no more of the God of Abraham, Isaac, and Jacob, except for purposes of argument as regards a Future State; but Nehemiah is represented as praying at Shushan to the God of Heaven, the same title, which Cyrus had given Him (II Chron., xxxvi, 23).

Do Christians reflect on this? God is not the God of the Christians only. Christ did not die for the Christians only, but for the whole world. It would be questioning God's wisdom and justice to assert, that the great people of India and China were condemned to everlasting punishment, because they knew not the God and Saviour, who had never been preached to them. Nor can we attribute to the machinations of Satan the existences of the great Religions of China, India, Persia, Mesopotamia, Egypt, Greece, and Rome: the first verse of the Epistle to the Hebrews teaches another lesson. God was not left without a witness even in the childhood of the world, and it is the mark of an arrogant, degraded, unchristian, spirit, to denounce the Religious weaknesses of Nations, who never had the chance of being Christians.

When we reflect calmly on the Features of the great Book-Religions, and the mass of non-Christian Ideas and customs absorbed into itself by so-called Christianity, which is so far from the Gospel taught in Palestine, and preached by the Apostles, when we consider the loathsome sins of sinners in Christian cities, such as London, we may as well pause, for as far as concerns the masses Christianity has miserably failed: and who are we, the most drunken Nation in Europe, to throw dirt upon the Mahometan, and the ancient Conceptions of India and China, whom the Lord of the world has permitted to exist for three thousand years?

Had it pleased Him, they might have passed away like the beautiful conceptions of Greece and Rome.

In the fourth volume of Renan's posthumous work, 1893 (p. 131), appears the following:

"The Deutero-Isaiah had held out a prospect to all Nations to enter Jerusalem: Ezra and his successors closed the door. Jehovah became again the peculiar property, and the exclusive right, of the Hebrews; their own particular Deity reappeared, a very Egoistical Deity, according to their views, very perverse and hostile to all the Human Race, except His Chosen People, very unjust to all the rest of His poor children. The Thora, as introduced by Ezra, was merely a scheme to bribe Jehovah by strict observance of certain rituals to get certain good things at His disposal: the caprice of this particular Deity had to be satisfied by services of hymns, by compliments to His Glory, and in return for the pleasure provided for Him He would give all the good things of the world: and much was to be done by His influencing the hearts of the men of this world, who held the physical force of the Empire, on whom He was supposed to have a direct influence, though they were not His people."

If anyone doubts the Monolatry of the Hebrews, let him consider the title "God of all gods"; and Psalm lxxxvi, 8, 10:

"Among the gods there is none like unto Thee, O Lord; there is not one that can do as Thou doest."

"Thou art God alone."

Whatever was the date of this Psalm the utterances are not those of one, who is a Monotheist, to whose mind the existence of any other gods would be an absurdity.

C. *Monotheism.*

Just at the same time that it was brought home to Isaiah, that the God hitherto called God of Israel was the only God, and that there was none but Him, the same line of reasoning led him to perceive that, if that point were conceded, He must be the God of all Mankind, Gentile as well as Jew: that word Gentile came into existence in Isaiah's time: the elder Hebrew had no thought beyond his own Nation, and a contemptuous hatred to all outside.

There was another result of Monotheism, a faint Conception of

the Perfection of the Deity: the Human mind, when it arrived at the first Idea, passed on to the further Conception, that one so Powerful must be the Ideal of Perfection as regards Human qualities, the very essence of Righteousness, the very type of Sympathy, the impersonation of Law, Justice, Love, and Pity. According to the Ideal thus formed of their Divinity would be the permanence of their Faith, and the desire to develop, and grow into His Likeness. From this Conception developed the Idea of a Future State, not such as is painted by Homer, but one of Rewards and Punishments: the Indian Sages got over this ethical difficulty by the Conception of the transmigration of Souls to a higher or lower sphere according to the tenour of the life spent.

What grander description of the Infinite Deity can be cited than this quotation from the great Sanskrit Poem, *Raghuvansa*, by Kalidása, the greatest of the Indian Bards?

- “ He sat, that awful Deity, in state :
 “ His throne encircling, heavenly armies wait ;
 “ Around His head celestial rays were shed ;
 “ Beneath His feet His conquered foes were spread ;
 “ To Him the trembling gods their homage brought :
 “ Incomprehensible in word or thought.
- “ O Thou, whom threefold might and splendour veil,
 “ Maker, Preserver, and Destroyer, hail !
 “ Thy gaze surveys this world from clime to clime,
 “ Thyself immeasurable in space, or time :
 “ To no corrupt desires, no passions prone,
 “ Unconquered Conqueror, infinite, unknown.
 “ Though in one form Thou veil’st Thy might divine,
 “ Still at Thy pleasure every form is Thine :
 “ Pure crystals thus prismatic hues assume,
 “ As varying lights, and varying tints, illumine.
 “ Men think Thee absent : Thou art ever near,
 “ Pitying those sorrows, which Thou ne’er can’st fear.
 “ Unsordid penance Thou alone can’st pay :
 “ Unchanged, unchanging, old without decay.
 “ Thou knowest all things : who Thy praise can state ?
 “ Createdst all things, Thyself uncreate :

" The world obeys Thy uncontrolled behest
 " In whatsoever form Thou stand'st confessed.
 " Though Human wisdom many roads can see,
 " That lead to happiness, all verge in Thee :
 " So Ganga's waves from many a distant snow
 " Unite, and to one mighty ocean flow.
 " They, who on Thee have fixed their steadfast mind,
 " And to Thy power themselves, their all, consigned,
 " Free from desire, Thou lead'st them to that bourne,
 " Where all must go, whence none can e'er return.
 " Though of Thy might before man's wondering eyes
 " The earth, the universe, in witness rise,
 " Still by no human skill, no mortal mind,
 " Can Thy infinity be e'er defined.
 " As the bright pearls surpass the ocean bed,
 " The sun, the light by wandering planets shed,
 " So far Thy real form's celestial ray
 " Exceeds the homage, which weak mortals pay :
 " And, if to bid Thy awful grandeur hail,
 " Our feeble voices in their tribute fail,
 " 'Tis not the number of Thy praises cease,
 " But that our power, alas ! knows no increase."

ROBERT N. CUST :

Poems of Many Years and Many Places, 1842.

So in the Egyptian system Amen Ra is more a spiritual conception than a material reality. In Homer, Zeus is Lord of all.

More than this: beyond the Conception of one great Power was the great Idea of the Avatāra, the Immanuel, the Son of God, sent to redeem man in Human form. One of the fiercest apophthegms of the Mahometan is, "Men will tell any lie; they even say that God can have a son." Yet history tells us, that in the annals of the two greatest Races of mankind, the Græco-Roman and the Indian, this was an accepted article of Faith long before the great Anno Domini. The Roman Centurion, who had witnessed the awful scene of the Crucifixion, belonged no doubt to the Olympian Religion, and bore testimony that He, who had died on the Cross, was the Son of God; he could think of nothing higher, to which he could

compare His dignity, His patience, His God-likeness, than to Hercules, Bacchus, or the Gemini. No ignorant Gentile, as he was, could have had any Conception of the Logos, the 'Αγία Σοφία, the Second Person of the Trinity.

At the eve of the epoch of the great Anno Domini, we find Horace addressing the Emperor Augustus in the following line:

“ Serus in cœlum redeas.”

And Virgil, writing of the same Emperor :

“ Namque erit ille mihi semper Deus.”

Hadrian's dying words are worth recording :

“ Ut puto, Deus fio.”

Caligula's instructions to his subjects ran thus :

“ Dominus, et Deus, noster, sic fieri jubet.”

Suetonius, cap. xiii.

In India I have known ignorant men trying to get something out of their English Ruler by gross flattery. I have myself been addressed in the shocking blasphemous way, “ Hazúr Paraméshvar ” (“ Your Highness is the great God ”).

The words had lost their spiritual force; the idea of the name, originally reserved to the Ruler of the Universe, had been degraded: the same fate has happened to the words *κύριος*, dominus, lord, Herr, in Europe; the sovereigns of the last two centuries have usurped the title of Majesty, formerly reserved to the Deity.

D. *Polytheism.*

As Monotheism was the elevation of the Idea of the great Power, so Polytheism was the frightful degradation. Those, who have lived in India, know it too well. In this direction Mahometanism has done good service, and depraved forms of Christianity have done evil service by reintroducing the Worship of other persons except the Triune God, and a Hierarchy of Saints, male and female. It is sad to reflect that, as the Heathen world are gradually passing out of Polytheism, and

Mahometanism, and all the other new Conceptions keep at the greatest distance from it, the Souls of professedly Christians are filled with material objects of adoration and Worship.

To make the Idea of the Divine Power intelligible to the ignorant, minor Deities were introduced with limited powers as objects of fear and worship, demigods, demiurges, both in the Egyptian, Hellenic, and Hindu systems. Ra appears as the midday Sun, Atin Ra as the Sun's disk, Harmakh as the rising Sun, Tum as the setting Sun. Triads appear in all these Conceptions.

2. PLACE OF RESIDENCE OF SUCH A POWER.

In the Græco-Roman legends the Deity dwelt on Mount Olympus; in the Brahmanical legends on Mount Meru; in Assyria there was some locality fixed in a mountainous country: in the Conception of Búddha and Kong-Fu-Tsee, nothing of the kind exists. The Jews thought of Yahveh as dwelling above the clouds in Heaven (*Lamentations*, iii, 50). Stephen's dying words conveyed this Conception, and Paul seemed to share it. In the books of the Hebrews the Deity is conceived of as actually residing in the Temple at Jerusalem: Solomon asks the question (*II Chronicles*, vi, 18), "Will God in very deed dwell with men on the earth? behold, Heaven, and the Heaven of heavens, cannot contain Thee; how much less this house which I have built!" These words, attributed to Solomon, were no doubt recorded after the return from exile, when Monotheism was thoroughly established. This was hardly the case in the time of Solomon, for we read in *I Kings*, xi, 4, "that his heart was turned after other gods." The prophet Ezekiel had higher Conceptions. The hill-tops were favourite places to worship the Deity: some of the most interesting shrines in India, such as Naini Devi, are at the top of high hills, with stone-steps ascending the hill-sides. The discovery of the rotation of the Globe, and of the nature of the interior of the Globe, has revolutionized the Idea: all allusions to geographical position have died away.

It is difficult to free the Religious mind, prone to superstition, from such notions. Christian Churches are still erected with certain reference to the East: I suppose that this bears reference to

Jerusalem, which lies to the East of Europe: but the Orientation of Churches is also maintained in India, which is to the East of Jerusalem. So it is a mere superstition.

The Mahometans have fallen as low. In the life of Baba Nának, the founder of the Sikh sect of the Brahmanical Religion, it is recorded that a Mahometan cried out to him: "Base Infidel, how darest thou turn thy feet towards the House of God?" alluding to Mekka in Arabia. Nának replied, "Canst thou turn towards any spot on earth, where the House of God *is not*?"

Paul, the Apostle, echoing at Athens the words used by Stephen at Jerusalem, gave life to the doctrine, which has never been departed from since, that the Lord of Heaven and Earth dwelleth not in Temples made by hands; and he uttered these words, as he stood on Mars' Hill, right in front of the Parthenon, with the gigantic statue of Athéné looking down on him.

3. THEOPHANIES, VISIONS, DREAMS, GOOD AND EVIL SPIRITS.

Amidst an ignorant, credulous, excitable, population, without the corrective control of Public Opinion over the narrator, and opportunity to test statements, it was to be expected, that these strange phenomena would be recorded. The readiness to believe still exists. I have visited the chief great Roman Catholic Shrines to inform myself. The appearance of the Mother of Our Lord at two places in France, is asserted within the last quarter of a century. Under this head come, Ghosts of the departed, Heavenly Voices, Heavenly Warnings, Heavenly leaders in Battle, Portents, Personal guidance, possession of an individual by an Evil Spirit: in fact, all the channels, by which an outward manifestation of the Deity in persons, or places, permanently or temporarily, is asserted.

It is an awful subject to tell falsehoods about, whether in Prose or Verse, but the Greek and Latin Authors made light of that moral obliquity. Virgil in the "*Æneid*" tells us, how the Deity Venus appeared to her reputed son *Æneas*; Homer tells us, how Athéné appeared repeatedly to *Ulysses*; Ovid tells us, how Jupiter appeared with Mercury to an old couple; and Livy, how in the hour of battle, *Castor* and *Pollux* appeared fighting for Rome. The Conception of Angels, embodied attributes of God or Heavenly

Messengers, developed itself, and naturally the Conception of Evil Spirits followed, and the germ of both Conceptions can clearly be traced back to Zoroaster. The word Satan or Shaitan, the ordinary word for the Devil to this day in Persian and cognate Languages, only appears four times in the Old Testament: (1) opposing the purification of Joshua, the High - Priest, in the Prophecy of Zechariah; (2) once in the Drama of Job; (3) once in the Chronicles, as tempting David to take a census of his Subjects; (4) once in the Psalms. The word Baalzebúb never appears in the Old Testament. In the New Testament their appearances are more frequent, and in the Roman Catholic legends, nothing is so common as the appearance of an angel, and even of Satan himself.

We read the following in *The Times* of 1893:

“As soon as a sufficient force could be collected, the Kongo Free-State despatched an Expedition against the Arabs in the Upper Kongo Region. The first battle was fought on the Lohmámi, and resulted in the rout of the Arabs, who explained their defeat as due to supernatural agency, alleging that in the thick of the fight a white woman was seen walking on the river, and that every man of the Arab forces, who looked upon her, fell dead.”

Pass on to Visions by day, or to Dreams by night. Socrates is recorded to have seen in a dream a cygnet flying to him, and singing sweetly; next morning Plato was brought to him, and he considered the dream fulfilled. In Virgil's great Poem dreams are freely used. In the Old and New Testament we find the same phenomena: when Joseph told his dream, his brothers spoke of this dreamer in scorn; many hundred years later another Joseph considered, that he was warned of God in a dream; and yet in this age if anyone talked of regulating his conduct in consequence of a vision or a dream, he would be laughed at. The conception of personal spiritual communion with the Deity, and a sense of being guided by the Holy Spirit, have taken the place of material appearances. The fond and foolish Conception of the appearance of Ghosts still holds its own with weak people.

Homer writes:

Καὶ γάρ τ' ὄναι ἐκ Διὸς ἔστιν.

Iliad, i, 63.

Again, we find 'Dream' actually personified as a god. Jupiter thus addresses him :

Βάσκ' ἴθι, οὐλὲ "Ονειρε, θεὸς ἐπὶ νῆας Ἀχαιῶν
Ἐλθὼν ἐς κλισίην Ἀγαμέμνονος Ἀτρεΐδαο.

Iliad, ii, 8-15.

In the "Odyssey" we read further of the two gates through which dreams pass : Virgil repeats it ("Æneid," vi, 893) :

Δοιαὶ γάρ τε πύλαι ἀμνηνῶν εἰσὶν ὀνείρων
Αἱ μὲν γὰρ κεράεσσι τετεύχεται, αἱ δ' ἐλέφαντι.

Those, that pass through the ivory gate, are false and deceive.

Those, that pass through the horn gate, are true.

(XIX, 562, 563.)

In one Inscription of Nabonídus, King of Babylonia, it is mentioned, that he was summoned in a dream by Merodach to restore a ruined shrine. (Sayce's "Monuments," p. 187.)

It is astounding to find a survival of dreams in a most unexpected quarter :

"That very morning he had received from Sherman the news of Johnston's impending surrender. Grant, as it happened, had just arrived in Washington, expressing great anxiety as to intelligence from Sherman. The President answered him in that singular vein of poetic mysticism, which, though constantly held in check by his strong common-sense, formed a remarkable element in his character. He assured Grant, that the news would come soon and come favourably, for he had last night had his usual dream, which preceded great events. The dream, like the heathen oracles, received a double and unexpected interpretation. Meantime, there was a Cabinet-meeting, where the treatment of the vanquished rebels was discussed. Lincoln spoke peremptorily in favour of clemency. No one need expect that he would take any part in hanging or killing those men, even the worst of them. Frighten them out of the country, open the gates, let down the bars, scare them off, he said, throwing up his hands, as if scaring sheep. Enough lives have been sacrificed. We must extinguish our resentments, if we expect harmony and

“union. That evening he was murdered. Superstition was “blended with his strong common-sense; he had faith in dreams “and omens, and was so far a fatalist, that he sincerely believed “in his destiny. If he were the predestined instrument, he would “be privileged to complete the work.”

With regard to Spirits, a competent authority (Tiele, p. 9) remarks, that Animism is a primitive philosophy, which rules the whole life of natural man: it is the belief in the existence of Spirits, some of whom are powerful, on some man is dependent, and of some he is afraid, and hence they acquired the rank of Divine beings, and became objects of Worship. These Spirits are conceived to move through space, either of their own accord, or under some spell, which implies compulsion. They appear to men: this is Spiritism; or take up their abode in some object, living or lifeless, and this object is endowed with certain powers, and is an object of Worship, or employed to protect individuals, or communities: this is Fetishism. Sacrifices are offered to the Spirits of the dead, even Human Sacrifices.

It is proved, as an anthropological fact, in all parts of the world, that men in their primeval state believed, that man had a Soul, which continued to exist after death for a longer or shorter time, and could return to the earth and influence for good or evil the affairs of the living: this Conception lies at the root of Ancestor-Worship.

Angelology was one of the Hebrew Conceptions of a late date, and certainly sprang from contact with Zoroastrianism during the Babylonian exile. It is reasonable to suppose, that all such Conceptions, which became the common property of the Zoroastrian and Jewish Religions, are survivals of the common Belief-store, or Legend-germ, of Mankind: the more ignorant, degraded, and politically dependent that a population becomes, the more readily it accepts lies, innocent lies, yet dangerous perversions of a central Truth. At the time of Christ the Sadducees had their eyes more open than their ritualistic neighbours the Pharisees: the populace was always ready to be deceived, and was deceived; it swallowed open-mouthed any marvel. Thus grew the legend of Angels: the Book of Tobit is a mere Hebrew Haggadah, or pious fairy story: the idea of men being possessed with devils was a purely Palestinian conception: no Contemporary Latin or Greek Historian

notices such possessions. European Christianity never accepted such a condition of mankind in Europe: no miracle was ever performed by the Apostles in Europe: the disease of devil-possession is not alluded to in the Gospel of St. John, written at Ephesus after the fall of Jerusalem. No Religious movement ever gets a permanent start without follies and excesses: we see it in the Salvation-Army of modern time: it is quite possible, that even in the cold, cynical, incredulous, atmosphere of London we shall have a crop of Visions and Evil Spirits: the soil is being well manured for such a crop: all sensational forms of Religion are liable to such weaknesses.

In Mahometan times the world had advanced beyond the intellectual level of the first century A.D.: Angels could only make a spiritual appearance. A Súfi called out to God, "The desire of God has seized me: I yearn to see Thee." The answer came directly to his heart, "Be content with My name." So long as this is the channel of communication, we may rejoice, that the Holy Spirit holds converse with men. It is possible, that in the Old Testament this was meant, when it is so constantly stated that "God said," "God spake," and it is to be regretted, that it was not so expressed. (Max Müller, Gifford Lectures, 1893, p. 340.)

As a remarkable instance of Heavenly Voices I may mention the Emperor Hadrian's written Memorandum on the Statue of Memnon at Luxor: "Ego Hadrianus divinam vocem audiui." He indeed heard the sound of the wind through the stones: since the Statue has been repaired the sound has disappeared. The people of Lycaonia are recorded in the Acts, xiv, 11-13, to have at once imagined, that Paul and Barnabas were Jupiter and Mercury in disguise, and the inevitable Sacrifice of animals commenced.

In Isaiah, viii, 19, we read: "And when they shall say unto 'you, Seek unto them that have familiar Spirits, and unto 'wizards that peep, and that mutter: should not a people seek 'unto their God?"

In Luke, xiii, 16: "The woman, whom Satan hath bound these eighteen years (with a spirit of infirmity)."

In the Synoptic Gospels we read of possession by evil Spirits. The Conception can be traced back to Hesiod of Heavenly

Spiritual Beings, who fill the unseen world, and can influence the lot of men. The same strain of thought appears in Thales, who defines Demons as Spiritual existences. Pythagoras was of opinion, that these Spirits could be seen or felt. Heraclitus held that all things were full of Spirits, and Empedocles describes the wanderings through the Universe of a lost Soul: this calls to recollection the Chinese Conception on this subject. Plato asserts, that some can read the minds of living men, are grieved by wrongdoing, appear to men in their sleep, are made known by voices and oracles, in health, sickness, and the dying hour. After the great oracles were silent, and the Philosophic Schools had discredited the previously accepted Cosmogony, still the idea of Spirits seems to have received. Plutarch (A.D. 100) seems to admit their existence, and to assert, that they give oracles: it is a feature in the neo-Platonic system. In Acts, xvi, 16, we read of a damsel possessed of a spirit of Divination, who was a source of profit to her masters, and the Spirit, at the command of Paul, came out of her. This kind of occupation could have no relation to the cases alluded to in the Synoptic Gospels, as they were obviously cases of epilepsy, hysteria, or the hypnotism of that age.

4. PRIMEVAL REVELATION: WAS THERE ANY?

With regard to the Religious instinct congenital to Man, the theory of the existence of a Primitive Revelation, or a Primeval Tradition, has gained ground with many thinkers: it is absolutely unsupported by evidence, and generates new questions of insoluble difficulty. One author writes as follows:

“Throughout all the Heathen World there lie scattered the “seeds of a Primeval Tradition, sometimes nearly obliterated “by Fable, overlaid by Mythology, or absorbed by Philosophy, “but still supplying elements of Truth. The germs of the “Gospel existed, as they were communicated to men. Appeal “should be made in reasoning to Primeval Truth; an appeal “to common principles of belief will conduce to the acknow- “ledgment of a Truth,” but not as if it were a Conception, which came into existence in Syria in Anno Domini, instead of being part of the great scheme of Creation. (“Indian Missionary Manual,” 2nd edition, 1870, p. 195.)

I freely admit that a Religious instinct was a part, and an indispensable part, of the Genus Homo, but it seems clear that, just as there was no one common seedplot of Languages, but distinct seedplots, so the Human Race, differentiated by white, black, yellow, red, and brown colours, and by bodily features of the most marked kind, did not proceed from a common pair, as was believed in the earlier centuries after Anno Domini. Before that date there is no evidence of any belief at all on the subject; at any rate, the Hebrew Race would never have admitted, that all mankind came from a common ancestor.

The writer of the above extract does not state the quarter, from which he derived the theory, that *throughout the Heathen World* the seed was scattered: of the tribes of Africa, Oceania, and North America, we have nothing but the vaguest tradition. The Book-Religions, and excavated Monuments, of the great Races of Asia, and Egypt, do not supply evidence; at any rate, I have failed to find it. It is a tremendous assumption to make, and implies, that there has been a continuous degradation of a Divine conception, instead of a gradual increase, and expansion, and elevation, and evolution, from century to century, which is my deliberate opinion. The existence of the Sacred Books of the East seems to indicate this, and the long procession of Lawgivers, Philosophers, and Sages, always adding to the Store of Divine knowledge, Virtue, and Ἡ ἀγίη Σοφία, καὶ Ἡ ἀρετή, ended in the appearance of Christ in the Fulness of Time. The fact seems to be, that the Great Father imparted to all His poor children a Religious instinct, and a Religious faculty capable of development according to their physical environment, and metaphysical opportunities.

5. SUBSTITUTION OF IDOLS MADE BY MEN'S HANDS FOR AN IMPERSONAL DIVINITY.

This process insensibly takes place in an ignorant Community: they require something visible, tangible, realizable to the perception, and naturally the Idols assumed Human form, and, as Art advanced, the most beautiful Human forms, that could be conceived; but there is no reason to suppose, that the physical embodiment, which the Deity is supposed to have assumed for the convenience of his worshipper, should be a copy of his form:

the *εἶδωλον* was not necessarily a simulacrum: originally a cairn, a rude stone pillar, a conical stone, a phallus, were the symbols, under which the Divinity was to be worshipped. The following sentiment is attributed to Apollonius of Tyana in the first century after Anno Domini: "The mind finds for itself something, which it delineates better than what any Art can do." We must all feel this: to the cultured mind the contemplation of a statue or picture deplorably limits the Conception, which had been previously formed, or which could be supplied by words.

At any rate, by the time of the Anno Domini the epoch of Worship of the Works of the hand of man had pretty well come to its end: such lines as those of Horace,

"Olim truncus eram ficulnus, inutile lignum"

(*Sat.* I, viii, 1),

speak for themselves.

These words appear in the Wisdom of Solomon, by an unknown Alexandrian Jew, probably a contemporary of Horace: "No man can make a god like unto himself: for he himself is better than the things, which he worships: for he lived once, but they never." The very latest Book of the Christian Canon gives, however, instance of the taste for animal symbolism, in the Lion, the Lamb, the Bull; and the allegory of the four Evangelists in the Eagle, the Angel, the Lion, and the Bull. No doubt there is some point in the retort of the Brahmin to the Christian Missionary, "You blame me for worshipping a Bull: why do you worship a Lamb? Are not both animals symbols?"

It is not necessarily a Worship of Idols. The Roman Catholic, as far as regards externals, acts in precisely the same way to his saints: he kisses the brass toe of St. Peter; he bows, and prays to, and presents offerings to, images of men and women of ancient days: I carefully exclude all representations of the Persons of the Triune God. The Hindu distinctly denies, that he worships the stone object, but the Religious Conception of which that object is the outward expression. Let us take the humble example of a female child with her doll: endowed with feelings, which hereafter may develop into motherhood, she looks on the doll as her companion, her great care, and object of her tenderest

affection: she knows, 'that it is only wood and linen, and she knows that the bystanders know this also, yet she feels for it, if it falls to the ground, or is ill-used: she is voluntarily deceived: the day comes suddenly, when the cloud is lifted up from her eyes, and with no sense of shame she puts it away in her cabinet. It has no longer a charm for her, but she is tolerant, if her younger sisters find in it the same pleasure, which she did.

So with the barbarian: he is man in his childhood: he accepts the Idea, more than the fact, that the Anthropomorphic object is the Deity: if necessary, he will call in the artificer to repair it or paint it, but he has invested it in his mind with his very best gifts: its eyes look on his wants; its ears listen to his prayers; its nose smells his sacrifice; its touch heals his ailments; his simple untrained intellect cannot conceive of a Deity, which fills all space, governs the world, and yet is neither visible, nor tangible. He claims no such power for his Deity, who belongs to his tribe alone.

Then comes the question of Polytheism, or many Deities with equal power; or Monism, where there is one Deity, who is the Chief God among many gods; or Monolatry, where each tribe has one god, will worship no other, still admits that other tribes have their own god; and lastly, Monotheism, where there is one only God, Lord of the Universe: the Jews did not arrive at this last stage till the time of Isaiah. Yahveh was only the God of Israel to them: this was Monolatry: the Polytheistic Greeks admitted, that there was a power greater than that of Zeus, the overruling Fates: here we touch ground with Monism.

6. FATHERHOOD OF GOD.

Wherever the traveller penetrates, he find out by what name the local Deity is known, whether he is a person, or impersonal, what Idea is conveyed with the name, whether he is merely a tribal Deity, or God of the whole world, whether the existence of other gods is admitted as a fact. Man everywhere, and in every age, requires, that there should be personal relations betwixt him and his Deity: where otherwise would he find a solution of the perplexities of existence? The Idea of a Deity possesses him by intuition, or observation: it gradually develops: it does not require

Science, or Philosophy, to find out the Deity: *He is there*, in the elements, or in the environment.

The difference betwixt the primeval, and later, Conception of the relation of Man to the Deity is fivefold, and necessarily affects the Anthropomorphic Idea :

- (1) The Deity is perfectly good : there is no envy of man in Him : His relation is that of a Father to all His poor children on Earth.
- (2) Each individual has a personal relation with the Deity.
- (3) An Idea of what is actually good and bad is formed, and outward prosperity is no longer the chief good, and outward adversity the chief evil.
- (4) There is a consciousness of social progress to higher levels of goodness and wisdom.
- (5) The conception of a future life becomes paramount : the inequalities of Human life will there be set right, and there will be a compensation for individual suffering.

Carlyle, in his "Hero-Worship," remarks that Idol is *εἰδώλον*, a thing seen, a symbol : it is not a god, but a symbol : one may question, whether even one of the most benighted mortals took it for more than a symbol ; whether he ever thought that the poor Image, which his own hand had made, was a god, but that a god was emblemed by it, that a god was in it in some way or other. But in process of time, as the Worship grew to be ancestral, some portion of the community began to believe, that there was something special in the Image. Take, for instance, the Madonna of the Pilár in Spain ; the Virgin of Loretto in Italy ; the figure of Jagarnath ; the Lingam in India ; the Kaaba-Stone in Arabia ; the tomb of our Lord in Jerusalem. We know what happened to the Brazen Serpent : it was destroyed, because it was worshipped : then real Idolatry begins. The bitter attacks of Isaiah, and of Protestant Churches, come into existence then : no one supposes, that the Roman Catholic worships the Crucifix, which happens to be on the Altar : that is only a symbol : but, when he has walked a thousand miles to kiss the great toe of St. Peter, he does worship. The enlightened Priest, whether Greek, Hindu, or Roman, may think, that it is only a symbol ; the ignorant multitude think otherwise.

7. THREATS OF WORSHIPPERS UTTERED AGAINST THEIR GODS.

It is a strange degradation of the Idea, when the ignorant worshipper threatens his god, if he does not do what he, the worshipper, wants: the attempt to bribe him is common enough by an additional Sacrifice: we read in Virgil's "*Æneid*":

"*Multa tibi ante aram nostrâ cadet hostia dextrâ,*"

or Horace's promise to his fountain of Bandusia:

"*Cras donaberis hædo.*"

Clearly Horace and Virgil were getting in their notions beyond the epoch of Sacrifice.

CAP. II. WORSHIP OF SUCH A POWER.

1. What is it?
2. Primeval.
3. Ancestral.
4. Sacrifice.
5. Prayer.
6. Ritual.
7. Priestcraft, Witchcraft, Exorcism.
8. Ceremonial Cleanness, or Uncleanness.
9. Fasting, Celibacy, Asceticism, Eremitism.
10. Feasting, Days of Rest.
11. Esoteric, or Exoteric.

I. WHAT IS IT?

All Nations have some form of Worship: what is Worship? Survey mankind from China to Peru, and go back to the remotest ages, and you will not find a people, however low in culture, however restricted in local environment, who have not had a dim conception of a Power greater than themselves, to the behests of which they are compelled to bow, which they try to conciliate in their own rough way. The civilized Nations, who swayed the world before the great Anno Domini, present marked instances. The Amen Ra of the Egyptian Monarch, the Ashur of the Assyrian, the Jupiter Optimus Maximus of the Roman, the Divine Power of the Zúlu, the great Father and Spirit of the Red Indian, the Quetyalcoatl of the Mexican, were the genuine outcomes of the great motive of Religious Worship:

“Primus in orbe Deos fecit Timor.”

The mode of Worship varies, being limited by the abundance, and variety, of resources. But the gigantic figures carved on the

rocks in the solitary Easter Island in Oceania are as impressive to the spectator, and as suggestive of real Worship, as the stately Monuments at Abu Simbul, the solitary Memnon at Karnak, and the winged bulls at Nineveh.

With the majority of mankind, Worship of some kind makes up the sum-total of Religion: can this be so? What is Religion? of what is it composed?

Is it a desire to save the Soul by Worship and dogma?
Or a devotion to goodness, which is practical?

It would fill a volume to descant further on forms of Worship: they vary beyond conception: considered of the highest importance by one Nation, and laughed at as folly by their neighbours.

A writer thus expresses himself: "The History of Religion is very curious: looked at dispassionately it has done very little for mankind in general, save to prove one fundamental Truth, which is more significant than any dogma: that Truth is the need of all humanity to have something to worship: from the highest to the lowest civilization that need has made itself the exponent of external forms: it is the kernel of all Religions." ("Mystery of Turkish Bath," p. 11.)

I give a quotation from the "Agni Purána," one of the Sanskrit Sacred Books of the Hindu: "That is the best Worship, which is made without the expectation of the attainment of any particular object; the worst is that, which is performed for the accomplishment of a particular end."

The Worship may be spiritual, but it generally is carnal, and the tendency is year by year to become more so. Its object is presumed:

- (1) To please the Deity, Demigod, or Saint.
- (2) To conciliate his, or her, favour.
- (3) To remove his, or her, anger.
- (4) To render thanks for past mercies attributed fondly to him, or her.
- (5) To pray for future blessings.
- (6) To persuade the Deity to destroy the enemies of the worshipper.

I designedly omit the details of Christian Worship of all kinds, except when illustrating phenomena of non-Christian Worship, and I take my examples from Pagan Greece and Rome in the past, the contemporary Worship of the Brahman, the Búddhist, the Jew, and the Barbarian of Africa, North and South America, and Oceania. I am tolerably familiar with them all.

Old Homer tells us how offerings were made to Athéné :

Ἴν' ἄγαλμα θεᾷ κεχαροίτο ἰδοῦσα.

Odyssey, iii, 438.

Cardinal Lavigerie has unconsciously, but happily, interpreted the sentiment in his Inscription to the Mother of Christ in her reputed home at Jerusalem, which the Pope has selected for her : “ When the Virgin looks down from Heaven to the place of her birth, her eyes will fall on the names of those, who have “ subscribed so many francs to the repair of the building.”

Abraham was ready to offer up Isaac ; Agamemnon actually offered his daughter Iphigenia, though Artemis interfered to save her ; Jephthah sacrificed his daughter ; children were passed through the fire to Molech in the city of Jerusalem just before the Exile (Jeremiah, xxxii, 35).

Asking for blessings, and returning thanks for them, trying to conciliate the Deity, if things go bad with the worshipper, calling for vengeance and slaughter of enemies, loading the altars with the flesh of plundered cattle, ornamenting the temple with the precious metals ravished from plundered houses, hanging up the trophies of war, and Standards of Regiments, in the place of Worship ; going after new Deities, if the old one seemed slow to discharge his duties, and send seasonable rain, abundant harvests, and long periods of rest from war and invasion : such were the features pourtrayed in the Books of Kings and Chronicles of the Hebrew people, and are a fair sample of the rest of the world in the ages preceding the great Anno Domini.

But the mockery of Worship in the Nineteenth Century A.D. is still more marked : on every public occasion in every country of Europe a function is performed : Protestants, members of the Greek Church, of the Church of Rome, Mahometans, Turks, Atheists, Agnostics, and those, who care nothing for Religion, assemble to

listen to Music and Anthems, and intoned prayers, a tribute to some departed Statesman, or to celebrate a Christening, a Confirmation, a Marriage, a Funeral, of some member of the Royal Family. What an awful burlesque on the true faith of Christ is such purely formal Christianity! We laugh at the Búddhist, and Chinese, but is this not much worse? The silver jubilee of the King of Siam's reign was celebrated by a series of Religious services and State processions, in which the King took part. Great satisfaction was felt among the people, because the Diplomatic Corps was fully represented at an audience. It is presumed, that the sentiment of Religion exalts or degrades itself according to the comparative ignorance, or advancement in general culture, of the professors of that Religion; and unquestionably Religion, like all other movements of thought and belief, is subject to the Laws of Development: it cannot remain stationary without certainty of decay.

A craving for a spiritual unity with the Deity has inspired many Christians, and non-Christians, but this craving has never been so fully developed as in the Philosophic Schools of ancient India. So also in all external forms of Worship, they showed the way.

The Roman Classical Authors admitted, that Greece, conquered in arms, ruled in intellect; so also Paganism, though conquered, clings to the skirts of, and defiles, Christian Worship. Archbishop Whately boldly says, that the Roman Catholic system of Saints, Shrines, Processions, Priestcraft, is but a modern Paganism, and, if we look closer, we find that Church-Architecture, Church-vestments, Church-terminology, such as *templum*, *sacerdos*, *hostia*, *altare*, are Pagan. The initiated into the Greek mysteries were required to fast (Hatch, Hibbert Lectures, 1888, p. 298) before they drank the mystic liquor, or ate the mystic cake. Paganism, instead of being uprooted, was absorbed into the life of the Italian Church.

When you enter a Roman Catholic Church on the Continent, it seems as if you passed into a different Epoch intellectually: old buildings, old altars, old tombs, Mass, music, worshippers: is it real? The pictures on the walls tell of the life of Jesus, but does this exhibition represent the Spirit of the Master? Do the majority of the worshippers understand what they are doing? What is the essential difference betwixt their cultus and that of

Pagan Rome? How do the Priests of one cult differ from those of the other? When you meet them in the Sacristy, is it not obvious, that the whole thing is *opus operatum*, and that no possible good can have accrued to the Soul of Priest, or People. Does not Westminster Abbey reflect some of these features? the chant of the singing men and boys, unconverted men and boys, giving out in high and low musical notes, without any sign of feeling, the great mysteries of the Incarnation, Resurrection, and Procession of the Holy Ghost, in the Creed. Each paragraph of that Creed is the outcome of deadly strife, and the certainty of it cannot be asserted with mathematical accuracy, and it is only understood by study and prayer; yet it slips off the tongue of a lad, whose only qualification is the possession of the gift of sweet sounds, and who possibly may have been singing for hire at a Cider-Cellar the previous evening.

St. George Mivart, in the *Nineteenth Century*, December, 1892, p. 913, writes: "In a certain time the Paganism of Greece, and Rome, was true as well as righteous, and Zeus and Athéné, Ares and Aphrodité, were expressions of the Divine: the Pagan rites and ceremonies were in a measure good, and the Pagan Worship an acceptable service." This gives a measure of Worship.

A Missionary in South Africa writes: "We see that many acts which, according to Western ideas, are far removed from the region of devotion and Worship, are in reality parts of a life, every act, word, and movement of which has a significance in a Religious sense. I have seen natives of Africa perform acts of devotion before the eyes of men, who declared that they had no idea of Worship nor of gods. When a native glances at the sun or moon, he prays; when he drops a small particle of food on the ground before he begins to eat, he offers an oblation; if he throws a tuft of grass, a bit of stick, or a stone out of his hut door in the morning before emerging himself, he has said matins." These remarks throw light upon the very important question, whether all men possess what we may call the Religious sense. I have always believed that we have the best ethnological authority for saying, that no savage tribe has ever been found wholly devoid of this Religious sense.

Cardinal Wiseman, in a discourse on University-Education in 1852, p. 96, writes: "God's writing is on the wall, whether of

“the Indian fane, or the portico of Greece: He is with the
“Greek Dramatist in his denunciation of tyranny and injustice,
“and his auguries of Divine vengeance on crime. Even in the
“legends of popular Mythology He casts His shadow, and it is
“dimly discerned in the ode, in the epic, as in troubled waters, or
“fantastic dreams.”

It must not be supposed that, because two doctrines, and two practices, resemble each other in Nations, which never at any period came into contact, they must have been derived one from the other. Of course, a partisan of one will assert, that the other party derived from him. The Romish Fathers, Huc and Gabet, fondly thought, that the Búddhists of Tibet had borrowed much of their ritual from the Church of Rome. The real truth is, that the germs of Dogma and Practice were part of the original outfit of the Human Race. The same power of reasoning, which they all equally possessed, flowed in the same channel, and under similar circumstances worked out the same phenomena. We see this with our eyes in the monuments of Egypt and Mesopotamia: an act of adoration to a Deity is being made: call it, if you like, foolish, mistaken, Worship, yet it is the outcome of a specific faith. Rabshakeh boasted to the people of Jerusalem of what his King, and his King's god, had done: it was no reply that the God of the Hebrews is supposed to have made: it was clear that the same Ruler of the world was worshipped by both, who influenced the Kings of all the round world to do His will: all mankind were equally His poor creatures, the objects of His Pity and Love, then, before Anno Domini, as it is admitted, that they were after that date, and the illusion of the chosen people had cleared away.

It must surprise, and even seem repulsive to, a Native of China and India, when he first reads the Old Testament. A thoughtful Brahmin would say: “It is all very well for you English, who
“were savages at the time of Anno Domini, Sacrificers of Human
“beings, grossly ignorant, with no Religion, or Ritual, or Dogma,
“or Sacred Books, to welcome the Missionary from Jerusalem
“with the good news; but we Indians had had all these things
“for centuries: we worshipped the Paramésvara, the Great
“Deity, to the best of our ability; we built magnificent
“temples, wrote learned treatises, and elaborated costly rituals;

“ we did what we could, with a free heart, feeling after God,
“ if haply we could find Him ; we did it in our magnificent
“ cities, amidst wealth, rank, power, and numbers : and yet
“ this miserable tribe of the Hebrews, who occupied a country
“ about the size of two out of our hundred districts, and have
“ left no memorial of Architecture, of Inscriptions, or Statuary,
“ no literature, but one collection of sacred books, the largest
“ part of which were put to paper at a date subsequent to
“ Zoroaster, Búddha, and Kong-Fu-Tsee, talk about the Deity
“ being theirs only, instead of being the common Father of all
“ mankind, and calling our ancestors by insulting names, who
“ had never even heard of the existence of this petty tribe, which
“ has long ceased to exist as a Nation, while we are still a Nation
“ of two hundred Millions.”

2. PRIMEVAL.

This branch of the subject has been very carefully studied in important volumes. There has been a certain order, according to which man has graduated, as it were, in his Worship : (A) the Tree ; (B) the Phallus, or Lingam ; (C) the Serpent ; (D) the Fire ; (E) the Sun and the Heavenly Host ; (F) Animals ; (G) Totemism ; (H) Fetishism ; (I) Hero-Worship. It is unnecessary to enter at large on these Subjects : the point before us is, that some of these forms are ubiquitous. In every country the narratives of travellers report grottos, stones, pillars, cairns, impressions of footmarks. The Tree of Knowledge of Good and Evil appears in the earliest Hebrew legends. The Phallus is believed to be the root-conception of the Obelisk : in India it is manifest, but there is no obscene motive : the multiplication of the animal from generation to generation is in itself a marvel, and this is the symbol of reproduction. The Serpent, again, appears in the earliest Hebrew legends. When we come to Fire, in all its manifold appearances, we find a real object of Worship, a maker and preserver, and destroyer, a great blessing and a great curse, a good servant and a bad master, which comes into existence we know not how, and which disappears we know not whither, which destroys vast forests, and is itself quenched by water, which is the instrument of Sacrifice everywhere, which sometimes appears

to fall from Heaven in the stroke of lightning, and sometimes appears from the hard rock as the Naphtha-spring. I was standing at the famous Naphtha-springs of Jowála Mukhi, in North India, when a Hindu, who had travelled many hundred leagues, arrived, and bowed before it, and turning to me said, in accents of deep devotion, "This indeed is God." He had felt after this, and had found Him, "Agni," the Fire, "a symbol of the Comforter and Destroyer."

The Worship of the Moon, and the Heavenly Host, in a clear Eastern night is excusable. The glory of the rising and setting Sun cannot be exceeded. In the beautiful Græco-Roman conceptions, Phœbus Apollo, and Artemis Diana, represented the Sun and the Moon. The god of the Moabite was named Chemosh, or Shumsh, the Sun; and Samson means, "like the Sun." Astrology was an early weakness of the Human Race. To this very day, the days of the weeks are named after the Sun, the Moon, and the five Planets, Mercury, Mars, Venus, Jupiter, and Saturn, or Deities analogous to them.

The Gáyatri of the Brahman is impressive: "Let us adore the "Supremacy of the Divine Sun, the Deity, who illuminates all, "from whom all proceed, and are renovated, and to whom all must "return; whom we invoke to direct our intellect aright in our "progress towards His Holy Seat" ("Sacred Anthology," p. 103). The great God of the Egyptians was Ra, the Sun.

Tree- and Serpent-Worship have been the special Study of a very competent Scholar, the late James Fergusson, and his magnificent book tells its own story. Sayce, in his "Higher Criticism and the Monuments," 1893, writes as follows (p. 182):

"All over Syria rags are hung up as offerings, nominally to the "Shaikh, after whom some tomb is named, but really to the Spirit "of the Tree, to whom Worship had been paid before the days of "Islam. Tree-Worship is of immense antiquity in Semitic lands, "but the Tree must be solitary and alone before it could be deemed "holy: the Tree, which stood in the midst of the Babylonian "Garden of Eden, and under whose shadowy branches was the "shrine of Tammuz, may have been a reflection of the Sacred "Tree. In Genesis we read of the Serpent and the Apple-Tree. "Throughout India the traveller comes across votive rags fastened "on the branches of particular trees."

We read in Deut. iv, 19: "The Sun, and the Moon, and the Stars, "even all the Host of Heaven, . . . which the Lord thy God "hath divided [apportioned] unto all Nations under the whole "Heaven."

In the time of Justin Martyr it was believed by some, that God had allowed the Heathen to worship the heavenly bodies (Speaker's Commentary). Bishop Westcott quotes the passage with the following remark: "In two passages of Deuteronomy, "even false Religions are presented as part of the Divine ordering "of Humanity: even their Idolatries had a work to do for Him, "an office in the discipline of men" (Westcott, "Gospel of Life," p. 114).

We cannot doubt, that in those early days of man's History, when the artificial world, the creation of men's hands, Cities, Temples, etc., did not exist, the Kosmos, made by the hand of God, the starry Heavens, the vast Rivers peopled by fish, the impassable Forests occupied by animals in their freedom, went for much more; and the simple Souls of God's poor children had through them avenues leading up to God, obscured to us by the nearer horizon of our Arts and Sciences, Prejudices, and Religious conceptions, the creatures of Man's Intellect at particular epochs of his existence, modified but not effaced by the stream of time, as it flowed on. The Soul of the Heathen in its naked and untutored simplicity went straight up without the intermediates of Priests to the Throne of Grace and Goodness, like the lisping of the Children at the knees of their Parents. They knew not the Divine Name, but they knew the Hand, which gave.

There was a stage in the growth of Religious conceptions which is called by Tiele, a great authority, the 'Therianthropic.' Men began to worship Animals (*θηρ*), and then the chief of Animals, Man (*άνθρωπος*). In Totemism every tribe and city had its Totem, or sacred animal, to whom it offered some moderate Worship, and considered as in some way its blood-relation. This developed into actual Worship: in Egypt and in India we find notable examples: some animals were deemed sacred, such as the Cow in India, and are addressed by the ignorant herd in terms of respect, such as Mahadéo. The Bull and the Cat were the objects of Worship in Egypt: we read of the Calf in the

Wilderness, the Calves at Bethel: in his Hibbert Lecture, Montefiore, himself a Hebrew, asserts, that Bulls were part of Hebrew Worship. The Brahmanical system teems with them, the Fish, the Tortoise, the Boar, the Man-Lion, the Elephant. Although this form of Worship died out gradually, and the worshipper would deny with scorn, that their Deities were ever represented by animals, still there is a survival. Some Deities retain a portion of an animal's body, such as Ganésa with the head of an elephant. In the Assyrian and Babylonian and Egyptian Monuments there is the figure of a man with the head of an animal, and winged Bulls with the head of a man: a stage lower certain animals are described as sacred to, and symbols of, certain Deities; formerly they were the Deities themselves. The higher development of Animal-Worship is evidenced in Hero-Worship, which is ubiquitous: it is difficult to draw the line betwixt Deities, when they are only Demigods and illustrious men. The Avatára of the Hindu evidences this: (1) the Tortoise, (2) the Fish, (3) the Boar, (4) the Man-Lion, (5) the Dwarf; then four Heroes.

In the Roman system there were Altars to Augustus in his lifetime:

"Præsentī tibi majores largimur honores."

VIRGIL.

In the same category come Hercules, Bacchus, Castor and Pollux, and finally all the Roman Emperors.

Those unfortunate objects of Worship, such as the Egyptian and Assyrian Deities, and the statue of Diana of the Ephesians, have found their way into Museums: objects, which were once of Worship, are now of pity, and even of derision.

The Saints of the Romish Church took the place of the dethroned Deities and Demigods: they were expressions of the same superstitious desire to conciliate something, or somebody, outside the conception of God. In many instances the same tradition is carried out with only change of name: there is a Church dedicated to St. Theodosius at Rome, which occupies the site of a Temple to Romulus, and discharges the same duty of protection of young children. In course of time the statues of Saints will follow the

statues of the Demigods, and find their way to the Museums, as specimens of Art of the time, and of the degree of superstition of those, who employed the Art for that purpose, then will become objects of pity, and lastly of derision.

3. ANCESTRAL.

In the last chapter the forms of Worship were general; here they are individual. Appeals to the memory of deceased parents and ancestors belong to the tender associations of the Human Race, and within limits are holy. When a Religion is changed, there is much suffering: Hindu fathers threaten to destroy themselves, if their sons become Mahometan or Christian; a Roman Catholic Mother would deplore her child becoming a Protestant, and *vice versa*. The Worship of Ancestors is one of the most prevalent features in all Nations and at all times. In China it is notorious; among the Romans there were the Dii Penates and Lares: this feeling has led to the Worship of shrines, tombs, relics: we read of the worship of Teraphim among the Hebrews; in Africa of Fetishism. Every one of these forms of Worship is based on a degraded superstition, always developing. Next comes the conception of the duty of Pilgrimage: Jerome, in the fourth century A.D., inveighed against this tendency, which was growing in his age: it is now one of the sins of the Church of Rome. Of course, Miracles soon grow out of such pilgrimages, and will continue to grow: it is the same with the Hindu, Mahometan, and Búddhist: the most certain cure of barrenness for a woman is to go on pilgrimage. The following notices are startling as occurring in London a few years ago.

“ At St. Mary’s Roman Catholic Church, in Cadogan Street, S.W.,
“ there have been during the last three days special devotions in
“ honour of ‘Blessed Thomas More,’ through whose intercession
“ a remarkable cure is said to have been effected. It appears that
“ a lady who had been upon her bed for more than four years, and
“ who had been unable for two years even to place her foot upon
“ the ground, requested her friends to say prayers to the Chelsea-
“ martyr on her behalf. This they willingly did. One night
“ recently the lady in question suddenly displayed a disposition to

“rise from her bed, and to her own surprise, and that of her maid, “she found herself perfectly able to walk across the road.”

“On Saturday the body of Romanists known as ‘The Guild of Our Lady of Ransom’ had their annual pilgrimage to the shrine of Thomas à Becket in Canterbury Cathedral. According to “a daily contemporary, the proceedings in the Cathedral ‘were “characterized by great devotion,’ the pilgrim being asked to pray “earnestly, ‘especially for the reconversion of this country to the “faith, in defence of which the blissful martyr died.’”

No one can be present at an Indian place of pilgrimage, such as the Ganges, without feeling what a vast capacity of Religious enthusiasm the Hindu has, a capacity of Sacrifice to God of his all, for many do not live to return home; a readiness to bear hardships, long journeys, hunger, thirst, sickness, death: all for the love of the Deity. Does the European Missionary give the poor Pagan the credit of this? does he himself live up to the same ideal?

The Idea of the advantage of a Pilgrimage is common to all Religious Conceptions.

“He who has controlled his own spirit and desires, who has “knowledge, piety, and a good character, gathers fruit from a “pilgrimage. Even in the sacred forest inflamed passions cause “crime, and in the city self-control brings piety to dwell. The “virtuous man’s home is his desert of devotion.” (“Sacred Anthology,” p. 140.)

A poor pilgrim followed the caravan to Mekka, but when she saw the others praying round the Kaaba, she cried out, “Oh! “weak followers of the weak, thou hast travelled land and sea “to seek in this far-off place the god, who had long ago come “to thee.” (Jalaluddin, “Sacred Anthology,” p. 90.)

The pious Hindu traverses the length and breadth of India, laying himself flat on the ground, making a mark in the earth where his head lay, rising up, and placing his feet where his head was, thus slowly advancing towards the place of pilgrimage in days, months, and years.

In a paper on “Hausa Pilgrimages from the Western Sudán,” the Rev. Charles H. Robinson said, that he had just returned from a preliminary journey along part of the north border of the Sahára, which had been made with a view to ascertain the possibility of crossing the Great Sahára from Tripoli in order

to visit the Hausa States, which lay to the west of Lake Tchad, and to the north of the Niger and River Benue. His intercourse with Hausa-speaking natives in North Africa served to reveal the enormous extent, to which the *pilgrimage* to Mekka was affecting the life and habits of the people in the far interior. Many thousands of such pilgrims found their way thence to Mekka, some by crossing the Great Sahara, and going by sea from Tripoli, others by way of Wadai, Darfúr Khartúm, and Súakin.

Now that the Government of India has arranged with Messrs. Cook, of Ludgate Circus, to conduct the Mahometan Pilgrimage, we get more accurate statistics of this great Religious phenomenon.

The Mekka Pilgrim Traffic. "A brief account of last year's pilgrimage to Mekka is now published in Consul Richards' Report on the trade of Jeddah. As the principal day of the Haj fell on a Friday, it was anticipated, that the number of pilgrims would be very large, but the reality outstripped the most sanguine anticipations. At Jeddah and Yambo over 90,000 landed: that is about double the average: and, in all, from 250,000 to 300,000 persons went to Mekka during the season, British India supplying the largest number. Cholera, it will be remembered, raged in the Mekka valley while the pilgrims were there, the daily number of deaths being at least 1,000, and, subsequently, the disease broke out at Jeddah, where they were waiting for embarkation, and from 500 to 600 deaths occurred daily. Mr. Richards says the official estimate of deaths of those, who travelled by sea, which was 9,577, was certainly below the mark, while no fewer than 15,000 of those who went to Mekka by land perished. Thus last year's Haj will be memorable for the extraordinary number of the faithful, who took part in its ceremonies, and for the ravages, which were far greater than any previous record. Indeed, to a great extent, this may be considered as an ordinary sequence of cause and effect, although, undoubtedly, the fact, that the simoon was blowing steadily and unintermittently for eleven days during the latter end of May, while the heat during the first ten days of June was unusually intense, contributed not a little to the development of conditions, under which the rapid spread of the disease was inevitable."

So deeply rooted in the Semitic mind is the belief in the Sanctity of Stones, that Mahomet allowed the Kaaba of Mekka, in Arabia, to remain as an object of Worship in his new Religion, thus separating his Religious Conception from the Búddhist and Christian, inasmuch as they both belong to the world at large, and have no permanent tie to any particular country.

The disease of Relic-Worship breaks out in unexpected quarters. When the remains of Mr. Spurgeon were brought to England, the following is recorded in the paper of the day: "The coffin was enclosed in a packing-case, and on the arrival of the steamer was removed out of the case and deposited in the van attached to the train. The impulse, which leads men to treasure tangible objects connected with the notable dead, is strong even among those, who profess to rate low all material associations, and some of the spectators yesterday eagerly seized chips and fragments of cordage, as the coffin was removed."

Under this head of Relics must come the brazen serpent kept by the Hebrews, and very properly destroyed by King Hezekiah; the Romans had a Palladium. In many parts of the world there are stores of such relics: at Lahór we had the sleeping drawers of Mahomet; at Treves the Holy Coat: both in Christian Europe, and Mahometan, and Pagan, Asia and Africa, the Fetish is the lowest type. Among the people in the Kongo Basin crosses, and rosaries, left by the Romish Mission, who centuries ago occupied that Region, are still prized as Pagan Fetishes, showing how closely united are all false developments of the Religious Idea.

It is difficult to realize the feelings of a newly-converted member of the Church of Rome: all credit be given to him for selecting his own way of Salvation with all his heart, and no doubt he has found his Saviour. But suddenly the world is to him peopled with Spirits: the Apostles are, as it were, brought again to life; holy men and women of the Middle Ages, supposed to have been long in their graves, St. Francis, St. Teresa, and others, became objects of interest, and Worship, and of prayer. Conspicuous among them is the Mother of Christ, and her husband, Joseph, now placed by an audacious Bishop in charge of all the Missions to Africa: all these august personages are supposed to be cognizant of his thoughts, appear to him in his dreams, have power to interfere in his favour, and are powerful to save.

The Ark of the Lord became a Palladium, and was carried into battle, and, in fact, was taken prisoner: it was a fair taunt in the mouth of the Philistines, that a Deity, which could not take care of His own Ark, could scarcely be a powerful Deity. In the Spanish wars to free Spain from the Mahometans, the black Virgin of the Pilár at Zaragossa was constantly at the head of the Spanish forces, and, according to them, brought victory.

I quote an esteemed authority about Spirits:

"In Oceania one ruling idea of Worship prevails, that the Spirits of the Dead are the rulers, and protectors of the living: the mysterious power called 'Mana' abides with such after death, and a powerful man in the world will be a powerful Spirit after death in another world. It is conceived of as being of like passions with ourselves; it is conciliated to be a friend, yet it is deemed to be ever ready on the least offence to be malevolent, and against others it is invoked for every kind of injury: the element of dread superstition enters into all the transactions of life." (Bishop John Selwyn, Ramsden Sermons, May 21st, 1893.)

"In the battle of life there is one thought, to obtain Spiritual help: preparing for the fight, the native eats the leaf of a tree, which he believes will fill him with the strength of the Spirit of the Sun: if he kill a man, he deems, that his arrow has been directed by the Mana, or Spirit, with which he is endowed." (Ibid.)

"When we tell our converts of the power of the Spirit, which God gives through Christ, we tell them what their simple Faith at once understands." (Ibid.)

4. SACRIFICE.

I was standing a few years ago, one Sunday forenoon, in the gallery of the Cathedral of Aix-la-Chapelle, close to the tomb of the great Emperor Charlemagne, who died over one thousand years ago. As I looked on the performance of High Mass going on in the Chancel below me, and on the suspended Crucifix above, and the figures of the Saints around me; as I smelt the smell of incense, listened to the Latin chants of unintelligent perfunctory Priests, and looked at the stupid bovine faces of the German boers, who

occasionally threw in a formal response, I thought to myself, can the Almighty accept such Worship? God is a Spirit, and they, that worship Him, must worship in Spirit and Truth: both these ingredients were totally absent here: it was a mere function; a Royal levée; a grand guard mounting; a salute of so many guns from a warship: "Vox et præterea nihil."

My thoughts ascended to the beginning of recorded History, and wandered round the world. Man is no doubt a Religious animal, but his Religion is evidenced in a different way at a different epoch of Human existence, marking Progress. When the Lord turned the captivity of Job, he *prayed* for his friends, a Spiritual Worship, but the friends were ordered in expiation of their offences to "offer a Sacrifice of seven bullocks and seven rams at a burnt Sacrifice": it matters not, whether the Book of Job is a drama, or actual History, for it represents the feelings of the writer and the readers at the time of its being composed, whenever that was. No one in these last days would dream of sacrificing beasts in atonement for sin, not even the Hebrews of Houndsditch; and yet in all Pagan Annals of the past, and all narratives of Pagan customs in the present, Sacrifice in some form, and even Human Sacrifice, is found to be the chief lever for obtaining God's pardon, and protection. The abstract Idea is dead, but there are still survivals of antetypes, analogies, dedications, and mere verbiage of Ritual, where the ancient word is used to express a later conception, such as "the Sacrifice of God is a broken Spirit"; "we render our Souls and bodies a living Sacrifice"; and in one of the French translations of the New Testament the technical word *ιερεὺς* is rendered by 'Sacrificateur.' The Jews in their Synagogues in London in this epoch pray, that the institution of Sacrifice may be restored; the enlightened Hebrews protest in vain against this Archaic conception. (*Jewish Quarterly Review*, February, 1893.)

A few years ago I read in *The Graphic*, how a sheep was sacrificed by the Mahometan Rulers of Syria, on the occasion of the railway being commenced from Haifa to Damascus. Paul, in his Epistle to the Ephesians, v, 2, seems to borrow a Homeric Idea, and, sniffing the well-known smell in the Temple Court, writes of a "Sacrifice of sweet savour," though in a metaphorical sense. The enormous number of victims attributed to Solomon in the Chronicles on the opening of the Temple, must

be a gross exaggeration, or a wicked, and frightful, cruelty to brute beasts. Homer tells us of hecatombs, but a hecatomb is as nothing compared to Hebrew annals. Of Human Sacrifice we have instances among the Druids of Britain, the Azteks of Mexico, the Polynesians of Oceania; among the Greeks the Sacrifice of Iphigenia, among the Hebrews the case of Abraham and Isaac, and Jephthah, and the passing children through the fire; in India it is only a quarter of a century back, that the practice was put down by force of arms among a non-Arian tribe in the Province of Bangál.

A terrible example of the remains of heathenism in Russia is mentioned in the *Moscow Gazette* and other journals. A trial, in 1894, took place of a number of peasants living in a district of Kazan for killing one of their numbers as a Sacrifice to the idols of the Votjaks, a Finn Race, of whom considerable numbers continue to live in more or less uncivilized conditions along the Volga between the Viatka and Kama rivers.

The Sacrifice of female chastity, either in the ordinary way, or by connection with a stone lingam, is more disgusting, though less bloody.

Socrates' dying words were, "A cock to Æsculapius." In the Anthology we read:

"Rode, caper, vitem, tamen hinc, cum stabis ad aram,
In tua quod spargi cornua possit, erit."

This shows how a vegetable libation of wine was coupled with the animal Sacrifice.

But presents were also offered, and I fear are still, to Demigods and Demigoddesses, under the name of Saints and Saintesses. In Virgil we read how the poor Trojan women, in the agony of the siege, took a garment to offer to the goddess, who would not look at them. In how many a Romish Chapel altar-cloths, candlesticks, diamonds, are offered to Saints, who, it is to be feared, have never evidenced their satisfaction to their worshippers.

Aristophanes exposes the gross conception, that the gods and goddesses actually consumed the food offered: in "The Birds" he describes, how a wall was run up in mid-Heaven, and the gods of Olympus were starved out. Homer tells us, how the gods used to go to dine with the blameless Ethiopians. In the Apocryphal

Book "Bel and the Dragon" we read, how the priest devoured the sacrifice, and made the people believe that the god ate it. No doubt the Hebrew Priest lived by the Altar: his salary was paid, therefore, in slaughtered beasts. This is clear from the story of the sons of Eli in I Samuel, ii.

The offering of Sacrifice is described as being of two kinds: (1) fruits of the earth, (2) animals, including Human beings; and with two objects: (1) *hostia honorata*, a token of love and gratitude, and (2) *hostia piaculans*, an atonement, a bribe to ward off evil, a price to purchase some gift (Enc. Brit., xxi, p. 132). Neither Greek philosopher, nor Jewish Rabbi, ever got clear of the Idea, that Sacrifice afforded some physical satisfaction to the Deity: if it did not actually feed him, he was at least gratified by the odour: this was the only intercourse betwixt the Deity and man: they shared the same feast: such Worship was closely National, for men of different tribes could not eat or drink together. The Idea of Sacrifice occupied an important place in early Christianity: it had been a fundamental element of both Jewish and Gentile Religions, and Christianity had to absorb and modify it. But already to many Jews, and Gentiles, the Conception was dying out, and a new belief had sprung up, that the most appropriate offering to the Deity was that of a pure and humble heart, and that Prayer was the proper channel of communication. Among the ignorant the gross Conception still survives: the people of the Panjáb only a few years ago believed, that the British Government, when commencing a public work of importance, had given orders secretly to collect children's heads, as a propitiatory Sacrifice to the River Deities. Unless they had still within themselves the fundamental Idea of Sacrifice of animals, they would not have attributed such a scheme to others. A rumour of such a kind would avail nothing in Europe.

Human Sacrifice disappeared by the substitution of animal Sacrifice. We read in II Kings, iii, 27, that Mesha, king of Moab, about 895 B.C., "took his eldest son that should have reigned in his stead, and offered him for a burnt offering upon the wall." We must recollect, that this is the statement of a hostile narrator, but we find in II Kings, xxiii, 10, that in 625 B.C. the residents at Jerusalem made their sons, or daughters, pass through fire to Molech; and in II Kings, xxi, 6, and II Chronicles, xxxiii, 6, we read that Manasseh, king of Judah, made his son, and children,

pass through the fire: and this is the report of two National Chroniclers, who may be credited with knowledge. Animal Sacrifice disappeared under the influence of civilization, and in the case of Christians by the conviction, that Christ was the complete, and *final*, Sacrifice: the sacerdotal Sacrifice of bread and wine in its extreme view is but a remembrance of this one great Sacrifice, for that form of Worship has had its day. If by some turn of Fortune's wheel the Hebrew Race were to get possession of Jerusalem, and rebuild their temple, they would find insuperable obstacles to the reintroduction of a rite, which is out of date.

The Pagan Idea of Religion was a quid for a quô: "I sacrifice to the gods: the gods look after my welfare": the remnant of the Idea clings to the Worship of Saints. A bowl of milk was put out by the farmer's wife to conciliate Robin Goodfellow. A low view exists among some Christians: how can you expect God to look after you, if you never go to Church, and say your prayers? But Love, not Fear, should be the attraction to God: Faith and Hope lead up to Love: "Though He slay me, I will trust in Him." But the Sacrifice of Self, the readiness to lay Self on the Altar of God, in God's service, for the saving of Souls of fellow-creatures, that great and inestimable gift of Self-Sacrifice, still survives, and will last as long as Human hearts beat: the antetype has swallowed up the type. The Roman, who leapt into the yawning chasm to save his country, set the example: the Idea seems monstrous to slaughter, not the wild beast, but the domestic animals, such as oxen, sheep, goats, pigeons, and turtle-doves: it is possible that a lamb, which was the playmate of the children, would have its throat cut, as a Religious act, by the father. We do not read of a single Hebrew man or woman offering themselves as a *bonâ-fide* Sacrifice: instances occur of devotion to country, like that of Judith, but as a rule devout men preferred offering a substitute, and one cannot blame them: so that there was no personal service, and it goes without saying, that the liberal Sacrifices of the great and powerful were violently supplied from the herds of the weak and poor. To surrender life for the welfare of another is the perfection of Human Virtue, Love stronger than Death. Scarcely for a righteous man before the great Anno Domini would a man die, however ready he was

to slaughter innocent animals, and turn his place of Worship into a Butcher's Shambles.

The Hindu went further: he believed that the power of Sacrifice was so great, that the gods could be compelled to do what the worshipper required. With the Greeks the use of the word *ἑταμον*, in connection with the completion of a contract, shows that the death of one of God's creatures was considered necessary to ratify an agreement. No Divine Command is quoted as an authority for this institution: it is mentioned in connection with the two first of the Human Race that were born, and there is reason to believe that the practice was universal, and the spirit of the word has survived to our time, though for centuries the practice has ceased.

“New treasures still, of countless price,
God will provide for Sacrifice.”

KEBLE.

To what a deep degradation the custom had fallen is evidenced by the assembled Greek leaders, at the advice of their Priests, not deeming it unworthy of themselves, after due deliberation, to sacrifice the life of a young girl. The conscience of mankind was improving, for within a few centuries before the great Anno Domini, Lucretius, the Poet, wrote his scathing condemnation: and we read that the Sect of the Essenes, in the second century before Anno Domini, declined to make bloody Sacrifice, and substituted vegetable offerings (Renan, “Israel,” vol. v, p. 66). Professor Robertson Smith, in his Burnett Lectures, Aberdeen, gives an elaborate exposition of the theory, that the original Idea of Sacrifice was that of a meal partaken in common by the members of a particular tribe, and their tribal Deity. (“Fundamental Institution of Semitic Religion,” 1889).

The gross view of Sacrifice no doubt was, that a bloody king, a dishonest official, a bad, libidinous, cruel man, could throw off in some such way the result of an evil life, and of all the misery, which was brought on his contemporaries, by a spell of ostentatious repentance, and the Sacrifice of innocent animals to conciliate a god, whom he had neglected, insulted, and offended all his life. The Hindu Moralist saw this; in the “Vishnu Purána” I read:

“Holy acts of Sacrifice are performed by those, who are devoted to their own duties, whose conduct is right and free from blemish, who are good, and tread in good paths.”

Seneca discovered that “the gods were not to be worshipped by victims, however costly and refulgent with gold, but to be honoured with a pious and upright heart.”

The Hebrew Prophets and Psalmist had long before pointed this out:

“The Sacrifice of God is a broken Spirit.”

“Make no more vain oblations: incense is an abomination to Me.”

“I will have Mercy, and not Sacrifice.”

Yet still up to the very last day of the existence of Jerusalem the daily Sacrifice, during the Roman siege, was performed, as if it were of vital importance to the State and the Religion. In the obliquity of their vision they seemed quite oblivious of the change of the drift of thought of mankind, or were determined to despise it. The Jews of the Dispersion could have had no Sacrifice, and learnt to do very well without it, as the Jews do at the present time.

All Human Institutions, even when divinely originated, have the term of their existence fixed; if allowed to exist beyond that, then they become anachronisms, because the Ideal of moral conceptions has risen above their level. It is quite unnecessary to condemn the practice in past ages, or to pass any opinion upon the possibility of its having satisfied the requirements of a people no longer existing. Sacrifice is certainly one of the Institutions, which the world has outgrown. The most ignorant peasant of the Nineteenth Century would smile at the Idea of sacrificing a turtle-dove on the occasion of the Baptism of his child.

Libations are in some degree subsidiary to Sacrifice: when the gross Conception of the Deity consuming the food and drink offered was outgrown, the former was consumed by fire, and the latter poured out on the ground. In Psalm l, 13, we have the following:

“Will I eat the flesh of bulls, or drink the blood of goats?”

But there is no other instance. In the Græco-Roman world it was exceedingly common. Dr. Legge tells us, that to this day in China libations are made, not in the sense of propitiation, or expiation of Sin, but as tributes of duty and gratitude, the Idea of substitution having never entered the Chinese mind ("Religion of China," p. 53).

5. PRAYER.

All mankind in past and present times, and in all Regions, have been ready to have recourse to Prayer of some sort or other: they have recognized, that there existed a power greater than themselves, and they tried to get help from Him, flying to the Deity for help in doubt, creeping to Him in sorrow. Their Prayers may have been most unworthy, but the fact remains, that they prayed; they believed that they would get something, and, moreover, in many cases they expressed thanks for mercies received in reply to Prayer.

Prayer was often an act of merchandise; adoration was offered to the Deity, His protection solicited and expected; if the Deity failed, the petitioner would go elsewhere: both Sacrifice and Prayer were commercial transactions: "do ut des." Jacob makes this very clear (Genesis, xxviii, 20-22): "If God will 'be with me, and will keep me in this way that I go, and will 'give me bread to eat, and raiment to put on . . . then shall 'the Lord be my God . . . and of all that Thou shalt give 'me I will surely give the tenth unto Thee."

A universal Hindu Conference was held at Banáras, 1892, and a report read on the subject of the deterioration of the Brahmanical Religion in its practice. One of the conclusions of the Report was, that all the Priests of the Temple should offer Prayer to the Supreme Power, so that their Religion might be saved from the state to which it had sunk. A day for general Prayer was fixed. (G. Smith, "Conversion of India," p. 220.)

We catch a glimpse of the Roman Soldier at the epoch of Anno Domini: he was not necessarily an Italian, or a European, but certainly a Gentile; but he is described as "a devout man, and one that feared God with all his house, which gave much

alms to the people, and prayed to God alway" (Acts, x, 2). No doubt many of the Jews, who opposed the new movement, were devout, almsgiving, and prayerful, very much as the Hindu, who are described in the preceding paragraph.

When a man in an Oriental country tries to get something out of one higher in position and power than himself, he approaches with flattery. All know it in India. Officials are told that they are the wisest and the best. The petitioner would bribe, if he dared; he gets others more influential to intercede for him. This is the instinct, motif, and origin of Prayer. He clothes his Deity with all the tastes, weaknesses, of his own Race. He tries music, and litanies, and hymns, to conciliate Him, and sometimes has recourse to abuse, when he cannot get what he wants.

Threats were held out to the special Deity, warning him that he must do his duty, or take the consequences. An Egyptian woman in childbed identifies herself with the goddess Isis, calls on the other gods to assist her in her labour, and threatens the direst consequences to the whole world if anything happens to her. Thus Prayer was superseded by menace. Porphyry, 270 A.D., mentions a case, and remarks on the madness of man, who thus threatens Powers, whom he deems to be so weak and feeble as to listen to threats. Analogous to this is the Spanish sailor, who flogs the Statue of St. Martin if he does not supply the wind required.

In Brittany the customs of the population were primitive, and their Religion was a sort of Christianity grafted on the most evident Paganism. They worshipped innumerable Saints unknown to the Roman Calendar, and did not scruple to threaten these Divinities when they wanted anything from them. A blacksmith, whose child was ill, stalked into the roadside Chapel where the statue of his favourite Saint stood, and, brandishing a red-hot horse-shoe, threatened to "shoe the Saint" if the child did not recover.

The Tibetan Búddhist cuts out figures of horses in paper, and commits them to the wind with a view of carrying help, paper-help, to some traveller. The Poet Horace tells us of the owners of merchandise in home-returning vessels running down to the shore to appease the Storm-gods by their "miserable" Prayers and vows to save their profits from the storm. The

Prayer of the British Missionary Society is for more money, and when the Lord of the Harvest, under which term Missionary Societies habitually address the Ruler of the World, grants it, then the cry is for more men to spend the money. At the same time, in France, the Lord of the Vineyard is petitioned by the owner to send abundant grapes, and of such quality as will make good intoxicating wine. I have known portions of an Indian District, in which directly contrary Prayers are being made. The cultivators of the cotton-fields implore their particular local Deity to send rain, as their crop is grown in unirrigated soil, as a rain-crop. Money is offered in the temple to conciliate the great Cloud-compeller. At the same time the cultivator of the sugar-cane, which is an irrigated crop, dependent on wells, prays that rain be not sent, as it will be as untimely as rain in hay-season in Europe. Rival Sovereigns at war are having "Te Deums" intoned in their several Cathedrals at the same hour on account of the same event.

It is clear that two sets of people may be praying for the very contrary result: the passengers of a ship in a storm were praying for safety, and vowing a portion of their merchandise to their Deity; the 'wreckers' on a dangerous coast were supplicating their Deity to send them spoil, promising a share.

Throughout the great Sanskrit Epic of the "Ramáyana," we have accounts of blessings exacted from the unwilling Deity by the force of Prayer. The opponents of the Bill proposed a few years ago to modify the existing custom, having the force of law, regarding infant-marriages in Hindu Families, held a Religious service at Kálighat, near Calcutta, in the year 1891, and offered Prayers and Sacrifices to the goddess Kali, to induce her to influence the Viceroy of India not to pass the Bill into law. Only in 1893, the Priests of Rome in Hungary distributed forms of printed Prayers to the Virgin Mary for ignorant fools to repeat to prevent the introduction by law of Civil Contract of Matrimony: it sounds ridiculous: the majority of mankind are fools. Hired mourners were called in to say Prayers after a death; hireling Priests are still called in to repeat Masses; vain repetitions are common in all countries: "Ave, Maria!"; "Ram Ram"; "Bismillah." The Prayer of the Búddhist is for nothing, and to nobody: it is merely the use of a form of words for the purpose of heaping up merit; the prayer-wheel was

invented by the Tibetans, that the words, "Om Mani Pani hom" ("Oh the Beautiful Lotus!"), might be turned round by the hand.

Specimens of Prayers in use with the Brahmanical, the Zoroastrian, the Confucian, the Egyptian, the Mahometan, have been collected (Gifford Lectures, 1893, p. 22). They present a strange picture of the common infirmity of the Human Race :

"The kind Creator casts His pitying eyes
On the pale upturned faces, and *denies*."

Hear about the Jews in England :

"Most of the Jews of the poorer parts of London, when they wish to say their Prayer, go through a series of sounds, of the meaning of which they have not the slightest idea, and which, as they utter them, often have no meaning at all. Should anyone enter the room, as the Jew stands at his devotions, he is not at all disturbed; he merely turns round and talks to the visitor for a few minutes, and then returns to the perfunctory repetition of sounds! Again, after a minute or so he renews his conversation, and once more returns to his religious duties, and so on, until there is no one to talk to, or the Prayer is over. Stranger than all this, is the fact, that it is, humanly speaking, impossible to convince him, that all this is a mockery; so low is the Jewish estimate of the Divine Mind." (J. H. Scott, Rector of Spitalfields.)

Prayer is nowhere commanded as a duty in the Hebrew law, and Prayers were only prescribed at the Sacrifices on the Day of Atonement, and the thanksgiving offering for firstfruits: it is probable that it always accompanied Sacrifice: we read in Genesis, iv, 26, that men began "to call upon the name of the Lord": in the century preceding Anno Domini there was an excess of formal Prayer among the Pharisees.

The Poet Juvenal, nineteen centuries back, had discovered the vanity of all this, and remarks that "Man is held dearer by the Deity than he is by the Man himself, and that the Deity knows best what is really useful, or really detrimental, to Mankind." I quote his magnificent lines, as a landmark in Human progress :

"Ut tamen et poscas aliquid, voveasque sacellis
"Exta, et candiduli divina tomacula porci :

"Orandum est, ut sit mens sana in corpore sano :
 "Fortem posce animum, mortis terrore carentem,
 "Qui spatium vitæ extrema inter munera ponat
 "Naturæ, qui ferre queat quoscunque labores ;
 "Nesciat irasci, cupiat nihil : Semita certe
 "Tranquillæ per virtutem patet unica vitæ."

Sat. x, 346.

To give an idea of the abuse of Prayer I quote the following ("Daughters of Syria," April, 1893): "We moved to another village occupied by Druses in Mount Lebanon; we lost nothing all the time, except one teaspoon, and we prayed about it, and it was brought back. What a gracious Master we have, so ready to undertake any little detail of our daily life!" This shows how very slightly the Religious Conception has advanced since the days of the Hebrews.

The approach to the Deity in Prayer has been at all times either collective or private, either real or formal. We know what the teaching of Christ was, but it has made little effect in modern Christian Churches. We have a form of words, very often in a language totally unknown to the one who prays; in words familiar as regards sound, but the meaning of which is quite unknown. Prayers are offered for things, which the worshipper cares not for, a mere common form, such as the Deity influencing the heart of the Sovereign, or asking for Peace within their own borders, when the Nation is attacking weaker tribes in Asia or Africa all round without any provocation. Then, again, Music in many Churches crushes the prayer, or the words are taken out of the mouth of the congregation by unconverted young men and boys in white surplices, who happen to be gifted with the power of sweet sounds; or it is intoned in a non-natural way by a trained Clerk in Orders. When civilized Nations act in the present day in such manner, how can we wonder at the conduct of the Priests of Baal on Mount Carmel? They at least had Faith, though in a wrong person, and they gave their lives for that Faith, and were as much Martyrs as any recorded in History.

The Roman Catholic, the Ritualist, the Evangelical, the Hindu, Búddhist, Mahometan, are using the same weapons each after their own method to confound each other. The stereotyped form of an

Evangelical meeting is to utter Prayer, that things may turn out in the way that those who pray wish: "insanum vulgus vult fieri quod vult": that the Papists may be confounded, the Ritualists be put to flight, and the vacant See be not filled up with another High Church wolf; that all men be brought to the Truth (i.e. the Truth as held by the Meeting); that the Indo-Chinese Opium-Trade be stopped, the Slave-dealer be shot down, U-ganda and Ma-Shona-land be annexed to Great Britain; that the Missionary's wife be safely delivered of her tenth child, that suitable candidates come forward for vacant posts, and that the Lord of the Harvest send bread to feed these extra mouths, and support their large families of children; that the followers of the false prophet may be routed; that the real meaning of Faith, as interpreted in the Church Missionary Society's *Intelligencer*, September, 1893, p. 711, be practically and unfalteringly evidenced by contributions increased to meet a standard of expenditure, such as no cautious Christian can possibly approve of.

Within a few streets we have a procession of the Guards of the League of the Cross, carrying a banner of "Our Lady of Ransom," and singing such hymns as:

" Oh ! when shall we gaze on
 " *Her* Glory restored ?
 " Oh ! when will poor England
 " Return to *Her* Lord ?
 " Behold in St. Paul's
 " The sweet Mother replaced,
 " And Westminster now with
 " *Her* image is graced."

The procession passed by a side street, in which there stands a Jewish Synagogue, where Prayers are still offered for the Restitution of the Sacrifice of Animals, where male babies have their persons cruelly mutilated, and animals are killed for consumption in a manner believed by many to be calculated to put them to unnecessary torture for the purpose of maintaining the husk of an Idea of a few thousands, who have missed step in the spiritual progress of Religious Conceptions.

I remember how in Paris thousands of women thronged the Cathedral of Notre Dame, praying all night, that the Empress

Eugenie might be delivered of a son: were their prayers heard? Did any advantage to the Nation at large, or to those women in particular, come of it?

The Poet Milton, in one of his beautiful odes, describes a noble Christian lady as "calling the heathen goddess Lucina to her throes." The Amir Dost Mahómed of Kábul, while a prisoner in North India, was offering his regular Prayer in due form, when he overheard two Christians, sitting near him, conversing, and stating some facts about a horse: the Dost turned round and said in Persian, "Darogh ast" ("it is a lie"), and then went on with his Arabic Prayers, not one word of which he understood any better than an Italian peasant does of a Latin Litany. When the Khedive went to pay his respects to the Sultan at Constantinople, the Court Circular notes, how they went together to the weekly Prayers. The great reformer of the Panjáb, Baba Nanak, enlarges on the subject of Prayer, and tells one of his enquirers, that his Prayer was nothing, as he was thinking all the time of his horses. The idea of Prayer entertained by the Jews is illustrated by the fact, that in the Song of the Three Children, all the elements, seasons, the animate, the inanimate, world, are represented as offering praise to the Deity with much the same spiritual force as poor ignorant men.

I have brought together these instances from different countries, and ages, to illustrate how far the Conception, or practice, of Prayer has departed from the Sermon on the Mount, and the Epistle of James, v, 16; and it is difficult to say, whether the privilege of approaching the Deity in the humble accents of Praise, Confession of Sin, and Prayer, has been more painfully abused by heathen Monarchs, or sensational self-satisfied individuals, and coteries, in the middle classes of Great Britain.

When we consider the words of the Hymns of the Pagan world, such as the Hymns to Amen Ra ("Records of the Past"), the Hymns of the early Veda, and portions of the "Bhágavad-Gita," passages in Homer and Virgil, and the Athenian Tragedians, we cannot but remark with how strong a uniformity of language the feelings of the Human Heart find utterance, when under the pressure of trouble, or the conviction of sin:

Ἐκών, ἐκών, ἡμαρτον οὐκ ἀρνήσομαι.

It is not a monopoly of the Hebrew Scriptures, though a beautiful feature in them.

Not only is Prayer available to ask for spiritual or material blessings for the one, who may offer Prayer, but malignant Prayers are offered to injure others: thus we read that Elias made Prayer, that there should be no rain for $3\frac{1}{2}$ years (*ἐπὶ τῆς γῆς*) in the land. It may mean the Kingdom of Israel, or all the world over, and was a dreadful request to make by an erring Human creature. In China one man, the Sovereign of China, though of an alien Race from his subjects, is the only person permitted to present to the Lord of the Universe the National offerings of Reverence, Gratitude, and Prayer. In India such duties devolve on the Father of each family just as much as labouring to procure their daily food. I once asked a young Hindu what kind of Prayers he offered: he replied, "None, as that was his father's business." I have sat in Hindu, and Sikh, temples, trying to fathom the motive of the sing-song chanting of the Purána, or the Granth, which my acquired knowledge enabled me to follow better than Priest or People, but to the assembled masses they were sounds, and they ejaculated "Ram Ram," or "Wa Guru," in return at intervals. In Japan petitioners write their petitions on paper, or have it written by the Priest; they then put it into their mouths, and chew it to a paste, and spit it at the image of the Deity: if well aimed, and if the paper sticks, it is a good omen, that the Prayer is heard (Cobbold's "Religion in Japan," S.P.C.K.). Homer tells us how Ulysses retired to a solitary place away from his companions to pray to the Immortal Gods for their guidance on his way home; this shows that the conceptions of the Poet at least were in the right direction. There is an amazing freshness in the outpourings to their Creator of some of those far-off and despised Pagans; they did not speak to cliques, or use conventional tags, to suit the exacting ears of their fellow-creatures. Even the Azteks addressed God in their Prayer, as "the Power, in whom they lived, omnipotent, omniscient, giver of all gifts, without whom man is nothing, a power which is invisible, incorporeal, of perfect perfection, and purity, under whose wings repose and sure defence can be found" (Prescott, "Mexico," i, p. 52).

This is the Prayer of the Zoroastrians as recorded in the Zend-Avesta:

“We worship the pure, the Lord of purity; we worship the
 “Universe of the true Spirit, visible, invisible, and all that sustains
 “the welfare of the good Creator. We praise all good thoughts,
 “all good works, all good deeds, which are and will be, and keep
 “pure all that is good. We worship the Wise One, who formed
 “and furthered the Spirit of Earth: we worship with our bodies,
 “and our Souls.”

Think of the Te Deums, and State Religious Services, which took place after events, such as the Battle of Inkermann, 1854, which both the Russians and Anglo-French claimed as a victory. I remember the story of a pious Lady, interested in Houses for the Poor, getting the late Lord Shaftesbury, myself, and others to a Prayer-meeting, and proposing that we should pray to God to influence the heart of a certain Royal Princess not to place High Churchmen on the Committee of Management. Lord Shaftesbury remonstrated: the request was too strong for him, and he made a compromise by agreeing to call on the Princess, and influence her by Human argument, instead of making use of the spiritual engine, proposed by the Evangelical convener of the meeting.

The practice of the Búddhists in Tibet to set a prayer-wheel going by placing it in a mill-stream, which turns round and round the four sacred words, is often alluded to with derision: it is forgotten, that the worshippers are on the lowest round of intellectual culture: their motive was good; their liturgical apparatus was imperfect: but in the scale of measures taken by poor man to approach the Infinite, is the Tibetan wheel so far below the Litanies and Collects in a foreign tongue, the “*Dominus Vobiscum*” of the Romish, and “*Gospodi Pomeloi*” of the Russian, Church, the ‘fabricated’ prayer of the higher cultured Búddhist (Williams, “*Búddhist*,” p. 154). On the other extreme, we come on the “agonizing in Prayer” at Keswick, 1893 (*Sunday at Home*, September, 1893), the “*Passionate Prayer*” of some Poems, the claiming of a sick child of God in answer to Prayer by the Church Missionary Society’s Missionaries on the Niger, the specific Prayer of the simple hearted man, who prayed for £500 per annum, *paid quarterly*; the suggestion of the Missionary Committee-man, that all the organized Deputation-system should be dispensed with, and that “the Secretaries should just go into the closet, shut to the door, and pray for the exact sum required for the year’s expenses.”

To some aged people the repetition of Prayer is a mere *opus operatum*: I have travelled with old Priests of Rome in the train, and watched them working hard to read their breviary amidst distracting conversation, and gladly putting the book into their pocket, and looking out at the scenery. In 1894, we find an Archbishop praising an aged clergyman, not for the number of Souls saved, or comforted, during an incumbency extending far beyond any profitable use, but for another reason. "It was my "happiness in my former Diocese to have among my clergy "one aged man more than 90, who never failed to say his daily "office within his Church, even when there was no Congregation, "or, as he happily expressed it, 'nobody but the Angels.'" Would not these last have been present with him in his own humble extempore ejaculations of penitence, prayer and praise, within his own chamber, without surplice or scarf?

Nothing is so soul-depressing as to think out this serious subject. The servants in a great Nobleman's house are assembled in a great Hall, jerked away from their domestic, or menial, duties, by the clang of a bell. The groom leaves his horse only partially rubbed down, the housemaid leaves her pail on the stairs, the cook leaves her cooking in danger of being spoiled, the young men hurry down buttoning their waistcoats. A miserable form of words is read by a Chaplain, who has ridden over from the next village, a chapter from the Bible is run through, and the party disperse: *opus operatum*!

It is a sad truth that the uneducated community is little, in spiritual matters, above the beasts that perish: a portion of the community has rarely any policy for themselves in anything; they are totally devoid of personal originality. A Sanskrit Poet describes this class as "gatanagâtika," plodding on in the steps of those that go before. They trust to their own particular Newspaper for their politics, to their lawyer for the safety of their property, to their doctor for the well-being of their vile bodies, and their particular minister for the safety of their Immortal Souls. Many leave this last detail quite out of the sphere of their thoughts.

Cardinal Vaughan, when he founded St. Joseph's Foreign Mission Society with a College at Mill Hill, Hampstead, in 1868, wrote as follows, and his address was republished in

1894: "The contribution of your Prayers is asked. This is "a gift, which all are rich enough to make, and it is a gift of "value, for I can assert, that every measure taken towards "the establishment of this College has succeeded, when it has "been supported, and furthered, by the Prayers of holy Souls. "Had I been inclined to doubt the value of Prayer, I should be "worse than blind to doubt of its efficacy, after what I have "witnessed of its power these past years." Now similar Prayers go up week by week, day by day, from the Evangelical Section of the Church, notably the Church Missionary Society, in whose periodicals the Church of Rome, which Cardinal Vaughan represented, is denounced. From U-Ganda, during the last two or three years, two conflicting streams of Prayer, one in French, one in English, have been offered to the Throne of Grace, accompanied by the dying cries of women and children, slaughtered in an inter-Christian struggle to carry the Gospel to the Natives of Central Africa. It must indeed make the angels weep. In December, 1894, we read how Cardinal Vaughan has moved the Archbishop of Toledo to set the prayer-wheel going in Spain for the conversion of Great Britain to the Pope. "Fiat experimentum in corpore vili."

6. RITUAL.

The Religious Idea soon passed in all ages and places into empty Ritual. It is one of the great sins of all Religions. The Church of Rome delights in Temples, Bells, Music, Incense, Processions, artful devices of the senses to deceive the vulgar. Then come Places of Refuge, or Sanctuaries for fugitive criminals; Penance, or what the Hindu calls *tapas*, Expiation, Fasting, invoking blessings on animals, on slaves, about to be exported from Africa to America (see *Graphic*, Aug. 19th, 1893, p. 232), and a mass of folly.

The following speaks for itself. Dates of the consecration of divers rites and institutions of the Romish Church: (1) holy water, A.D. 120; (2) penance, A.D. 157; (3) monkhood, A.D. 348; (4) Latin Mass, A.D. 394; (5) extreme unction, A.D. 550; (6) invocation of Virgin and Saints, A.D. 715; (7) kissing the Pope's

toe, A.D. 809; (8) canonization of Saints, A.D. 993; (9) baptizing of bells, A.D. 1000; (10) celibacy of priests, A.D. 1015; (11) indulgences, A.D. 1119; (12) Papal dispensations, A.D. 1200; (13) elevation of the Host, A.D. 1200; (14) the Inquisition, A.D. 1204; (15) auricular confession, A.D. 1215; (16) dogma of the Immaculate Conception, A.D. 1853; (17) infallibility of the Pope, A.D. 1870.

The Hindu, and the Græco-Roman Priests, were the precursors of, and the latter were the great examples to, the Christian Churches. Bishop Westcott remarks (*"Cambridge Companion to the Bible,"* 1893, p. 21), in his *Essay on the Sacred Books of pre-Christian Religions*, that "Ritual in each case has finally overpowered the stirrings after a personal and spiritual fellowship with God," and without that Religion is a mere farce. It was all very well for a Roman in the Augustine age to pour out a libation to the gods. Even the last words of Socrates, "A cock to the god *Æsculapius*," sounds sad to our ears. How far more ennobling were the two dying sentences of Stephen, commending his Spirit to his Saviour, and craving pardon for his murderers! We seem to feel sure that Socrates had this feeling, but was unable to express it. He had not learnt the terminology.

What rational opinion can be formed of the decoration of Churches beyond what is necessary for the convenient assembly of worshippers, or a table at one end being called an altar, and decorated with flowers, vessels, crosses, and crucifixes? When we read of the Pan Athenaic procession at Athens, and stand in the ruined Temples at Pompeii, we cannot but feel, how very Pagan are the so-called imitations of more advanced, and more intelligent, ages: the very words, "consecration of a brick and mortar fabric" and "sacrilege," as applied to metal vessels being stolen, have a Pagan smack about them. The Church consists of the Souls of the congregation, brought together in a decent suitable building set apart for the purpose, but always liable to return to secular uses. In India the Roman Catholic Church does not consecrate the building, but the altar, which it can remove. What misery and loss of life have been caused by the tendency of the followers of one Religious Conception, or of the Sect of one, to appropriate the buildings of another Sect. We deem it, or at least many of us, an insult to Christianity, that

so many Christian Churches have been turned into Mahometan Mosques, such as Sta. Sophia at Constantinople, and the great Church at Damascus, itself once a Pagan Temple; but how many places of Worship have Christians exultingly, and out of malice, annexed! In India the Mahometans annexed Hindu Temples, and in times of reaction the Hindu annexed Mahometan Mosques, and fights took place about bricks and mortar: the site of the Temple of Solomon is still occupied by a Mahometan Mosque. Even in London we have the sight of processions of members of the Church of Rome filing into Westminster Abbey to worship at the tomb of Edward the Confessor; and in Edinburgh the still more strange sight of a Presbyterian congregation occupying the Cathedral of St. Giles, so unsuitable to their simple form. Instances of such appropriation occur all over the Northern part of Europe.

And as regards Ritual, I have visited Troitska, one of the most sacred shrines of the Greek Church, near Moscow. Notwithstanding my considerable experience of the Ritualism of that Church, I was at a loss to follow the meaning of all the symbolism, but I have often stood in a Hindu Temple watching similar Ritual, and I felt that some of my old friends the Pujári Brahmins of Banáras would be quite at home, and in full sympathy, with the bowings and genuflexions, and manipulations, and the Gospodi Pomeloi of the Russian Papa. There is a strong family likeness in all manifestations of Human folly, and extravagant action.

In 1885 a sermon was preached by the lamented Dr. Hatch of Oxford, whose Bampton-Lectures let in so much light into the origin of Ritual. One sentiment was remarkable: "All scientific Truths had been denounced by Christians, as Heresy, and the consequence was that, as knowledge advanced, those, whose eyes were opened, regarded the Religion, as presented to them, as a Cave of Adullam, in which the collective weaknesses of mankind had taken refuge, and that real Christianity had passed into a world of shadows. That faith in Jesus, which had conquered the world by its own innate Truth and greatness, was a simple Creed, and that, which linked Christians together, was a simple Brotherhood."

The consequence of the tendency to ornament places of Worship with spoils taken from other countries, and other places of Worship, renders so-called Sacrilege a common offence: the plunder

of sacred vessels, the robbery of jewels and treasures from Sacristies, are loudly complained of : but why are they there ? The spoil of plundered towns was dedicated to a Deity, who had uttered the words, "Thou shalt not steal" : men and women were murdered in the name of Him, who had written, "Thou shalt not commit murder" : the lands and houses and vineyards of others were coveted, and taken possession of by violence under the asserted guidance of Him, who had written, "Thou shalt not covet thy neighbour's house, nor anything that is his." Attila and Genghiz Khan could not be worse than were the Hebrews, and the Christian Kings of the Middle Ages.

With regard to Penance, a strange Idea has occupied the minds of ancient men, that physical pain purges away moral evil. This has led to Asceticism in India, whereby a power was obtained over the Deity, who was driven to practise unworthy tricks to break the power of the Ascete. Penance is one of the strange errors of the Romish Church.

If Ritual be kept within its legitimate limits, it matters not ; it is then but a desire to protect the Essence of Religion, and to keep the thoughts from wandering, while engaged in Worship. This is what is sometimes called a ' warm ' Service, as opposed to the cold, haughty, attitude of the Mahometan, who so many times a day bandies words with his Creator, like a Sentry reports to his Commanding Officer. But those, the externals of whose Worship is like the rind of the fruit, should be reminded, that the Ritual of the Christian is but a copy of Jewish and Pagan Originals. It is evident, that the Ritual of Moses owed much to the Egyptian and Babylonian, or in other words to the common germ of such developments, which is part of the outfit of the Human Race. In course of time the Christian borrowed from the Jewish, and the Roman, and Greek, Paganism around him. No sooner did Christianity become *Religio licita*, than the same tendencies, which had displayed themselves in the Pagans of South Europe, began to appear ; the notion prevailed, that in order to captivate the multitude, all Worship of the Deity needed to be surrounded with pomp and outward show. The humble Christian Minister assumed the dress and name of Sacerdos, and wore fine clothes. The upper room, or the humble conventicle, was supplanted by the Basilica, which rivalled the grandest of heathen temples ; processions, gold

and silver ornaments, incense, lighted tapers, and a grand Ritual, recalled the ceremonial of the old gods of Rome. It never occurred to that superstitious age, or to the present enlightened one, that all this outward glory, however suitable to the centuries before Anno Domini, and the Religious Conceptions of that Epoch, were totally repugnant to the new and spiritual Conception. The early Christians in their humble dwellings, and places of Worship, did approach the Lord in Prayer, living as He did in His earthly pilgrimage, but the allurements of the flesh now obstruct, and render difficult, the approach to Him in humility, Spirit, and Truth.

Could they have read clearer the page of History, and understood the march of Human events, they might have acted differently. The Palestinian Jew in the century preceding Anno Domini, had fallen to the lowest level of empty Ritual. The destruction of the Temple, and the cessation of the Mosaic form of Worship, were at hand. In the meantime the Jew of the Diasporá was supplying the leaven of progress to all the Races and Nations, with whom he came into contact. He had no Temple, no Priesthood, no Ritual, but he had a high Ideal, and he was unconsciously preparing a platform in every city of West Asia, North Africa, and Europe, on which the new Religious conception could rest: the Kingdom of Israel, and the old Jerusalem, were ready to disappear; the shadow of the Kingdom of God, and the new Jerusalem, fell on the slide of the great Lantern of the Universe. Moses was read in every Synagogue every Sabbath: a few years later Christ was to be read also, for it may roughly be said that, where there was a Synagogue, there would soon be a Church: Primitive Christianity sprang up in a soil prepared by two or three centuries of Hebrew culture. The Jew of the Diasporá, deprived of means of access to the outward centre of his hereditary worship, arrived at the conviction, that his call was to serve God in a pure manner, and observe the principles of his Religion, since he was hopelessly debarred from the Ritual. The Christian Church absorbed too much Paganism in its essence to keep clear of Ritual. With Ritual came dancing, music, ceremonies attending the initiation, the feast of love, and the funeral, noise made by bells, tamtams, gongs. I have, in India, heard the followers of three different Religious Conceptions, striving who could make the most noise. The dancing of the Corybantes has, in these last years, been renewed by the Salvation-

Army in the streets of London, as it is by the Dervishes in the Mosques of Constantinople. On the paintings on the walls of Egyptian tombs of vast antiquity we find, that the fools of that epoch were doing just the same thing as the fools of this epoch, and as David did before the Ark, rousing the derision of at least one of the spectators.

The end is not yet: in *The Times* of 1894, I read how "the anniversary of the execution of the so-called Manchester-martyrs was celebrated in several of the principal towns of Ireland. There were processions, speeches, some approach to Religious ceremonies, and much decoration of Fenian graves." This recalls the processions in honour of the martyrs of Kérbela, Hosan, and Hosein, in Mahometan countries, and of Tammuz, in Syria, and of many a Saint in the Church of Rome, notably the body of Xavier at Goa in West India.

The counting of beads is a form of Ritual, which the Christian Churches share with the Pagan. The Hindu repeats his "Ram Ram," and the Roman Catholic his "Ave, Maria," with equal profit to his Soul. Every Tibetan has his rosary of 108 beads, that he may keep up the reckoning of his good words, which to him supply the place of good deeds; to this day they place efficacy in vain repetitions.

Singularly enough sometimes the followers of one Conception in their intense ignorance practise the Ritual-tricks of a totally distinct Conception; the lower class Marátha Hindu, who have themselves rebelled against priestly domination very recently, not only respect, but participate in, Mahometan Religious customs in Poona. For instance, the majority of *tazia* (paper and wood representations of the tomb of the two grandsons of Mahomet) in the annual festival of the Mohurram are made by the Marátha. The tomb of a saint, Shah Dawal, near Poona, is worshipped by the Marátha, who take goats, etc., as a Sacrifice to the saint every week.

7. PRIESTCRAFT, WITCHCRAFT, EXORCISM.

Certain phenomena have been the bane of all Religious Conceptions, whether they appear in the degraded form of the Shaman in Central Asia, or the Medicine-man in North America. Islam is entirely free, at least, from Priestcraft, or the lofty

type of the Hindu Brahman, the Hebrew Priest, or the Roman Catholic Cardinal. The instinct of these last leads them to strive to keep the office either as hereditary, or as a close corporation; to strive to keep all knowledge, secular or Religious, in their hands; to keep the laity in subjection by trickery, by cajolery, by intimidation, by threatenings of future punishment. Their best and their worst characteristics co-operated to work out their purpose, and indeed they had to secure the means of living in some way, especially after the cessation of animal sacrifices diminished the supply of food ready to be consumed by themselves and their families.

Sacerdotal pretensions have been, and continue to be, one of the greatest social curses, that the world ever knew. Far from encouraging Morality, or developing the Religious Idea, it has generally the contrary effect; and the enforcement of a spiritual tyranny, such as Priests delight to exert, has a decidedly immoral influence, destroying the independence of the individual Soul before the Deity.

The exercise, or pretence to exercise, Magical Arts; the conceptions of Charms against the Evil Eye, Drawing of Lots, Witchcraft, Incantation, are found everywhere. Sometimes these powers are claimed by the regular Priesthood; sometimes by a rival set of impostors, who are denounced by the Priests, as the Priests are by them.

The Hebrew Chroniclers notice an Ephod, which was consulted by the Priests, on the occasion of their being a doubt as to a policy to be assumed; in fact, Abiathar, when Nob was destroyed, went off with a view of helping David (I Samuel, xxx, 7). On the other hand, Magical Arts, consulting of familiar spirits, were forbidden. Saul asked counsel of a familiar spirit, and the form of Samuel appeared to him, and he "enquired not of the Lord, therefore he slew him" (I Chronicles, x, 14).

Bishop John Selwyn writes: "In many islands no one of importance is deemed to die a natural death; a cause of his illness must be sought, and that is Witchcraft; recourse is had to Divination in some form or another. The innocent inhabitant of some neighbouring village is pitched upon, as the offender, and is pursued with unrelenting hate." (Ramsden Sermon, May 21st, 1893.)

We find notice of the father of Khama, who was not only the Chief, but the Sorcerer of his tribe, and in the last capacity he had to study his Divination, and repeat his Incantations, as often as Ma-Tabéle inroads threatened.

We read in the Book of Numbers, how Balaam was sent for by the king of the tribe to launch curses on the Hebrews, as they approached his country. In fact, the practice in ancient time was universal.

With regard to Priesthoods there is none in China. The official class do what is required, and the Emperor himself offers the Solstitial Service, not as Priest, but as King. Some Religious Conceptions have tried to exist without a clergy, a class set apart for teaching, ministering, performing social rites such as matrimony, funerals, initiations, but it has been found, that a Ministry of some kind is as necessary to a Religious Worship, as a Schoolmaster to a School, or a Gardener to a Garden.

The names of the forms of deception may be extended so as to include Amulets, Sortilages, Omens, Ghosts, Philtres, hidden forms of words such as Kabála, and Palmistry, which is still practised in England, and is punishable as an attempt to deceive His Majesty's subjects. Some of these deceptions rose even to the rank of Sciences, such as Astrology, Divination, in times past.

8. CEREMONIAL CLEANNESS, OR UNCLEANNES.

The distinction of clean and unclean can scarcely be defined, or understood, in the Nineteenth Century, but it was the characteristic of all priesthoods over the ancient world, and rested in its origin on gross superstitions, the reason of which is forgotten, though the practice remains. Religion thus hardens down into ceremonial: some animals may be eaten, some may not; dead bodies, even of loved ones, were not to be touched; Caste grew from this in India, restricting matrimony, and commensality. A very dirty man may be deemed ceremonially clean, while a very clean man may be voted ceremonially unclean. Drinking water in vessels, touching articles, come under that head: I remember the Hindu driver of a Post-Office cart refusing to blow a bugle, which had been blown by a Mahometan. On one occasion there was a trouble in the city of Banáras, and

I arrested some half a hundred, tied them all together with a rope, and sent them to the gaol: it was hot weather, but a Brahman refused to drink water, because there was a Christian prisoner tied by the same rope, about ten men off him: he was left to his thirst: the Greeks had it strongly *ἕκας ἕκας ὅστις ἄλιτρος*. The division of the animal world into clean and unclean for reasons quite unintelligible, such as cloven feet, or chewing the cud, must be a survival of Totemism: it prevailed among the Babylonians and Assyrians as well as among the Hebrews. All Religions on some pretence or another forbid some article of food: the Hebrews and Mahometans, for no obvious reason, forbid the eating of swine's flesh; the Hindu forbid the eating of cow's flesh, and eggs; the Sikhs forbid tobacco: and there is generally a corresponding indulgence in something else; for instance, tobacco being forbidden, the Sikhs take to opium. One of the main objections to the crusade against opium in India is, that the people, deprived of their drug, will take to alcoholics of some sort, imported from Europe.

9. FASTING, CELIBACY, ASCETICISM, EREMITISM.

Under this head we find the same features everywhere, as ridiculous, as useless for all spiritual advancement, engendering Pharisaic pride, and laying aside the very objects of Human existence: the more degraded the Religious Conception, the more we hear of abstaining from certain meats, or all meats, forbidding matrimony, abandoning the ways of ordinary life, and retiring as hermits into deserts or forests to spend life in absolute uselessness, or to cluster in Monasteries in obedience to self-imposed vows, pretending to higher sanctity, neglecting the ordinary duties of men and women. There must be a fascination for such things in certain minds: we find instances of it among the Essenes, the hermits of Upper Egypt, the Brahmanical Brahmacharya, Sanyási, Yogi, the Buddhist, the Jew, the Greek, Romish, Armenian, Coptic, and Syriac, Monasteries. Such practices might have been tolerable, and useful, in times of confusion, and misrule: they are intolerable now. The Mahometans keep the Ramzán fast with great regularity, and really put up with a great deal of suffering;

the Roman Catholics have their *jour maigre*, but, as plenty of fish and eggs is allowed, it is a mere name. We hear of English Bishops dispensing by circular letters with fasts in Lent, which seems in modern days to be taking unnecessary trouble. Fasting is a mere survival: it may be very well for the glutton, or one who fares sumptuously, but for the spare liver, and advocate of temperance, it ranks among the works of supererogation; to the labouring man it would mean inability to work: the wheels of the engine will not revolve, the fire in the hearth will go out, if there be no supply of fuel; the railway-engine, without supply of water, will cease to work: to go without food with a view of supplying the pressing need of a poorer brother is the real fast.

An Oxford correspondent of *The Times* "carries back the practice of fasting-communion to the time of St. Basil (A.D. 380).

"But whence was a custom, apparently so alien to the circumstances of the original institution, imported into the Christian Church? Probably, like so many other novelties of Ritual and doctrine, introduced into the Catholic Church in the third, fourth, and fifth centuries, from a Pagan source.

"The initiated in the Greek mysteries at Eleusis, before they were allowed to drink of the mystic *κυκεών* and eat of the sacred cakes, were required to fast for a day (Hatch's Hibbert Lectures, 1888, p. 298).

"It was not till the conquered Paganism had begun to take such dire revenge by imposing much of its own philosophy and its own ritual on the victorious Church, that the necessity of fasting-communion was taught by the Fathers.

"Were it not for the difficulty in these days of delicate organizations and diminishing endurance, of combining this practice, probably Pagan in its origin, with a late celebration of the Eucharist, it is plain, from the correspondence in public newspapers, that we should hear of no objections to evening communions."

We hear of a Mahometan in Egypt in 1894 venturing to preach against Fasting in the Ramzán, as not being prescribed by the Korán: it led to a fanatical outburst: the man was taken to the Kazi, and received thirty strokes of the kurbash: this seems an act of great intolerance: the real offence of the man was his attempting to wound the feelings of others by his conduct and

words ; this no doubt was a punishable offence : at any rate, Fasting should be voluntary. The Jew still practises Fasting.

“ Tuesday evening marked the beginning of the great Religious day of the year in the Jewish Calendar, the Day of Atonement, and several thousands of English, German, Polish, and Russian, Jews attended at the Great Assembly Hall, Mile End Road, for its celebration. The day began at sunset, and the first service began at half-past 5. The Fast is observed from dusk to dusk, and no adult Jew or Jewess is allowed to take any food or drink whatever during that period of time.”

Penance to expiate sins committed comes under this category : putting on sackcloth and a sad face. A remarkable case is mentioned in Jonah, iii, 5 : the people of Nineveh, Assyrians, seem to have known all about the way of conciliating an offended Deity. The king sat in ashes, and even the cattle, poor creatures ! were covered with sackcloth, and put upon reduced diet. With the Hindu we read that the penance of the body was to be chaste, of the mouth to speak always truth and kindness, of the thoughts to control Self, purify the Soul, to be silent, and disposed to benevolence.

Buddha was seven years practising extreme asceticism ; he then reflected, that the extreme mortification of the body did not bring him into the path of Perfect Knowledge. It struck him, that a guitar too lightly strained gave a harsh sound, one not strained enough gave no resonance, while a string moderately strained gave forth sweet sounds ; so he determined to practise moderate asceticism : he sat in contemplation under a tree, and ate food collected as alms sufficient to support life : thus he arrived at True Knowledge, subduing of the Passions, Precepts of the eight-fold Noble Path leading to the supreme God.

10. FEASTING, DAYS OF REST.

Here all the old world, and great part of the modern world, are on common ground, and wish to keep a day of Rest, or Feasts, sometimes guided in their dates by the Revolution of the Sun, sometimes of the Moon. Among the Semites the day of Rest, called ‘Sabbath,’ can be traced through the Phenicians to the Akkadians (Tiele, p. 84) ; with the Jews it was deemed to be

primeval, and the last day of the week, Saturday; with the Christians the first day of the week, Sunday; and with the Mahometans the last day but one of the week, Friday.

We read in Greek and Latin Poets of the Feasts, which the Seasons brought round, connected with their Deities. In India there are special periods, extending over days and weeks. Paul (Gal. iv, 10) alludes to the observance by the Jews and neo-Christians of days, months, and years: the Roman Catholic Calendar is made up of days set apart, some to feasting, some to fasting. There is a great and universal superstition as regards times, places, persons, and seasons, which the Human Race will never outlive, and which they transfer from one Religion to another. Some days are lucky, some unlucky: the Harvest Home with its decorations is but a remnant of Paganism; the gifts of the Earth have a beauty about them, but, when a pig's head is offered at the Communion-Table, the boundary seems to be passed, and yet herds of swine are as much means of honest livelihood, and support of families, as the more picturesque barn of corn, and vineyard.

II. ESOTERIC, OR EXOTERIC.

I quote the words of a learned writer: "Last of the higher polytheisms, we may name that of Greece. Here, as elsewhere, we have an *esoteric* as well as an *exoteric* form of Religion, the former being ultimately embodied in what are known as the 'mysteries.' These, whatever they may at times have degenerated into, were, in their first intention, attempts to lead the Soul higher, 'the highest effort of Paganism to realize sacramental communion with Deity.' Thus, while many of the rites of the public Religion in Greece were gross and degrading, this higher teaching rose to a far nobler level."

We seem to see the first germ of this twofold exhibition of the same Conception in Mark, iv, 11, 34: "Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables"; "But without a parable spake He not unto them: and when they were alone, He expounded all things to His disciples."

The Church of Rome in the dark ages made full use of this principle: "It concentrated Church-Authority and power in the

“hands of the Clergy: but there was something worse and more
“deadly: it developed the Idea, that the Religion of the under-
“standing, and of the head, was the prerogative of the few, that
“a Ritual of devotion, born of ignorance, was the duty incumbent
“on the many. Such a Church was not a Christian Church, but
“it ought to have some Christians in it.” (The Rev. Thomas
Smith, “Modern Missions,” p. 238.)

But even in our own Protestant Churches, what do the School-children understand of the Catechism, to which they reply, and the prayers which they repeat? Let it pass: their childhood excuses them: they are being trained. What do the fathers and mothers of families, and the hard-working adults, know of the mysteries of Christianity? They are simple, if received into a simple heart, but when a rind of Human cares, vices, and desires, is formed round that heart, how can they understand? What are the feelings of a rustic congregation looking at the new painted window in memory of the Squire’s wife? Can they recognize in the bright blue, or red, or yellow, figures in the glass the Saviour of the world, the carpenter of Nazareth, who walked through Galilee as a humble peasant with no home, and nothing of the world’s greatness? What authority have we to suppose, that there will be crowns of gold, or sceptres, or splendid robes in the next world, though the Author of the Revelation seems to hint at it?

Is there not, therefore, an esoteric and exoteric Doctrine to this day? a hazy conception on the part of the ignorant and uncultured? I quote the words of a competent student, if not master, of this subject:

“To expect that Religion can ever be placed beyond the reach
“of scientific treatment, or of honest criticism, shows an utter
“misapprehension of the signs of the times, and the nature of the
“Conception: it would, after all, be no more than setting up the
“private judgment of some against the private judgment of others:
“if the unalienable rights of private judgment of all were recog-
“nized, the character of Religious Controversy would be changed.
“Restriction provokes resentment, and embitters all discussions.

“Religious intolerance is in some respects worse now than
“formerly: the Indians recognized, that the Religion of the young
“can never be quite the same as the Religion of the old, as

“diversity of class, tastes, education, culture, occupation, and training, must produce divergence in Religious thought. The ignoring of this simple fact leads to hypocrisy on the one side, and dogmatism on the other.

“I know how strong a feeling there is against anything like a Religion *for the few* different from the Religion *for the many*. An esoteric Religion seems to be one, that cannot show itself, that is afraid of the light, that is, in fact, dishonest: but far from being dishonest the distinction between a higher and lower form of Religion is actually the only honest recognition of the realities of life. To a philosophic man Religion is a Spiritual Love of God, and the joy of his full consciousness of the Spirit of God within him: but what meaning can such words convey to Millions of Human beings? They nevertheless want a Religion, a positive, authoritative, revealed Religion, to teach them, that there is a God, and that His commands must be obeyed without questioning.”

CAP. III. MANIFESTATION OF SUCH A POWER.

1. Miracles.
2. Prophecies, Auguries, Ordeals.
3. National Sins and Punishments, Anger and Hostility of the Deity.
4. Signs from Heaven.
5. Conception of Fate, Nemesis, *Ἐρινός*.

1. MIRACLES.

In every country in the world down to the end of the Nineteenth Century there has been a fond belief in Miracles. It is so notorious, that no words are required. I have visited the Romish Shrines of Lourdes, Zaragossa, Treves, Loretto, Rome, Turin, Monte Serráto, near Barcelona, Einsiedeln, in Switzerland, and have no doubt, that it is believed, that the Mother of Christ can work Miracles, and does so. It is significant that in Northern Europe, where the population is of a colder temperament, and of relatively higher culture, no such manifestations are notified; of course, in the elder days before the great Anno Domini they were the common stock of every Religious Conception. The belief was very strong among the Hebrews; no instance of a Miracle performed by a Gentile occurs in the New Testament, and the belief in them, only faint in the Greek and Roman Church, is actually non-existent in the Protestant Churches; the unhappy Asiatic and African Churches, which suffered so much under the Mahometans for so many years, were never saved, or comforted, by miraculous interference, though such help would have been at that time most acceptable and opportune. Moreover, the Romish Church, notwithstanding that it pretends to have such extraordinary powers in reserve, never fails to lean on the Arm of the Flesh of an Earthly Power. As a fact, the Saints never do supply material help in the Mission-Field: a superstitious population of half-and-half Christians is required to start a Miracle-performing shrine; not one exists in the British Dominions. Neither Búddhist, Confucianist, nor Zoroastrian, make any pretence to

miraculous power, and no instance of a Brahmanical Miracle in India has occurred in the memory of man, or at least in my experience; the ordinary stock-forms, of raising from the dead, healing the sick, providing food, helping believers to drive off hostile invaders, are totally unknown. When an event has happened a very long time ago, a very long way off, the important point for the Philosophic Historian is to find out, whether it ever happened at all, or whether it was believed to have happened by any, who had evidence to the fact, and a faculty of recording it. We must recollect, that a great many Miracles are reported to have taken place with a view of injuring other people: a Court of Law would soon dispose of such cases. Whatever fanatics may say, a Miracle could not co-exist with a Public Press.

Mahomet, to his credit, never pretended to possess the power; he considered the Korán to be a Miracle, and as a literary work it is of the highest merit: we cannot undertake to say by what process Mahomet composed it, or received it when composed; we can only deal with it as we find it in Manuscript. Gautama Buddha never claimed the power.

We come face to face with Miracles in all the Sacred Books of the East: they were believed by honest, decent men of their time, and were not put into circulation from corrupt motives. We try to explain them by mistake of the copyist, or some philological interpretation, or by allegory, or by a dense misunderstanding of actual facts; but it is all in vain. I must painfully admit, that this idiosyncrasy belongs to all early Religious Conceptions, and venture to assert that, unless atheists, cynics, agnostics, and a fearless public opinion and public Press, existed, they would come into existence again. It would be urged by the Missionary, (1) that a great mass of mankind has to be converted; (2) that judicious Miracles would greatly assist the process; (3) that God loves mankind as much now as ever, and does not wish any to perish; (4) that God's power is not limited; (5) that fervent Prayer, and our Saviour's Promises, can do much. Let us have evidence enough to satisfy a Common Jury.

The Birth of Búddha is surrounded with Miracles, 600 B.C.: all Nature was moved, the trees bowed down to him; as a new-born child he behaved in a manner totally unusual.

Stones bearing the impress of man's feet are shown at Ajódya (Awadh) in India, at Hasan-Abdal, and on the Mount of Olives. Rocks struck have given place to fountains at Hasan-Abdal. Heavenly Leaders are reported to have suddenly appeared in battle to help a particular cause. Pestilences have been sent to destroy the armies of enemies. All this is the common stock of ignorant National Legends. Such kind of things are never reported now.

It has been severely remarked, that Miracles have been the bane of all forms of Religious Conceptions; if once admitted for a season, their possibility is calculated upon, and the vulgar mind expects them to continue. The Church of Rome is always logical: here is a notice under date September, 1890: "The feast of the Nativity of the Virgin was celebrated to-day by the issue of four degrees, declaring that due examination has confirmed the virtues of four deceased monks, and established the authenticity of Miracles, attributed to those personages: they are accordingly beatified." And so on to the end of time.

There is no monopoly with Christians: in their ignorance, they think that they only are thaumaturges, but "in the sixteenth century war was still waged on equal terms with the Mahometans. Both believed, that they were fighting for the cause of God; both invoked His assistance. The Turkish Admiral managed to *lull the wind*, which favoured the Christian sails. Cardinal Ximenes, at the capture of Oran, managed by his prayers to *stay the course of the Sun*, until the Soldiers of the Cross were avenged of their Moorish enemies. Houris were lent out of Heaven waving green kerchiefs to lure the Ghazi to his martyrdom. St. James on his white horse was seen in mid-air by pious eyes, leading the charge of the Champions of the Cross."

The Khalifa Abdullah, successor of the Mahdi at Khartúm, promised his troops the divine help of the beatified Mahdi, and a certain victory. This is just what the Papist Missionaries in Africa do to this day. A French Missionary writes to the *Missions Catholiques* from U-Ganda, that his brother Missionaries, who have died, have helped him by going among the people. Now the Mahdi, the Khalifa, and the Papist Priests, were all holy, good men, constant in prayer, and ready to sacrifice their

lives in their cause, yet they lent themselves to a lie. In the hands of dead Wahábi have been found sealed Arabic papers, promising them a happy Paradise, with a Pearl for a dwelling, and Houris to attend on them, if they fell fighting the battle of Islam.

What shall be said of the Book of Tobit? We read of an evil Spirit, whose name is recognized in Zoroastrian legends, who repeatedly killed the bridegroom of a girl on the wedding night, and by the miraculous interference of the Archangel Raphael, and the smell of a burning fish, fled away to the River Euphrates. The “Æneid” of Virgil is full of Miracles, and interference of the Deity, spoken of historically, and to support the argument of his Poem, not from any desire of lucre and power: it is a fair measure of the intellectual status of the educated classes at a period just anterior to the great Anno Domini. The monstrous miraculous vision, which Constantine is supposed to have seen in the Heavens, marks the degradation of thought three hundred years later: this, no doubt, is so entire a fabrication, that Cardinal Newman, who swallowed so much, could not accept it. In the Middle Ages it became the fashion to give a material character to mere visions and dreams of holy men; and a Miracle is reported, where nothing had occurred. The Miracles at shrines are monstrous. At Zaragossa I found that one man, who had his leg cut off by a scythe, through the intercession of the Madonna of the Pilár had it fastened on again, leaving only a red line as the mark of the adhesion.

Mr. Huxley remarks (“Essays on Controverted Questions,” 1892) “that no one is entitled to say *a priori* that:

“(1) A miraculous event is impossible,

“(2) Prayer for some ordinary change in the ordinary course
“of Nature cannot possibly avail,

“because such a supposition is obviously contradicted by analogies
“furnished by every-day experience. But the arguments
“*a posteriori* against (1) Miracles, (2) efficacy of Prayer, are
“conclusive: the lack of evidence is fatal. The effect of Prayer,
“however, within the supplicator’s mind is a very different
“question. Scientific Faith takes us no further than the Prayer,
“which Ajax offered, but that petition is continually granted.”

Miraculous stories drift from country to country. A spider spins his web over the mouth of the cave in which Mahomet was concealed: the thing is not impossible for the spider to do, but the impulse or motive of the spider is not proved. The same story is told in the life of Felix of Nola, with the moral: where Christ is with us, a spider's web becomes a wall to us; where Christ is not, a wall is a spider's web.

Miracles are asserted to have been performed of a malevolent character: in the *Catholic Missions*, January, 1892, an English paper, it is clearly stated, that many of those, who opposed the Romish Missionaries, died soon afterwards: the inference is obvious: to make such an assertion marks an unchristian heart. Miracles are reported in connection with Apollonius of Tyana, who died about 97 A.D., and was not a Christian.

A thoughtful writer remarks, that "Miracles form part of the furniture of all Religions in a particular stage of development: given a certain habit of thought, a certain crisis of spiritual urgency, a Miracle is sure to make its appearance, in the same way as hysterical excitement accompanies fanaticism, whether Cybelic, or Bacchic. It is much more a form of popular belief than of conscious importance; it is the people's way of acknowledging the presence of God, while the devotee of Science recognizes Him in inexorable Law, and unbroken Order." (Hibbert Lectures, 1883, p. 365.)

It is asserted in a general way, that the Miraculous Power is dead, and that Prophecy is silent: we will not argue whether these two mysterious Agencies are more dead and silent now than they were in ages that are past, and a stage of culture, or rather non-culture, that can hardly be realized. The Jewish type of the Phenomenon exists no more. But we live in a period of real world-Miracles, for God still displays His power by His acts, and in a period of world-Prophecy, for God still speaks to our consciences, and in our little span of life we can see traces of His insurpassable Wisdom. How little the Hebrew knew of His Miraculous Power in ordering the affairs of the Human Race, of His Wisdom in planning and maintaining the great Kosmos, of His Love to the Bodies and Souls of His poor children, compared to what we know now, when our Bodies are temples of His Holy Spirit, and our lives in the very presence of Christ, the object of

our gratitude and hope. The great Creator has allowed mankind by His so-called Science to pierce, generation after generation, deeper and deeper into the secrets of His Great Creation, and maintenance of the great round world, and find out some new element of His Power previously unrevealed, track the course of a Planet, which has been revolving for myriads of years, but has only come within our limited form of vision during the present century, and develop some phase of His Almighty Plan, which has remained concealed from the Beginning. The Interpretation of Nature is the unveiling of God.

Nor is the discovery of the untruthfulness of legends of Miracles a new feature; there always were some, who were not deceived. Livy, who died just before Anno Domini, writes thus :

“Romæ aut circa urbem, multa eâ hyeme prodigia facta, quod evenire solet; motis in religionem animis multa et nunciata, et temerè credita sunt.”

Belief in Miracles ceases, when Education, and the knowledge of the laws of Nature, become diffused through a population, and whatever may have been the case in former centuries, they are now the outcome of a deliberate fraud. If at any period of their long existence the Hebrew Race were in need of Prophecy and Miracles, it is now, and yet none is vouchsafed.

In 1843 I was present on the occasion of the liquefaction of the blood of St. Januarius in the Cathedral of Naples : by favour of the Clergy I got very near the ostensorium, and saw the dark lump gradually melt into red blood; it was a trick worthy of a Conjuror, and very well exhibited. In Brittany they are less liberal to strangers. There was an arch-saint in the place, St. Yves, who was patron of the town, and who, if prayed to with fervour, would obligingly kill a man's enemy for him within a twelvemonth by sudden illness. This good saint, or rather his wooden presentment, stretched out his arms once a year to bless the people of Tréguier, but it was indispensable to the accomplishment of this Miracle that the whole congregation should fix their gaze on the ground. If a single unbeliever raised his eyes to see, if the arms were really lifted, the saint, “justly incensed by such a want of faith, would refuse to perform,” and, of course, the unbeliever had to face the wrath of his infuriated fellow-townsmen, who had been defrauded of their blessing.

2. PROPHECIES, AUGURIES, ORDEALS.

This is a well-known feature of past ages and former Religions: as a fact, the Idea has died out: the public Press, and public Conscience, would not tolerate the existence of a Prophecy, which was not properly fulfilled, and in the plain sense of the word, and as was intended by the Prophet. In Virgil's "*Æneid*" there are two very pretty Prophecies in the early books, which are fulfilled in the later: there must be no doubt now as to the date, on which the Prophecy was promulgated: those, recorded by Virgil, and in other books, are Prophecies after the event. Shakespeare allows himself to predict, that Queen Elizabeth would die unmarried: his play of Henry VIII was written after her death: it is a mere license of Poetry. Séneca made a lucky Prophecy as to the discovery of America; the Poet Horace predicted that his charming poetry would be read hereafter all over the world; the Mother of Christ predicted that all Nations would call her blessed; Isaiah predicted, that the knowledge of the Lord would cover the Earth as the waters cover the Sea: all these utterances have become strictly true: they were looking into a dim and remote future, and there can be no doubt about the material fulfilment of their predictions, except as to a small part of the round world.

But attempts have been made in all ages, and countries, to ascertain the near and impending future, and Religion generally has been the machine made use of: we come into contact with a miscellaneous horde: Soothsayers, inquirers of God, Augurs, Diviners, Watchers of the course of Birds, Vaticinators, Examiners of entrails of Animals, Interpreters of Omens, Interpreters of Dreams, Professional Cursers, Professional Blessers, Tellers of Lucky Days, Fortune-tellers by the palm of the hand, Oracles, such as Delphi, Dodona, Astrologers, Finders out of Lucky Days. The words "liars, and deceivers of mankind," may apply to all such, and they have totally disappeared, and it is difficult to understand, how the Hebrew Nation could have lent itself to such practices seriously after their experience of the scene, which took place in the presence of Ahab, and Jehoshaphat (II Chronicles, xviii, 21, 22). The Augurs were exposed in

a memorable passage of Cicero : the Oracles, after being very dubious and facing both ways, at last became dumb. If any Sovereign were to ask to have his dreams interpreted, he would be overwhelmed with ridicule : Professors of Palmistry are sent to prison : Lucky Days, and Omens, are only spoken of as a kind of joke.

The practice of "inquiring of the Lord," either directly, or by an ephod, is painfully frequent in the Hebrew Historical Books : it indicates the low state of intellectual culture of that Nation : it is difficult to say by what channel the answer came : as it is stated now, it reads as if Saul had a telephonic communication : it is noteworthy that Hezekiah and Josiah had no such communications. The first line of Newton's hymn does not come under this category : "I asked the Lord," etc. : this refers to a spiritual communication betwixt the Soul of a man and his Creator on a matter affecting his Soul, not regarding mundane matters.

The magnificent prophecy of Virgil in the "*Æneid*" regarding the birth and early death of young Marcellus, indicates the liberty, which Poets were allowed to take with Truth, and how highly such efforts were commended. The same Poet would make us believe, that *Æneas* was supported in his troubles by the sure word of Prophecy. He puts words also in the mouth of Dido, predicting the triumphant career of the Carthaginian General, Hannibal, as avenging her wrongs : it is very charming to read, and it gives us an idea of the feelings on that subject of the elder world. Horace puts similar hopeful words in the mouth of Teucer, when seeking a new country, but all this was long after the fact : the principle may be laid down, that, unless you are sure of the date of the death of the Prophet, and its authenticity, it is nothing worth. The uncertainty of the date of the Book of Daniel, now relegated to the time of the Maccabees, destroys his prophetic reputation.

The new Pythagoreans, a school totally independent of the Hebrews, though coming into existence in Alexandria, thirsted for Prophecies, Oracles, and Signs, and thus gave an expression to the longing prevalent in the Western World, just before Anno Domini, for a supernatural revelation of the Divine Will. The Fourth Eclogue of Virgil is but one evidence of a fact, which we

must take count of, for it is patent. Tacitus, Suetonius, and Josephus, record that there was a widespread belief that some one coming from the East would rule the world: they considered the prediction fulfilled in the return of the General Vespasian from Jerusalem to be made Emperor: they attributed the rebellion of the Jews to their misinterpretation of this rumour in the appearance of their promised Messiah. The Christians took, and still take, a third view. At the time of the Mutinies, 1857, there was current a Prophecy that a king, named Dulíp, would conquer Delhi: as a fact, the Sikh soldiers did help materially the conquest. I myself had heard of this rumour before the Mutinies. From time to time, through the length and breadth of British India, a particular Prophetic Message is announced, more especially in times of political trouble. Jordánus, a Monk of the order of the Dominicans, reports in his book, "*Mirabilia Descripta*," 1430 A.D., the Prophecy current among the people of India, that the Latins would subjugate the world. Prophecy, in fact, represents an apprehension. There was nothing foreign to the feelings of the age, or of reasonable probability, in the facts recorded in the Acts of the Apostles: (1) that a famine should be predicted, is a fact of annual occurrence in India, as common as that the hay-crop has failed in England; (2) that a man in the circumstances of Paul should run the chance of imprisonment, after what he had been doing in Asia Minor and Greece, required no great strength of Prophecy. In the time of the great upheaval of Religious Conceptions, when Mithra, Serápis, Bona Dea, were all mingling in the confusion, Divination of all kinds was to be expected. Tertullian tells us, that his world was crowded with Oracles, second sight-seers, fortune-tellers. At an earlier period Plato doubted, and Aristotle remarked, that it was not easy to despise, such predictions, or to believe in them. Cicero has left his opinion in his Essay, "*De Divinatione*." Porphyry thought, that the only sure Religion was in direct communication from the gods, and wrote a book on the Philosophy to be drawn from Oracles. There was always on the lips of men the Prophecy, and in the hearts of men, a firm belief, that God was wont to warn beforehand, when great misfortunes were to happen to a City or Nation. This marks the great intellectual gulf between the Past and the Present.

In a fragment of Euripides we read :

Μάντις ἄριστος ὅστις εἰκαζει καλῶς.

“He is the best prophet who guesses best.”

(*Ramage*, p. 158.)

We read how the King of Israel blamed a Prophet for always prophesying things unfavourable to him; he must have believed, that the Prophet could say what he liked.

Assur-bani-pal, in one of his Inscriptions after the conquest of Babylon, writes: “In accordance with Prophecies, I cleared the mercy-seats of their temples; I purified their chief places of Prayer; I appeased their gods with penitential Psalms; I restored their daily Sacrifice.” (Sayce, “Monuments,” p. 460.)

Orpheus thus describes the Prophet:

“Τὰ δ’ ἔοντα,

Ὅσσοιτε πρόσθεν ἔην, ὅσα δ’ ἔσσεται ὕστερον αἰθις,”

which centuries later Virgil rendered (*Æn.* iv, 392):

“Novit namque omnia vatis,

“Quæ sint, quæ fuerint, quæ mox ventura trahantur.”

The Editors of Newspapers, the occupiers of Pulpits and Missionary platforms, are often exceedingly prophetic without the restraining qualifications of a Vatis, an accurate knowledge of the present, and any knowledge of the past.

In the *Expository Times* of 1894 appeared a paper entitled “Hebrew Prophecy and Modern Criticism,” and a critic has recorded the following remarks on this paper: “Why it has this important character will best appear from a summary of its contents, which we will give as accurately as possible. Starting from the fact, that this is an age of unparalleled mental activity, indicated by the increasing demand for education, and the changed character of it in itself, he passes on to the consideration of the effects, which this of necessity must have on Theology. *We must, therefore, translate the thought of Religion into the best thought of our day.* It follows that theological methods are undergoing complete change. This is evident both in apologetics, and the exegesis of prophetic writings. The old

“ method was, first, to *assume* a certain number of facts about the Bible, and then to study it *with this understanding*; the modern does not necessarily accept, or reject, any of these assumptions, but it does not allow them to prejudice the study of Scripture. Thus it becomes of obvious importance, that we should ascertain, in what ways Biblical criticism affects our view of the character of Prophecy, and its value as a branch of Religious evidences. It would appear that ‘the tendency of modern exegesis obviously affects the argument from Prophecy in two important respects: (1) It often shows, that what were previously considered to be predictions of future events fulfilled within the period of Jewish history, were in all *probability no predictions at all*. (2) It makes it equally clear, that what were believed to be simple predictions of a distant future, have their most natural explanation in the historical events of *their own time*.’ ”

The Apolline Oracle of Delphi was a mighty Power, ever on the side of Morality, bringing home to men’s minds the notion of Right and Wrong, of Reward and Punishment: its predictions as to futurity were couched in ambiguous language; its opinion as to Right and Wrong was unhesitating. Thoughtful men, calling themselves Christians of the Nineteenth Century, must be cautious ere they laugh at the Greek Oracles, which lasted so many centuries, and died from their own exhaustion, not from foreign conquest: they had lived through all the Greek Epochs, from the most barbarous, and elementary, to the most polished forms of Human development; they had no life in themselves, and died. The Christian Historian, who refers their power to illusion, or imposture, forges a weapon against his own Religious Conception. He, who believes in an all-wise Providence, and the efficacy of Prayer, must recollect, that in doing so he accepts the principle, which formed the basis of ancient Divination. We each and all believe, that our bodies are temples of the Holy Spirit, and that we lend ourselves to the influence of that Spirit in answer to Prayer in the discharge of our every-day duties, and in the vicissitudes of life: we believe that an answer is conveyed to us: the Oracles did no more.

“ The last utterance of the Pythian Priestess was a kind of whisper of desolation in reply to the inquiry of the Emperor Julian: the last fragment of Greek Poetry, which has moved

“the hearts of men, the last Greek hexameters, which retain the
“ancient cadence, the majestic melancholy flow :

“εἶπατε τῷ βασιλεῖ, χαμαὶ πέσσε δαίδαλος αὐλὰ·

“οὐκέτι Φοῖβος ἔχει καλὺβαν, οὐ μάντιδα δάφνην,

“οὐ παγὰν λαλέουσιν· ἀπέσβετο καὶ λάλον ὕδωρ.”

Myers' Essays, p. 101.

What is a miraculous vision ? “A mistaking of subjective impression for outward revelation.” Voices are rarely, if ever, heard by two persons : the Holy Spirit still speaks to the Soul in words, which cannot be uttered.

We read in Homer (“*Iliad*,” ii, 93 ; “*Odyssey*,” iii, 215) of a voice, or rumour, which runs Heaven-sent through multitudes of men, and is deemed the voice of Jupiter : ὄσσα, φήμη, κληδών, ὄμφη (*Myers' Essays*, p. 13).

The Etruscans had three ways of discovering the will of the gods : (1) thunder and lightning, (2) the flight of birds, which they believed was under Divine guidance, and for a purpose, (3) examination of the entrails of animals offered in Sacrifice. The interpretation of these signs rested with a body of arrogant men, who pretended to have an intimate acquaintance with the Will of Heaven, and decrees of Fate (Canon Rawlinson’s “*Religion of Ancient World*,” p. 192). We find a survival of this arrogant presumption of knowledge of God’s dealings in *Missionary Society Reports*, where such phrases occur as “their work being owned by God” ; “God’s manifest guidance.” The theory of Augury was this : the Stoics held that the gods, out of their goodness, had impressed on the nature of things certain marks, and notices of future events ; such as on entrails of beasts, the flight of birds, thunder, and other celestial signs, which by long observation, and the experience of ages, were reduced to an art, and applied to the events, which were signified by it. Cicero was of opinion, that the original institution of Augury was from a persuasion of its divinity, and that, though by the advancement of knowledge, that opinion was outgrown, still it ought to be retained for the sake of its use to the Republic. This is the sin of many modern forms and institutions ; they are retained, because they are useful, though known to be false.

The Augurs were possessed especially of the sacred lore connected with birds, who gave omens in three ways: flight, note, manner of eating their food: they had a system of interpretation for all phenomena: nothing could be done by the Roman State without consulting them. The right of consulting the will of the gods belonged to the Kings, and in republican days to the Consuls or Magistrates: they controlled the operation: the Augurs were referred to for the interpretation (Middleton, "Cicero," p. 506). So long as this control was maintained by a strong Government, order could be preserved: we see the contrary in the petty Kingdom of Judah, where the Prophet became an incendiary: no Government could have been carried on under the conditions described in the Prophecies of Isaiah and Jeremiah. We have only to imagine Preachers, or itinerant Prophets, going about, and uttering denunciations of the Powers that be, and asserting Divine knowledge: we can see what a change had come over men's minds at the Epoch of the Anno Domini, when Paul recommends submission to Civil Authority: how were the poor people to know whether the Prophets were true or false? Jeremiah (x, 24, 25), though admitting that Jehovah was Lord of the world, could not understand why He was so kind to the Gentiles: he calls out to Jehovah to "pour out Thy fury upon the heathen that know Thee not, and upon the families that call not on Thy name": yet all were God's poor children, living by His favour, who hateth nothing that He hath made: in fact, the violent fanatical Journals of modern time are the only analogues of the utterances of the Prophets, who rendered all Civil Government impossible, and brought on the ruin of Judea.

In private life we have still in the Nineteenth Century revivals of Superstition: unlucky days, bad omens, banshee-cries, tea-leaves in cups, thirteen at dinner: such was it at Rome also. The beautiful lines of Tibullus occur to me:

"Oh! quoties ingressus iter, mihi tristia dixi

"Offensum in portâ signa dedisse pedem.

* * * *

"Delia non usquam, quæ me quam mittat ab urbe

"Dicitur ante omnes consuluisse Deos."

In Xenophon's "Anabasis," iii, 2-9, we read how "*παρηνύται τις*," "somebody sneezed." Xenophon was a pupil of Socrates, and

yet he expresses an opinion, that it was a favourable augury from Jupiter. In India, when a person in power sneezes, his attendants snap their fingers; in England a sneeze is generally accompanied by the exclamation of "God bless you!"

Ordeals are a further development of the same notions: they prevail in Africa still to discover witches in a cruel and abominable form; in India, in an innocent form, to discover petty thefts, such as chewing of rice, throwing of mud, passing the hand over a table covered with ink.

I read in Maspero's "Dawn of Civilization," p. 267, the following as regards the Egyptian belief:

"Sometimes in the dark the Statues in the Temples raised their voices, and announced their will, or made gestures: when they were consulted, and made no sign, this meant disapprobation; if they bowed their heads once or twice, this showed, that they approved: no State-affair was settled without consulting them." In fact, the crafty Rulers made this excuse to get time for deliberation on any matters.

3. NATIONAL SINS AND PUNISHMENTS, ANGER AND HOSTILITY OF THE DEITY.

This feeling is clearly evidenced in the Religions of the elder world. The individuality of man face to face with his Creator was not apprehended; men were thought of as flocks of sheep, differentiated by colour of skin, Language, shape of skull and body, and political institutions, but answerable collectively for each other, and one generation for former generations. The Mahometan has gone to the other extreme, and deals with his Creator as an individual: the whole world may perish, but he will be saved by his Faith. There are Christian Sects, who practise the same unchristian Individualism. A Plymouth Sister, being asked, whether she thought, that she and her sister were the only persons, who by God's mercy would be saved, at once replied, that she was not sure of her sister's salvation.

The Latin Poet Horace plaintively remarks:

"Delicta majorum immeritus lues,
 "Romane, donec templa refeceris,
 "Ædesque labentes Dæorum";

and the general feeling of Pagan Rome was, that the Empire was being ruined by the neglect of the Worship of the Roman gods, who had made her great. It is notorious how salient a feature this was in the Jewish History. Ahab's grandchildren had to suffer for his sins: our fathers sinned; we were punished. Manasseh's sins were not purged even by his own death, but the consequences were carried on to his son Josiah. The poor sheep had three days pestilence because David made a census of his little tribe, and no punishment seems to follow our Indian census of 287 Millions. Ezekiel tried to soften down the hardness of the original decree, that children should suffer for the sins of their parents; Plutarch, Isocrates, Solon, and Herodotus, seem to echo the same sentiments. The compiler of the Chronicles, who lived some time after the return from the Captivity, seems to have outgrown this feeling to a certain extent; the solidarity of Sinners is no longer a dogma.

Even in Great Britain, at the end of the Nineteenth Century, with a House of Commons comprising Atheists, Mahometans, Parsi, men devoid of any Religious element, by the side of a confused body of Religious Sectarians, we hear the cuckoo-cry of National Sins. Sometimes the Indo-Chinese Opium Trade is so described, while the drunkenness of our population, and the unblushing profligacy of our streets, the slaughter of poor African barbarians in the interest of Missions, Commerce in Alcoholic Liquors, Colonization, and unblushing annexation, are omitted. What National Sin can be greater than the slaughter, confiscation of private property, and political annexation, in Ma-Tabéleland in South Africa by a Chartered Company for the sake of gold-dust in 1894?

Montefiore, in his Hibbert Lecture on the Origin and Growth of Religion of the Ancient Hebrews, remarks, p. 515:

"The feeling of commercial integrity was consistent, and even co-existent, with a sense of Human responsibility as towards God; but the same word was used by the Hebrews to express both iniquity and its penalty. When they and Israel were afflicted, they tended to feel sinful; when they and Israel were prosperous, they tended to feel righteous."

Another feature, which was universal, was the anger of the Deity. Virgil tells us how Juno persistently persecuted Æneas,

the supposed founder of the Roman Race. The Poet expresses a pious astonishment :

“Tantæne animis cælestibus iræ!”

Apollo sent disease into the Greek camp, because the daughter of one of his priests had been carried off by Achilles. He took umbrage, because the followers of Ulysses captured some of his cattle, and killed them. So-called sacrilege was severely punished, even though the offender had erred without knowledge. Worse than Anger, Envy is imputed to the Deity: Niobe's children were killed, only because the mother's pride of them offended Apollo and Diana. Can it be possible that, sensible people, who were far advanced beyond barbarism, could have believed such things? It marks a frightful degradation of the Religious Idea to attribute Disease or Death to the anger or jealousy of the Deity, and not to His Loving Wisdom; still more shocking is it, that Historians should impute to the Deity's interference the death of the enemies of the party, which they support. Lucretius soars above these idle notions (Book I, v. 61):

“Ipsa suis pollens opibus, nihil indiga nostri,
Nec bene promeritis capitur, nec tangitur irâ.”

The Jewish Chronicles are not free from this strange obliquity of vision: it is sad to read (I Chronicles, xiii, 10), that Uzza, who put forth his hand to hold the Ark, when the oxen stumbled, raised the anger of the Lord, “and He smote him . . . and he died”; and in other passages, the Anger and Jealousy of the Deity are alluded to. So imperfect was the conception of the Hebrew Chronicler of the Deity.

What an imperfect Idea they could have had of Sin? In I Samuel, xiv, 34, I read: “Sin not against the Lord in *eating with the blood*”: they killed their neighbouring tribes by the scores, seized their land, plundered their cattle, burnt their houses, enslaved their females: this was apparently no Sin. They killed women and children; when Achán stole a Babylonian garment, not only was he killed, but the Hebrews killed his wife and children also. Then the awful phrase occurs frequently,

that the Deity sold His people into the hands of their enemies: it seems impossible to conceive such things of the Deity, even in a moment of suffering; but to record such phrases centuries afterwards for the teaching of the people, seems to pass beyond all comprehension. We read in Kings how Jehu slaughtered, in the most deliberate and treacherous way, the Royal children of Ahab, the Royal children of the Kings of Judah only coming on a visit, the Priests of Baal: nothing but praise was heaped upon him for such dastardly conduct.

When the pious Jews of the time of Jeremiah were denouncing Idolatry in their own Nation and the Heathen, they were unwittingly falling into as great a theological error as those, whom they denounced: they believed, that Disease and Death were the chastisements of the offended Deity on those who would not recognize Him. So Horace writes, Odes, III, ii, 31:

“Raro antecedentem scelestum
Deseruit pede Pœna claudo.”

In the Psalms we find devout men forgetting charity so far as to pray God to punish their enemies: they chose to suppose, that they knew the secrets of God, and that all, who did not believe with them, were in the wrong, and justly visited by punishment: their theory was unjust and cruel.

4. SIGNS FROM HEAVEN.

Nothing appears so often in pre-Christian Religions, or in mistaken views of the precepts of Christianity, than the connection of the Religious Conception with phenomena of Nature, such as Thunder and Lightning, Rain and Storm, Eclipses, Earthquakes, Eruptions, Wells of Naphtha, and with the incidents of Human Life, such as Accidents, Sickness, Death by what is called Visitation of God: such phenomena and incidents are attributed to the Deity to mark His favour to the so-called good, and His aversion to the so-called evil.

In Him we live and move and have our being; He is about our path and about our bed, but Sickness and Death are blessings in disguise, for “He giveth His beloved sleep,” and “Whom

the Lord loveth He chasteneth." The pages of the Greek and Latin secular and Religious writers furnish endless instances of the feeling, that thunder and lightning contain a message from the Deity, that sudden death, such as that of Ananias and Sapphira, and Arius, were punishments. Some years ago, during a strike at Hull, the manager of a firm was struck by paralysis and death, and the strikers attributed it to a visitation of God. In Bangál the appearance of a Comet heralded a disaster: the poor agriculturists anticipated a dearth and famine; the corn-dealer could not consider a famine a misfortune, and thought that the Comet indicated something else.

In India grants used to be made by the British Government to the Brahmans, and Mahometan officials, to pray for Rain: this was stopped. In Great Britain the custom seems still to prevail, though contrary to all reason. A light crop of grain in South Russia is a great blessing to the people of India. A short crop of cotton in the Southern States, owing to want of Rain, makes the fortune of other countries.

The Jews were not free from this delusion, as we read in Samuel of the Lord sending thunder to discomfort the Philistines, and sending thunder and rain at time of harvest with a view of confirming the power of Samuel.

An eclipse of the Sun or Moon in India is still an event of solemn importance. The Greek Historian tells us how combatants engaged in battle left off fighting on account of an eclipse. Earthquakes and eruptions were deemed messages from the Deity. Hailstones are described as falling on an enemy during a fight, and killing more than fell by the sword. The arrest of the Sun and Moon in their progress to help on a greater slaughter can scarcely be seriously treated, for as the Sun never moves, there was no occasion to arrest its progress: this is one of the stories, the survival of which is to be regretted, and, as a fact, is only a quotation from a book, of which nothing is known, and which can scarcely claim to be inspired.

Lucretius, who wrote before Anno Domini, remarks that the gods often destroyed their own temples with lightnings. Professor Sayce writes (*Hibbert Lectures*, p. 300): "The prophetic voice of Heaven was heard in thunder by Accadians, as well as by Semites: the sounds of Nature were to them a Divine message:

“ the roar of the ocean was an oracle ; subterranean noises were “ messages from Hades.”

Only within the last few years I read in a Missionary Report how in South India a Missionary pointed out to a Hindu the inferiority of the Deity, whom he worshipped, who could not protect his own temple from being destroyed by lightning? Have the steeples of Christian Churches never been struck by lightning? To doubt that thunder was the voice of God seemed impious. *Æneas* is described by Virgil as seeing in Tartarus a certain King, named Salmoneus, who was undergoing punishment for the following reason :

“ Demens ! qui nimbos, et non imitabile fulmen
Ære, et cornipedum cursu, simulârat equorum.”

Æneid, vi, 590.

The utter ignorance in ancient time of the physical world, and their inability to explain what they saw by natural causes, and the pre-occupation of their minds with the paramount importance of their own private, tribal, or National, affairs, led poor weak men to imagine, that the Stars, the Planets, the Comets, Rainbows, Eclipses, fire falling from Heaven, had no other object but to benefit or injure them, or their neighbours, or their enemies. A sign from Heaven was a thing demanded, as a voucher of authority, or a proof of innocence. It is difficult to bring the mind to the standpoint, whence such things were possible : they were part of the stock-in-trade of the Prophet, and the Augur. With such wonderful allies how utterly kings, and great men, failed in what they had to do ! In II Chronicles, vii, 1, it is narrated how fire came down and consumed the burnt-offering : the Chronicler lived about six hundred years after this event, which took place in a totally illiterate and exceedingly credulous age.

We read in the Kings, that the Sun went back on the Dial of Ahaz to assure Hezekiah of the truth of Isaiah's message. The Pharisees demanded of Christ a sign from Heaven as a voucher for His authority, for even at that late period the world had not outgrown the old notions. In Latin Poets we read :

“ Sol tibi signa dabit : Solem quis dicere falsum

“ Audeat ? ille etiam cæcos intrare tumultus

“ Sæpe monet, fraudemque et operta tumescere bella.”

The eclipse of stars was supposed to portend a change of the flourishing condition of Carthage. (Justin, xxii, 6.)

In Ovid's "Metamorphoses," xv, 782 :

"Signa tamen luctus dant haud incerta futuri :

"Solis quoque tristis imago

"Lurida sollicitis præbebat lumina terris."

5. CONCEPTION OF FATE, NEMESIS, 'Επιπύξις.

In elder days there was a strong feeling of this kind, and to a certain extent a salutary feeling. The Mahometan bears ills patiently, because he says that it is his *kismet*. In Christian Poetry mourners are consoled by allusion to the common lot : "Sic voluere Parcæ" settled the matter. Still more important in restraining the hand of violence and injustice was Nemesis, or "Ατη, the displeasure of the Deity at something that was wrong, and the power of the 'Επιπύξις, or Fury, to whom was committed the punishment of criminals by exciting the tortures of conscience. We have a grand instance of this in the tale of Orestes. Nothing could justify matricide : an erring mother must fall by some other hand than that of her son : but the existence of such feelings, or convictions, argue a state of mental culture above that of the savage or barbarian. King Mtesa, of U-Ganda, ordered one of his wives to be led out and killed for some petty offence, and his conscience was not troubled. So on the Niger a man killed his Mother, because her conduct was vexatious to him, and felt no compunction, and had no 'Επιπύξις after him; in fact, he could not see that he had done wrong any more than a brute beast. It might be well if individuals, and especially those in Power, had the thought of Nemesis, and 'Επιπύξις, more before their eyes, as the lookers-on see so many instances of sorrow following sin with unerring certainty.

CAP. IV. EARLY HUMAN PRACTICES AND NOTIONS.

1. Disposal of Dead.
2. Eschatology.
3. Mutilation or Disfigurement of Body.
4. Strange and Abominable Customs.

I. DISPOSAL OF DEAD.

In no other quarter is there such a variety of customs, as in the disposal of the dead, but always under a Religious sanction: the Egyptian embalmed, and enveloped, the departed in a mummy; the Etruscan laid him away in a rock tomb, with all his mortal comforts around him; the Jews buried; the Greek, and Roman, and Indian, burnt; the followers of Zoroaster exposed the body to the birds to be devoured. More barbarous Races packed them up, and stowed them in the roof of their houses, or on frameworks of wood prepared to receive them. If civilized Nations have hitherto preferred burying, they have for the future to confront the difficulty of finding space for the ever-increasing cemeteries. However different the practice, the reason for the practice is always attributed to Religion, and is somehow or other connected with the Resurrection of the body, though it is obvious, that in a very short time after sepulture in the ground the body is consumed, nor does the precaution of the rich in embalming, and placing in leaden coffins, arrest the progress of decay.

The urgent necessity of funeral rites of some kind is evidenced by passages in the Sixth Book of the "*Æneid*," which describe the sad state of the Souls of those, whose bodies have not been properly disposed of after death. In China to this day the Spirits of the dead, who have not been honoured properly in death, become a trouble and curse to their survivors. In the lower classes in Europe there is a strong feeling on the subject. Tobit, in the Apocrypha, seemed to make a merit before God of having buried the bodies of his countrymen, when he found them.

We remark in the Greek Authors, that the idea of a body being left unburied, and not properly mourned, was deemed sad and terrible :

Ἄλλ' ἄρα τον γε κύνες τε καὶ οἰωνοὶ κατέδαψαν
 Κείμενον ἐν πεδίῳ ἐκὰς ἄστεος, οὐδέ κέ τίς μιν
 Κλαῦσεν Ἀχαιῖάδων· μάλα γὰρ μέγα μήσατο ἔργον.

HOMER : *Od.*, iii, 259.

We find traces of this in the Tragedians : Orestes in "Iphigenia in Aulis" deplores that there will be no sister to perform the usual rites to his body : Iphigenia, being warned in a dream, that Orestes was dead, proceeded to perform the usual rites, though absent.

The echo of the same sentiment comes to us in the Latin Poets :

" Non hic mihi mater,
 " Quæ legat in teneros ossa perusta sinus ;
 " Non soror, Assyrios cineri quæ dedat honores,
 " Et fleat effusis ante sepulchra comis."

TIBULLUS.

Perhaps, after all, Cremation, and collecting the remnants in a vase labelled with the name of the deceased, is the most sanitary method, and most conducive to respect for the departed. When I stood lately beside the Mummy of Rameses II at Cairo, the Pharaoh of the Hebrew oppression, it occurred to me, that it would have been better for his poor remains, had they been burnt at the time of his death : so in modern time Earth to Earth in a simple wooden coffin is better than the leaden receptacle. The New Guinea custom is certainly the nastiest, where the body of the Grandmother laid up in the roof of the single room is permitted to decay, and drip down over the persons of her descendants. A traveller, while writing in his journal in a hut, found the paper of his notebook soiled by this ancestral rain.

Custom, no doubt not distinct from Religion, in some cases urges the stronger to put an end to the lives of the weaker ; I have already disposed of Human Sacrifice. Cannibalism is credited with three causes : (1) Want of animal food. Where there are plenty of goats there is no occasion to eat men ; in India the wolves creep

into the inclosure and carry off infants, but, where there are plenty of goats, they prefer kid-flesh. (2) The second cause is the desire to add to the greatness of the triumph, and to the horror of the enemy in his dying moments. (3) If the slain is distinguished for bravery, or strength, it is hoped by eating him to get a portion of his physical gifts: an English Governor of a West African Colony was eaten with that view.

In the eleventh chapter of Gibbon's "*Decline and Fall*" I read, how the Germans many centuries ago had no scruple in bringing the life of their parents to a close, if they lived too long. In India a Religious motive is added: until made punishable by British law, pious children would take their aged relatives down the ghats of Banáras, fill their mouths with mud, and push them off into the Ganges, with a sure and certain hope of eternal bliss for them. In Sumátra, which is not a Realm of Law, annually all the old and infirm, when there is abundance of lemons, are gathered together, and placed on the branches of the trees, under the shadow of which there are large vessels full of water: the branches are shaken by the younger members of the family, while they sing, "When the fruit is ripe, then it will fall," and the old bodies fall into the vessels, are cooked, and eaten, just as years ago they had eaten their own parents.

Sometimes in Europe the way of disposing of the dead seems strange. In Naples there are 365 deep wells: one is opened each day, and the dead are thrown into it, and it is fastened up for one year. In some Monasteries, at Palermo and Rome, the dead Monks are still visible in their Monkish dress, sad and loathsome objects. In Austria the remains of the Imperial dead are divided: the body goes into a lead-coffin, the heart into a separate lead heart-box, and the brain is disposed of elsewhere. In England I have been down into family vaults, and found myself in the midst of dead ancestors, or connections: some coffins were standing upright; one lady, who died in foreign parts, came home in a leaden coffin fitting like a riding habit. The sexton, like a ghost, was quite at home amidst his charges, and handed to me the coffin of a baby, who had died in the reign of Charles II, which had a little shelf of its own; above the vault was the Family Pew, from which one by one the living representatives of the old Race were taken down to join the general rendezvous below.

All this should cease, and the remains of the dead should be consigned to Holy Earth, or Holy Fire, and disappear.

2. ESCHATOLOGY.

The Egyptian "Book of the Dead" reveals to us the conceptions of that Nation of life beyond the grave. Homer and Virgil conduct the reader into the Elysian Fields. The Brahmanical and Buddhist substitute the Doctrine of Transmigration of Souls in an endless chain, until non-existence is gained. The Red Indian expects, that his dog will accompany him to another world; the African Chief goes to the grave, together with slaughtered wives and slaves, who will make him comfortable in his new abode; so also was it with Attila and his Huns. The Hebrews alone up to the time of the return from Exile had no consolation for the woes of this world beyond the grave: the hope held out was, that their days might be long in the land given; and even up to Anno Domini, and beyond, when Paul addressed the Sanhedrin, the question of a Future State was allowed to remain an open one. If Moses were learned in all the learning of the Egyptians, it is wonderful to think, that he was not acquainted with Egyptian Eschatology; had he been so, he would hardly have been silent on the subject, for the tribes of Ephraim and Manasseh were descended through the wife of Joseph from an Egyptian Priest, and must have had Egyptian relatives, and heard of the Mummies, the Book of the Dead, and the popular sentiment, evidenced by the Pyramids and the Catacombs.

I quote the condensed expression of an esteemed Author: We cannot hope to understand the dogma of the Resurrection of Christ without bearing in mind the theories of the Jews, and early Christians, concerning the structure of the world, and the cosmic localities of departed souls. Since the time of Copernicus modern Christians no longer attempt to locate Heaven and Hell; they are conceived of merely as mysterious places remote from the earth. The theological Universe no longer corresponds to that, which physical Science presents for our contemplation. To the Jews the Universe was like a sort of three-storied house: the flat earth rested on the water, and under its surface was Sheol, where

the souls of all went, righteous as well as wicked; a land peopled with fitting shadows, suffering no torment, but experiencing no pleasure. Sheol is the first story; the earth is the second; above was a firmament, and above that Heaven, where Jehovah reigned. Two only of the Human Race had been admitted to the third story. Sheol was the destined abode of all after death; all rewards and punishments known to the early Hebrew Writers before the Captivity were earthly. According to the new Doctrine, the Messiah was to free the righteous from Sheol and cause them to ascend in *new* bodies, while the wicked were to be punished: this doctrine was Pharisaic: the Sadducees rejected it to the last. Paul grasped the deep significance, and it became the kernel of the new Idea; something more than a mere intellectual assent was required; there must be an emotional striving after righteousness, a developing consciousness of God in the soul, a subjugation of the flesh to the Spirit. It was to this new Idea, spiritually set forth, that the new Religion owed in great part its rapid success, for it met the requirements both of Jew and Gentile. When Saul made use of a woman with a familiar spirit to bring up Samuel (I Samuel, xxviii, 15), the deceased is reported to have said: "Why hast thou disquieted me, to bring me up? . . . to-morrow shalt thou and thy sons be with me"; he meant that, whether good or bad, all men went to Sheol. More than a thousand years afterwards Paul wrote as follows: "If there be no resurrection of the dead, then is Christ not risen . . . for if the dead rise not, then is not Christ raised . . . then they also which are fallen asleep in Christ are perished; if in this life only we have hope in Christ, we are of all men most miserable" (I Corinthians, xv, 13-19).

The comparison of the sentiments of these two holy men, Samuel and Paul, who spoke according to Ideas of their Epoch, indicate the vast change, which had taken place in the eschatological conceptions.

It appears to some (Dale, *North American Review*, April, 1893), that, in spite of all the alleged physical difficulties, there must be a future state, because an adequate purpose is required for the Universe. Of what good is all the beautiful order, if it worked out nothing but death? Besides, Hope is an essential to mankind, and this can only coexist when Life, not Death,

is the Destiny of Man. It is incredible, that the lives of good men should utterly perish, and that so much suffering should be endured by those who deserve it not, if there be no compensation hereafter: we have, however, no certain knowledge; no one ever came back from the dead to tell us, nor, if they had told us, should we understand, for our knowledge is limited to our earthly requirements and experiences. It is impossible to realize what union with God hereafter may mean, unless we have some faint Idea of what is union with Him in this world. It is impossible to say whether personal memory of things of the world, of beloved ones, will survive; those, who have known God best here, and felt His reality here, will find Him there also. It is impossible to conceive what becomes of poor savages, and the ignorant, of children who die in infancy, of idiots and lunatics who are scarcely, or not at all, conscious of a personal identity, for after all the evidence must be spiritual, not physical.

In common conversation, or even in Religious teaching, there is great vagueness: some people entrust dying people with messages to their loved ones; some believe, that the dead are still cognizant of what takes place on earth; some enthusiasts elevate poor dead ones to the rank of a demigod, and invest them with Spiritual power. The Hebrew Idea of Sheol, and the Græco-Latin Idea of Hades, were most shadowy; the use of the word Hell, for instance, in the Creed, is most unwarrantably applied. Poetry has taken great liberties: take, for instance, Longfellow's beautiful poem on the death of his daughter; Dante's three great poems are monuments of the strange mediæval conceptions, more than half Pagan, of the future State. Such books as "Letters from Heaven," and "Letters from Hell," and many other attempts to lift up the curtain, indicate how great is the uncertainty of the Human mind. And yet the subject is spoken of by votaries of all Religions with certainty: a Brahmin speaks of his dead friend as *biakunth-bash*, 'dweller in Heaven'; so does a Mahometan as *bihisht-manzal*; the Church of Rome imagines, that by Masses and prayers it can modify, and improve, the position of a departed Soul; the sensational Evangelical talks and writes of his dear one, as already in Heaven, ignoring the caution of Paul, I Thess., iv, 13-15. Such poems as "Saints in Paradise" are familiar to us all.

Once in India in my office some papers were read to me in one of the Vernaculars of Northern India. I remarked on the use of two or three expressions to imply Death, and the following day one of the officials brought me a list of between thirty and forty terms in Persian, Urdu, and Hindi, for denoting the fact: some exceedingly expressive, some needlessly unkind to the dead. Being a great reader of Evangelical periodicals and books, it occurred to me to collect the terms sentimental, emotional, sensational, used to record the death of Missionaries, or others, in whom friends were interested:

1. Entered into glory.
2. Called home.
3. Went to see the King.
4. Went no more out.
5. Mr. Spurgeon entered Paradise this morning at 4 p.m.
(telegram).
6. My Mother is in Heaven.
7. The Lord took him home.
8. He passed to see the King.
9. He fell asleep in Jesus.
10. He was called up higher.
11. He was called to higher service.
12. Her Spirit fled.
13. She passed through the gate into the city.
14. He promised to follow his wife to Heaven.
15. She rests from her labours till the day dawns.
16. She passed away, absent from the body, present with
the Lord.
17. She went from the far East to Paradise.
18. Gathered home from the Missionary harvest.
19. Has gone to be with Christ.
20. He passed away.
21. Her Spirit departed like a child falling asleep.
22. The departure of a servant of Christ.
23. Is with the Lord.
24. His sun has set.
25. Entered into rest.
26. Started on his journey.
27. Passed across the borderland.

28. She saw the Sun set on the other side.
29. My dead husband has one child with him to keep him company.
30. All those have long been in Paradise.
31. God called him home to a better country.
32. She passed from death unto life.
33. Called to leave the great harvest-field.

Whatever may be said to the contrary, the doctrine of Rewards and Punishments in a future state, though absolutely ignored by the Hebrews, appears from evidence beyond doubt, to have been believed by the Egyptian, Hindu, Zoroastrian, Greek, and Roman : the echo of the same strain is caught up elsewhere : the oral legends of the North American Indians, and of the Polynesian and Melanesian Islanders, tell the same story. It is, indeed, part of the Spiritual outfit of the Human Race. It is difficult, indeed, to arrive at the standpoint, whence the opposite doctrine was susceptible of argument, for it has been well said that "it seems to be the spontaneous outcome of the Human mind, when brought face to face with the mystery of Death" (Max Müller, *Gifford Lectures*, 1892 : "Theosophy," p. 231).

Travellers and Residents among barbarous tribes have systematically inquired : (1) What was their view of the world of Spirits? (2) How do they speak of the Soul after separation from the body? (3) Where does the Soul go to after death? (4) Do Spirits appear on earth, where, how, and by what name called? (5) Do they influence the lives of the living for good, or for bad? The idea of the bliss of Heaven varied with the climate, customs, and habits, of each Nation : the Northerner looked forward to unlimited drinking of ale ; the Mahometan to an abundance of female companions, but no liquors. Kong-Fu-Tsee gives no explicit utterance on the state of man after death : he held that, though disembodied, he somehow or other continued to live on (*Legge's "Religion of China,"* p. 112).

The transmigration of the Soul to another body is asserted by a great many, both in Asia and Europe. (Rhys Davids, *Hibbert Lectures*, pp. 75, 90 ; Tylor's "*Primitive Culture*," vol. ii, pp. 4-11.)

The Idea of the Hindu may be gathered from the following poetic rendering of a passage of the "*Vishnu Purána*" :

MAITRÉYA (the pupil).

- “ Parásura, you ’ve told me
 “ All that I wished to hear,
 “ How out of chaos sprung this
 “ God-made hemisphere.
- “ How zone on zone, and sphere on sphere,
 “ In ever-varying forms
 “ The wondrous egg of Brahma
 “ With living creatures swarms.
- “ All great and small, all small and great,
 “ On their own acts depend :
 “ All their terrestrial vanities
 “ In punishment must end.
- “ Released from Yama they are born
 “ As men, as beasts, again,
 “ And thus in countless circles still
 “ Revolving they remain.
- “ Tell me, oh ! tell me, what I ask,
 “ What you alone can tell :
 “ By what acts only mortal men
 “ Can free themselves from Hell ? ”

PARÁSURA (the teacher).

- “ Listen, Maitréya, best of men :
 “ The question you have brought
 “ Was once by royal Nákula
 “ Of aged Bhisma sought.
- “ And thus the hoary sage replied :
 “ Listen, my Prince, this tale
 “ A Brahman guest once told me
 “ From far Kalinga’s vale.
- “ He from an ancient Múni too
 “ The wondrous secret gained,
 “ In whose clear mind of former births
 “ The memory remained.

- “ Never before had human ear
“ The tale mysterious heard :
“ Such as it was I tell it you,
“ Repeating word for word.
- “ As from the coil of mortal birth
“ Released the Múni lay,
“ He heard the awful King of Death
“ Thus to his menials say :
- “ ‘ Touch not, I charge thee, anyone,
“ ‘ Whom Vishnu has let loose ;
“ ‘ On Madhu-súdan’s followers
“ ‘ Cast not the fatal noose.
- “ ‘ Brahma appointed me to rule
“ ‘ ‘ Poor erring mortals’ fate,
“ ‘ Of evil and uncertain good
“ ‘ The balance regulate.
- “ ‘ But he, who chooses Vishnu
“ ‘ As spiritual guide,
“ ‘ Slave of a mightier lord than me,
“ ‘ Can spurn me in my pride.
- “ ‘ As gold is of one substance still,
“ ‘ Assume what form it can,
“ ‘ So Vishnu is the selfsame power,
“ ‘ As Beast, as God, or Man.
- “ ‘ And as the drops of watery spray,
“ ‘ Raised by the wind on high,
“ ‘ Sink slowly down again to earth,
“ ‘ When calm pervades the sky,
- “ ‘ So particles of source divine
“ ‘ Created forms contain :
“ ‘ When that disturbance is composed,
“ ‘ They reunite again.’

“ ‘ But tell us, Master,’ they replied,
“ ‘ How shall thy slaves descry
“ ‘ Those, who with heart and soul upon
“ ‘ The mighty Lord rely ? ’

“ ‘ Oh ! they are those, who truly love
“ ‘ Their neighbours, them you ’ll know,
“ ‘ Who never from their duty swerve,
“ ‘ And would not hurt their foe.

“ ‘ Whose hearts are undefiled
“ ‘ By soil of Kali’s age,
“ ‘ Who let not others’ hoarded wealth
“ ‘ Their envious thoughts engage.

“ ‘ No more can Vishnu there abide,
“ ‘ Where evil passions sway,
“ ‘ Than glowing heat of fire reside
“ ‘ In the moon’s cooling ray.

“ ‘ But those, who covet others’ wealth,
“ ‘ Whose hearts are hard in sin,
“ ‘ And those, whose low degraded souls
“ ‘ Pride rampant reigns within ;

“ ‘ Whoever with the wicked sit,
“ ‘ And daily frauds prepare,
“ ‘ Who duties to their friends forget :
“ ‘ Vishnu has nothing there.’

“ Such were the orders, that the King
“ ‘ Of Hell his servants gave :
“ For Vishnu his true followers
“ ‘ From death itself can save.’”

ROBERT N. CUST :

Poems of Many Years and Many Places, p. 86.

Banda, August, 1853.

But some admit a future state, but make no mention of future Rewards and Punishments. On the Egyptian monuments we read, that Osiris is to be the Judge of the Quick and the Dead at the time of the Day of Account: the dead are brought before the Judge, himself clad in mummy-clothes, as having himself risen from the dead; those, who are acquitted, are united to the Lord, and become one with Him. We are not much nearer the solution of the riddle of Human life than was the Egyptian: he laid his dear ones in their rocky tomb sixty centuries ago with the same sorrow, and received no reply, no whisper of what happened to them; he looked out on the course of the Sun, and the flow of the great River, and the return of the Seasons, and we gather from the Inscriptions, that he prayed for more light, as we do at this day.

The Egyptian Idea was of this kind: Man was composed of four different entities, each having its separate life and function:

- (1) The body, which was embalmed, so that for ages it would not suffer decomposition.
- (2) The *ka*, or 'double,' was saved from extinction by prayer and offerings.
- (3) The *bi*, or *ba*, or Soul, saved in the same way.
- (4) The *khoo*, the *lumm*, a spark from the fire down in the Soul.

The *ka* never left the place, where the Mummy reposed; the *bi* and the *khoo* went forth to follow the gods, perpetually returning like travellers to their home. The mortal dwelling was only a wayside inn; the tomb was the eternal home, and was built solidly to meet this requirement; in it was the room, where the Mummy was; there was also the private room of the Soul, which could not be visited; and the reception-room of the *ka*, to which friends brought offerings; the two rooms were connected by a passage.

Hades, in Babylonian legends, is a gloomy realm, a land of forgetfulness, and darkness, where the good and evil deeds are remembered no more; its occupants are mere shadows of men, who once existed, very much as described in the Poems of Homer and Virgil, except that there were rewards and Punishments in the Græco-Roman conceptions, which were undreamt of by the Babylonians. All moral responsibility ended with death: good or bad,

heroes or serfs, were all condemned to a dreary lot ; the Spirits of the dead flit about in darkness, with dust and mud for their food and drink. (Sayce, "Religion of Babylonia," p. 364.)

Æschylus has no hope of assured happiness beyond the grave ; he was a contemporary of the Jews of the Exile : they had none either : it would have been a reply to Job's questions, if they had known it ; but to them the fulness of life was on earth : there might be unbroken rest,

Εὐδομος εὖ μάλα μάκρον ἀτέρμονα νήγρετον ὕπνον,

but no possible joy. Homer describes Achilles saying to Odysseus in the Elysian fields :

" 'Scoff not at death,' he answered, ' noble Chief ;
 " ' Rather would I in the Sun's warmth divine
 " ' Serve, a poor churl, who drags his days in grief,
 " ' Than the whole lordship of the dead were mine.' "

WORSLEY'S HOMER: *Od.*, xi, 488.

Centuries later, Virgil takes up the strain :

" Quam vellent æthere in alto
 " Nunc et pauperiem et diros perferre labores."

Æneid, vi, 436.

And later on Shakespeare echoes the thought :

" Ay, but to die, and go we know not where :
 " To lie in cold obstruction, and to rot ;
 " This sensible warm motion to become
 " A kneaded clod ;
 "
 " To be imprison'd in the viewless winds,
 " And blown with restless violence round about
 " The pendent world."

SHAKESPEARE: *Measure for Measure*, iii, sc. 1.

We gather from Prescott's volumes, that the Mexicans had an Idea of Rewards and Punishments after death. (p. 56.)

On the pictures on the walls of Hindu temples we have distinct information of the current Ideas of Rewards and Punishments after death. In the life of Baba Nanak, who lived in the sixteenth century of the Christian era, and founded the great Sikh Sect of the Brahmanical Religion, we read how pious men were being carried to Heaven in palanquins, while wicked men were stripped naked, and driven with blows into Hell. He adds this striking circumstance: A looker-on saw a sinner being taken in this way to Hell; half an hour later he recognized the same man being brought back in a palanquin towards Heaven. How did it happen? As they went along, they passed over a spot, where Nanak had rested, and the mighty change took place. In Plato's "*Republic*," "*Gorgias*," and "*Phædo*," we have the fact distinctly stated, that men go after death to the Isles of the Blessed, or Tartarus, according to the lives led by them. The three Judges sit at the point, where the road divides: the Soul becomes tainted by the evil conduct of the body: some punishments are remedial, consisting of a few stripes; some are exemplary, so as to warn others; there are some, who cannot hope for forgiveness in this world or the next. Some are saved by the intercession of a Saviour, such as Vishnu, the merits of a Saint, like Nanak, as already described. However narrow was Plato's knowledge of the physical world, and contemptible compared to our knowledge was his acquaintance with Geography, History, and Ethnography, yet he had in him the inspiration of a Divine Life, and bowed humbly in the presence, the immanence, of a perfectly wise, and perfectly holy God, and never let go the unflinching conception of Human responsibility: there was more Christianity in him than in many nominal Christians, accurate and precise in dogma, but devoid of the perception of Divine things.

"There are no traces of scenes of future happiness, or misery, or of Judgment, on early Greek funeral sculptures; all that we see is the farewell of the traveller, who is bound for some unknown realm: the hand is laid on the shoulder of the beloved one in the moment of parting; the future finds no place in the Inscription; the world to come is out of sight as too visionary, when men come to deal with business such as death." (Westcott's "*Religion in the West*," p. 136.)

In the *Nineteenth Century*, October, 1891, Mr. Gladstone propounds two questions, worthy of earnest consideration :

(1) Was the knowledge of a future state evolved by man subjectively from his own thoughts, or was it dimly imported ?

(2) Did the knowledge progressively increase along with the general growth of intelligence, or did it on the contrary decline ?

He lays aside for the time the first question, and considers the second :

(A) Enoch walked with God, for God took him. Does not this show, that life in an unseen world was a conception accepted by the writer ? But when was it written ? After the Exile or before ?

(B) Elijah was corporeally translated somewhere.

(C) The witch called up Samuel. Where did he come from ?

It is clear that the Hebrews did not believe in the extinction of the Soul, or even the body, at death.

There can be no question, that in the Middle Ages the Conception of a Day of Judgment, and Rewards and Punishments, was a strong weapon in the hands of unscrupulous priests, and that the necessity of making large donations to the Church was pressed upon persons of property in the hour of their departure. Even in modern times I read that to some it seems hard to believe that rich men, who leave nothing to the Church, and the poor, and the suffering, are genuine believers in a future state of Rewards and Punishments.

Let us ponder over the Emperor Hadrian's dying words to his Soul :

“ Animula vagula blandula,

“ Hospes comesque corporis,

“ Quos nunc abibis in locos ?

“ Pallidula, rigida, nudula,

“ Nec ut ante dabis jocos ? ”

Let us now reflect upon the view taken of Life, as a term of years preceding Death. As our acquaintance with the private history of mankind in ancient days increases, many of our previous

notions take wing and flee away, and it is well, that they should go. Contemporaries, and even predecessors, of Abraham lived holy lives, or at least there was a standard for them to live up to of holy life. Let us read, and read with humility, the inscription recorded on the tomb of Ameru, the rock tomb of Beni Hassan on the Nile: its date is placed at 2500 B.C.: we dare not affirm, that he lived up to the standard of goodness described, any more than we can of those, who lie under Monuments in Westminster Abbey: no doubt their survivors flattered them: be it so: from that flattery we gather what the ideal was of contemporary goodness:

(1) He was justified, weighed in the scales of Osiris, and cleared at the great tribunal, an indication of the need of righteousness, wherewith to appear before God.

(2) He never wronged any poor man: let us contrast the words of Isaiah, v, 7, "The Lord looked for judgment, but behold oppression."

(3) He never oppressed a widow.

There was not a poor man ever seen, and no one was hungry: in time of famine he made the people to live by making provision: he gave to each widow the property of her husband: in great rises of the Nile, bringing prosperity, he did not exact arrears of rent.

If we examine the books of the Hebrew Prophets, we find, that the Princes and Nobles of Jerusalem and Judæa did just the contrary down to the very time of the Exile.

What shall be said of the words of a modern divine? "I have nothing more to do with him, for he has passed to the bar of his Sovereign-Judge. I humbly trust that the Sovereign-Judge has reserved to Himself the right to make allowances: I have no power to make reservations. *He that believeth not, shall be damned.*" (Canon Sadler, p. 32.)

What, again, is the view taken of death? Did they consider it a punishment, or a release from labour, or a reward? We can find passages supporting all these views. The Idea of death being a punishment is very forcible; we find such a phrase as "God slew him," and frightful exterminating passages in all the Sacred Books. An Indian historian of even this century would think it good style to describe all the slain on the side of the party, whom he favoured, as "going to Heaven," and the slain of the other

side, as a matter of course, "going to Hell." I have read these phrases in the descriptions of battles fought in the beginning of the Nineteenth century.

The Idea of release from labour comes out in the oft-repeated phrase, "he fell asleep" (ἐκοιμήθη), "He giveth His beloved sleep,"

"ὃν γὰρ Θεοὶ φίλονσιν ἀποθνήσκει νέος,"

"felix opportunitate mortis": how many live too long for happiness !

The echo has been caught up by modern poets :

" No pain, no passionate grief,

" No anger burning hot,

" Will vex her quiet spirit more :

" She's gone unto that silent shore,

" Where grief is not."

" Take me, oh ! take me, while my life is glory ;

" Ere I be weary, take me to my rest ;

" Ere love be feeble, or my locks be hoary,

" E'en in my beauty take me to be blest.

" Leave me not, leave me not in this world of sadness,

" When the friends of my youth are gone to their doom :

" Take me, oh ! take me, while still in youth's gladness,

" Into Thy garden there for ever to bloom."

Men shrank from Death as beyond their experience :

" Men long to look upon the coming day

" Bearing a burden of unnumbered woes,

" So deep in mortals lies the love of life ;

" For life we know, but ignorant of death

" Each fears alike to leave the Sun's dear light."

Euripides : fragment of *Phœnix*, 813.

(WESTCOTT : *Religious Life in the West*, p. 124.)

The Nirvana of the Buddhist is not the annihilation of death, as the Saint may live on after having obtained it ; it is rather the

extinction of that sinful grasping condition of mind and heart, which is the root of all evil, and cause of all pain and sorrow. Paul seems to have realized the idea: "To me to live is Christ."

Euripides, Cresp, p. 452, strikes another note:

"It were well that men, in solemn conclave met,
 "Should mourn each birth, as prelude to great woes,
 "And bear the dead forth from their home with joy
 "And thanksgiving, as free at last from toils."

WESTCOTT: *Religious Life in the West*, p. 123.

Euripides again writes in a sad strain:

"Τίς δ' οἶδεν, εἰ τὸ ζῆν μὲν ἐστὶ καθαίνειν
 Τὸ καθαίνειν δὲ ζῆν."

It is difficult to discover the motive of the Court-practices in modern days on the death of a great person:

"Paris, November 2, 1894.

"A special Cabinet Council was held this morning at the Elysée,
 "at which it was decided, that the President of the Republic and
 "the Ministers should attend the funeral service for the repose of
 "the Soul of the Emperor of Russia."

"November 4, 1894.

"Late last night *The Official Gazette* published the Imperial
 "manifesto announcing the entry of Princess Alix into the
 "Orthodox Church as follows: 'The bride of our choice has
 "'to-day been anointed with the *holy chrism*, and has accepted
 "'our Orthodox faith under the name of Alexandra, to the great
 "'comfort of ourselves and all Russia..

"'After the painful trial, imposed upon us by the inscrutable
 "'will of God, we believe, together with our people, that the
 "'Soul of our well-beloved father, *from its celestial abode*, has
 "'sent down a blessing upon the choice of his heart and of our
 "'own for consenting to share in a faithful and loving spirit
 "'our incessant solicitude for the welfare and prosperity of our
 "'Fatherland.

"'All our loyal subjects will join with us in imploring God's
 "'blessing upon our destiny, and that of the people confided to
 "'our care.

“ ‘ In announcing this much-wished-for event to all our faithful
“ ‘ subjects, we command, that henceforth our august betrothed
“ ‘ Princess Alix be called by the name and title of Her Imperial
“ ‘ Highness the Orthodox Grand Duchess Alexandra Feodorovna.
“ ‘ Given at Livadia, November 2.’ ”

Moreover, Protestants, Mahometans, Pagans from China and Japan, all in full diplomatic uniform, attended these services: we seem transported back to the time of Trajan and Marcus Aurelius.

The funeral ceremonies of the deposed and discredited Khedive present another variety; at any rate, Ismail Pasha is not described as looking down from his Mahometan Paradise: “ The procession
“ itself presented the same contrasts, the same curious jumble of
“ Eastern and Western life. Its very composition reflected all the
“ anomalies of modern Egypt. Behind detachments of mounted
“ police and Egyptian cavalry came the Sirdar and staff of the
“ Egyptian Army, unmistakably English in spite of their Egyptian
“ uniforms. Immediately behind them walked readers of the
“ Korán, reciting the sacred verses in a high nasal chant, depu-
“ tations from the native Guilds and Corporations bearing flags and
“ banners embroidered with sacred devices, descendants of the
“ Prophet in green turbans and flowing robes, mollahs and ulema
“ in long kaftans, dervishes in tall felt caps, students from
“ El-azhar; in fact, the militant and uncompromising Islam in
“ all its old-world picturesqueness. Then, in sharp contrast to
“ the mediæval scholasticism of the great Mahometan University,
“ came hundreds of black-coated youths from the modern schools
“ and colleges, with their European masters. Behind them, again,
“ in curious alternation, native and European notables, Judges
“ from the Native and Mixed Tribunals, gold-laced pashas and
“ beys, English Government officials in plain Stambouline, long-
“ robed clergy of the different Christian denominations and Rabbis
“ of the Jewish community, red-coated officers of the British
“ Army of occupation, the Diplomatic Corps in full uniform, the
“ Ministers and English Advisers for Finance, Justice, and the
“ Interior, and the Imperial Ottoman Commissioner, the Khedive,
“ followed by all the male members of his family. Behind the
“ chief mourners and the household of the deceased Khedive a
“ double row of youths sprinkled perfumes and burned incense

“in front of the coffin. Covered with an embroidered pall, on which were displayed the uniform and decorations of the deceased, the mortal remains of Ismail were borne on the shoulders of twenty men from the Khedivial body-guard, hard pressed by a weird crowd of hired female mourners, who rent the air with their shrieks of woe. Another body of troops, with arms reversed, closed the strange pageant.

“The ladies of the ex-Khedive’s harem, who, to the number of some 800, have been holding funeral-wakes for the past week at the Kasr-el-Nil Palace, had expressed their intention of following barefooted the remains of their former lord and master, but orders from the Palace ultimately forbade such a public manifestation of their grief.”

3. MUTILATION OR DISFIGUREMENT OF BODY.

Circumcision is one of the oldest, most widespread, and extraordinary, conditions precedent of Religious convictions: it is scarcely credible, that any educated Christian European could have accepted *ex animo* the Jewish persuasion, or Islam, so it is impossible to find out, whether such a one in the Nineteenth Century, under Religious influences, submitted to such a disgusting initiatory rite. It was practised in Egypt, but chiefly among the Priests. It prevails among the barbarous tribes of Africa, quite independent of Islam. It seems beyond hope, that this old-world, and degraded, mutilating of the body, will die out. Extracting the teeth, boring the ears, painting and tattooing the body, passing rings through the nose, painting caste-marks on the forehead, shaving off the hair, placing the limbs in a position of torture by way of penance: all such practices, based on Religion, must, and will, have their way out, and die: one of the not sufficiently recognized merits of Christianity, as a Human association, is, that the sacred body is entirely set free from disfigurement in the name of Religion; and no disqualification on account of blemish or infirmity is admitted. The Hindu married woman still pierces her nose to hold the marriage ring; some foolish women in Europe, and even men, still pass rings through the lobe of their ears, and deem it a decoration.

These are only bad survivals, and in no way connected with Religion.

Paul the Apostle boldly got rid of circumcision, not only of Gentile converts, but of the reputed children of Abraham. None of the great Races of Eastern Asia would have submitted to this degraded ceremonial. It does not appear, that Abraham brought it from Mesopotamia, but introduced it when he was in Canaan: that it should have been tolerated in the Mosaic code is remarkable, when we read (Leviticus, xix, 28) the law forbidding the cutting of the flesh for the dead, or putting any marks on the body. That the Egyptians practised it, is evidenced beyond doubt by examination of statues, which have been found. A clergyman in my presence justified it, as being the command of God: if so, how did Paul find himself justified by his own authority to abrogate it: on one occasion John (Gospel, vii, 22, 23) alludes to it in a marked manner, and not only all proselytes to the Jewish faith were circumcised, but during the century preceding Anno Domini the Jews had forcibly circumcised members of the neighbouring tribes, which had fallen into their power.

4. STRANGE AND ABOMINABLE CUSTOMS,

The annals of every country teem with customs, such as burning widows, killing female children, burying alive lepers, of which three customs I am personally cognizant, and to which I helped to put a stop in 1846 in North India; also passing sons through the fire, as Manasseh, King of Judah, did; killing twins, a custom still frequent in West Africa; burying alive unhappy wives and slaves of deceased men, to accompany them to the next world, still practised in Africa; burying men alive under the four corners of a new palace, as was the practice of King Thebau in Burma; castrating boys to supply the service of Eunuchs, which apparently was practised by the Hebrews in the time of King Josiah; Slave-hunting, Slave-dealing, Slavery with all its horrors; gladiators' shows, bull-fights, cock-fights. No Religion, not even the Christian, seems to have been free from some or other of these disgraces and degradations of the Human Race, and many were done under the influence of Religion, and with the encouragement

of the Priests; for instance, the Koptic Priests still do all the work of castration of Eunuchs in Egypt. I have before me a Spanish notice, that a rich widow in Andalusia offered some bulls of her own breeding for the bull-fight, "come un' ovra piedosa" ("as a pious offering").

Other abominable customs I pass over in silence.

One would have supposed, that the killing of all female children would not have been tolerated by the wealthy, educated, and so-called pious; but it was precisely this class that did it. I reasoned in 1846 with a venerable old Priest, a descendant of Baba Nanak, the Reformer, on the enormity of female infanticide; his answer was that the terms daughter, sister, aunt, had never been known in their sacred families; when I pleaded for the lepers, I was told that they were used to it. Even now the Government of India are striving to introduce the notion of Matrimony into certain classes of Southern India, as for the convenience of the Priesthood all the women have been deemed common property, and the child of the Sister succeeds to property, as no man can have a legitimate child of his own; and Religion is put forward as the motive of this abominable custom.

A kind of Nemesis has followed the benevolent attempts of the Anglo-Indian officials half a century ago. The Census reports twenty-two Millions of widows, and a vast number of unmarried females, a thing unknown in former years, and a great misfortune in an Indian family, and a perfect invasion of armies of lepers.

Another strange custom is that of males and females moving about in perfect nakedness. In Africa that is an ordinary feature. A Missionary reported the extreme discomposure caused to him by having to preach to a congregation of adults, male and female, standing round him entirely nude. In British India there was one tribe, the Juang, in which the women refused to wear clothing from a superstitious feeling, that the tigers would destroy them, if they did. A large supply of clothes was made by the Government, and engagements taken from the men, that the women should wear them.

CAP. V. RECORDS OF PAST GENERATIONS.

1. Written:

- A. Necessity for Higher Criticism.
- B. Connection between Language and Religion.
- C. Advantages derived from perusal of Sacred Books.
- D. Description of Sacred Books.
- E. Was there a Divine Afflatus?
- F. Blemishes in literary style of the Books.

2. Oral: Tradition.

I. WRITTEN.

In the Religions of barbarous tribes there is no record of the past beyond the uncertain recollection of a totally illiterate, and uncultured, community: this is called Tradition, or Legends. In all the great Religions there exists a considerable, important, and interesting, literature: documents written contemporaneously, or committed to writing after several generations of oral transmission, are found in a dead, and imperfectly-known, Language, and a Written Character difficult to read, quite distinct from the vernacular of the people: the narrative is in a style of exceeding exaggeration, interspersed with expressions of great coarseness, and stories quite incredible to an age when people think. The mode of transmission of such a literature has been threefold:

(1) By an effort of memory of succeeding generations of Bards.

(2) By Inscriptions on rocks, stone tablets, papyri, or clay bricks, which have survived to the present date.

(3) By copies of copies of copies, versions of versions, translations of translations, the documents themselves being imperfect and mutilated, and generally violated by a succession of copyists, editors, interpreters, or *bond-fide* falsifiers. We are uncertain whether we have lost portions, or what portions ought to be excluded from, or included in, the recognized volume, or whether they are in the right order of sequence.

The works of Plato, as a fact (B.C. 347) older than the Greek Septuagint, have reached us in a most perfect condition: the text must have been reverently watched from the first (Davis's "*Republic of Plato*," 1890, Preface). In many other cases the Records have come down in a fragmentary state; there was a prejudice among the custodians of such literature against translating them into a modern vernacular, with the exception of the Jewish Records, which were translated into Greek, and Aramaic, and a portion into the Samaritan; similarly, the Avesta Records were translated into Pahlavi.

A century ago the Old Testament stood out as the only representative of the pre-Hellenic period. When men read it, they seemed to lay aside all links of habit, all canons of criticism, all conceptions of probability; the existence of the relations of the Deity with man was presumed to have been totally different from that of modern times. Moreover, the atmosphere, which surrounds the Old Testament, is totally different from that of the New Testament. Paul writes in a style, which might be equalled, but could not be surpassed, in later ages. Now Egypt, Assyria, Babylonia, Persia, India, China, Japan, have leapt into a new existence, and present phenomena analogous to those of the Old Testament. The Religious Conceptions of the elder world represent the communion of man with a Deity bearing a particular name. Portions of the Records of India, China, and Persia, have survived in their original form; the Monumental Inscriptions of the others are accessible.

Great liberty is taken with the awful person of the Deity in all these Records: in the childhood of mankind there appears to have been no respect for accuracy, or probability. Words are placed in the mouth of the Deity in the Veda, and in the Avesta: it was the form of literary expression, which ancient men were audacious enough to adopt: they conceived an Idea, no doubt in a reverent spirit, and then placed it in the mouth of the great Ruler of the Universe. In Jeremiah, xl, 1, the usual formula is given: "The word that came to Jeremiah"; but the whole chapter is mere History: the Speaker's Commentary is obliged to suggest, that History of the Past was inspired, as well as Predictions of the Future. Every verse of the Achæmenian Tablets at Behistún begins: "Darius said." These Records give

conversations, as if there were reporters standing with pencil in the hand behind the curtain, though the context shows, that no third person was present, and those, who were present, could not write: the actual words are given, not in the Language of the speaker, but of the Chronicler. The Chronicler, who compiled the Book of Samuel centuries after the death of Samuel, describes Samuel as in constant communication with the Deity about the choice of a king of the Hebrew Nation: he does not tell us in what form it was made, whether by words or suggested thoughts. In the Epic Poem of the Hindu we are invited to a discussion in Heaven betwixt the Deities on the subject of sending an Incarnation in the person of Rama to save the world; very much in the style adopted by Milton in "*Paradise Lost*," with this difference, that the utterances of Milton are accepted as Poetry, those of the ancient Chroniclers were deemed to be absolute Truth. This leads us to reflect on how far the alleged Inspiration extends to the subject of the Narrative, or to the literary form. One thing is clear, that in such ancient carefully-treasured Records we read perhaps only one, perhaps only two, syllables of the great Word, which the Deity in divers Languages, far distant climes, at different Epochs, has allowed to be uttered, and to survive, when temple and tower went to the ground. A recent writer remarks with truth, and I quote his words, though many will not agree with him, as they run counter to deep-rooted prejudices, and a general feeling, that the Creator does not care equally for all His poor creatures:

"When we read the utterances of the Sacred Books of the East we learn, that no Human Soul was ever quite forgotten, and that there are no clouds of Superstition, through which the ray of Eternal Truth cannot pierce: they reveal the fact, that God has not forsaken any of His children, if only they feel after Him, if haply they may find Him." (Gifford Lectures, 1893: "*Theosophy*," p. 23.)

It is clear that the Assyrian emissary Rabshakeh considered, that he also was Heaven-directed in his expressions: whether he was so in reality, is not the question: he thought that he was so, and speaks thus: "Am I now come up without the Lord against this place to destroy it? The Lord said to me, Go up against this land, and destroy it" (II Kings, xviii, 25). No doubt the

Hebrews would say, that he was deceived by a false Prophet, and, when the Hebrews asserted, that their Prophet spoke the truth, he doubted it, and returned the compliment of the Hebrew Prophet being false.

The subject is so large that I must subdivide it, and treat each subdivision separately. No one, who has not examined the parchment Synagogue - Rolls, now collected in the Museum of St. Petersburg, or Indian Manuscripts on slips of the Talipat leaf, can realize the difficulty, which surrounded literary work in ancient days. They were written for the most part in one continuous line, with no separation of words, or sentences. In Sanskrit there was something worse, for by the law of Euphony the last letter of one word coalesced with the first letter of the next word: there was no punctuation, no division of verses, sections, or chapters, no facilities for marginal references, or indices: if a Commentary existed, it seemed to make the matter worse by its bulkiness, and it being written in the same manner: a second elephant was tied to the first. Consider the Written Characters: the Hebrews changed theirs to the well-known Square Character about a century before Anno Domini; the Samaritan text is in the old Character. In India the Written Characters are numerous: some for the learned, some for the shopkeeper, a third for the Sacred Books.

What influence did Sacred Books have *directly* upon the Soul of the common people, if any indirectly through the Preacher? I should reply, before the invention of Printing, "*none*"; before the beginning of this century "*little*." We are so familiar now with beautifully clear editions in every child's hand, that we unconsciously transfer this state of things to former times: some passages of the 119th Psalm unintentionally deceive us.

Let anybody, who has seen a MS., whether in uncials, or cursive, in minuscules, or tachygraphy, consider what a small portion of the community could read at all, and of those who could read, how few could read such MS.:

- (1) The Veda: absolutely none; the first knowledge of great portions has come from the European translation to the Hindu Nation.
- (2) The Búddhistic Books: none but the Priests.

- (3) The Confucianist and Taouist Books : the literati only.
- (4) The Zoroastrian Books : none.
- (5) The Korán : as regards non-Arabian Mahometans only those who read, and of these only a small percentage can understand.
- (6) The Old Testament : none but those who had acquired the Hebrew Language, which ceased to be a living Language after the return from Exile at Babylon.

When translations into living Languages existed, there was still the formidable difficulty of the Written Character, and the absence of all the facilities of Capital Letters, punctuation, Paragraphs, and References. We know what difficulties are presented by the written MSS. of the New Testament in the familiar Greek, written in a literary age, 300 A.D., and the study of a MS. in an Indian Written Character, even in this century, is no easy task : in the centuries before Anno Domini the difficulties must have been infinitely greater, and the resources of Memory were more made use of, as indeed they are to this day, when men can repeat large portions of their Sacred Books by heart.

The two classes of Records are :

- (1) Those that are immoveable on rock, and carved on metal, brick, or stone tablets.
- (2) Those that are on perishable materials, moveable, and liable to all the incidents of Human existence, fire, water, ravages of insects, decay, rough handling, wilful destruction by petulant kings (Jeremiah, xxxvi, 23), or by intolerant religionists, as happened to the early translations of the Bible in England.

The Rock-Inscriptions, such as those in many parts of India by King Asóka, and at Behistún in Persia by King Darius, bring us face to face with the Monarchs themselves : in all probability they looked on, and touched, the identical objects, which we can see and can touch at this day. Any attempt to falsify is detected. How priceless would be the two Tables of Stone of Moses' Law, or some dedicatory Statue put up by King Solomon in the Temple at Jerusalem : there is nothing,

absolutely nothing, earlier than the Moabite Stone of the ninth century B.C. in the Alphabet then used by the Hebrews. The Egyptian and Mesopotamian Inscriptions go back to the time of Abraham and beyond. Buried away in safety, they have escaped decay, and bring messages to this generation. The Indian Inscriptions of King Asóka have been preserved sometimes by moss-covering. We feel that we are dealing with positive unadulterated facts.

How different is the position of all moveable Manuscripts on fragile materials! The bricks of Mesopotamia are indeed fresh from the writer's hands; the papyri in Mummies are coeval with the dates of the tomb, in which they are found; but as regards other Manuscripts, there is no certainty, that they have not been tampered with, intentionally or unintentionally. No Hebrew, or Sanskrit, Manuscript in existence is much older than the Norman conquest of England. Emphatically we have the treasures, which haughty Time has spared to us, as the outcome of the genius of the great men of past centuries, in earthen vessels.

A. *Necessity for Higher Criticism.*

Higher Criticism is the peculiar right of this Epoch: we are told to prove all things, and not to lend our ears to old women's fables. Archbishop Benson thus expressed himself, September 22nd, 1893, in his Visitation-Charge:

"The thirty-nine Articles throw no discouragement in the way of the most rigid Criticism of the Sacred Books; they set forth, that these Books must ever maintain their place, as tests of Truth, but, as their meaning must be arrived at by the reverent use of Sanctified reason, they do not put the Bible up, as the antagonist, but as the guiding help, of man's reason. How far questions of physical science, or other matters, quite irrelevant to the principles, by which the Human Soul lives, have any place in the revelation, which the Bible contains, they do not consider. . . . We are to read the Sacred Records, as intelligent men, with a full right to judge of their meaning by all help, which an enlightened reason, and an enlarged observation, and experience, and the judgment of the wise of the past and present time, may place within our reach."

In this critical age a literary fraud is a fraud, but it was not so in the centuries preceding, and immediately following, Anno Domini. A person, who wished to publish his views, had no hesitation in assuming the *nom de plume* (for it was no more) of Enoch, Moses, Solomon, Baruch, Daniel, or even of the Sibyl; no one of his contemporaries was deceived for a moment, any more than by a letter in *The Times* signed Brutus, or Socrates; it was a pious fraud, but later ages have taken the names of Books too seriously, as we should rightly do as regards a modern author. Had Milton published his "Paradise Lost" in those days, his utterances would have been accepted by a credulous age as revelations, just as the Drama of the Book of Job is deemed to be a narrative of real conversations, in which the Ruler of the Universe is made to take a part. The difficulty was felt very acutely at the period, when Greek and Semitic Thought were impinging on each other. The abstract Philosophic Conception of Plato on the subject of the Logos was idealized and sanctified by Philo, and then passed into dogmatic Christianity in the Gospel of John. The Greeks had long before recognized the literary habit of introducing into serious History, such as the Peloponnesian War of Thucydides, entirely fabricated orations, or written dispatches: it would seem monstrous in the present Epoch to do so, but it was not deemed so in that Epoch: can we place entire credit on the dispatches of Roman Authorities quoted textually in the Acts of the Apostles, any more than on the speeches, attributed to Members of the House of Commons last century, but actually written by Dr. Johnson, or other Editors of News-letters.

Educated man is a reasoning being, and there are some demands on Faith, such as provoke an unqualified rejection, as inconsistent with ordinary common-sense, unless the person, who hears them, is willing to swallow anything that a Priest tells him. Sanctified common-sense rejects the notion, that Moses wrote the last chapter of Deuteronomy, describing his own death. This is but the principle, on which all Higher Criticism proceeds.

There were no Libraries worth calling by that name: the travellers, who have visited the Convents of Mount Sinai, Athos, and the Natron Lake in Egypt, tell us of the state, in which documents, the value of which is inestimable, are found. The writings of Aristotle were placed away by one of his admirers in

a safe place, and bricked up, and lost sight of for 180 years: even now, at this late date, fragments of classical authors are coming to light. We may find additional books of the Old Testament or New Testament, which were not known to the early Christians. There is no historic testimony to the authorship of the Peloponnesian War by Thucydides until more than two hundred years after he died.

Pass from the Public Library to the *ἐργαστήριον* of the writer, and mark the difference of the environment. In each and all of the Sacred Books of the Zoroastrian, the Brahman, the Búddhist, the Confucianist, the Hebrew, we can picture to ourselves, how some great genius, or high official, or a succession of such, occupied for generations the same office, a room in the Temple, or the Priest's office, or a Convent, and placed away their autograph, or dictated, Manuscripts, in some chest, or shelf, or drawer, behind the Image of the Idol, under the bed of the Priests, amidst the clothes and the furniture: they were quite forgotten when the authors died: somebody, in a later century, of a curious disposition, came upon them, examined them, sorted them, arranged them to the best of his ability, made a clean copy of them with his own hands, or that of his clerks, and let the old fragments perish: nor did he limit his interest to copying, for he corrected what seemed to him mistakes, supplied omissions, intercalated notes: the next generation accepted this revision as the original, and the train of connection of one fragment with the other was hopelessly lost till the time of Higher Criticism came.

No chain is stronger than its weakest link, with no disrespect to the holy men, who more than two thousand years ago committed to parchment, or papyrus, or the talipat-leaf, or the skins of beasts, their thoughts in the Written Characters of their Epoch. The Inscriptions on stones and rocks remain as they were on their first day: whatever they are worth, they are genuine articles. We know, however, that they also can be tampered with; for the Inscriptions of Queen Hatásu had been deliberately tampered with by her brother, who succeeded her, but the alteration made is palpable. Manuscripts carry in themselves the seeds of decay, and can be replaced by others, and the fragments of one mixed up with fragments of another; this is not possible with documents on stone, or burnt brick.

At any rate, the altered point of view of the Hebrew Scriptures, which formerly had the sole monopoly of Sacred Books, must be considered: they are the same Scriptures, as a house is the same house, whether standing alone on a plain, or surrounded by houses. There is now a wider orbit than that of the old Roman Empire: Syria is no longer the Orient *par excellence*, the type of everything in Asia. The shores of the Mediterranean, and the Region of Mesopotamia, no longer comprise "the whole world." The Religious Conceptions, and the Sacred Books, of the ancient Nations of Asia and Egypt, are no longer things to be despised or talked lightly of; their objects of Worship can no longer correctly be called evil Spirits and devils; their Worship and Prayers can no longer be described as abominations and lies, but as the early crying out of Nations in their childhood to their great Creator, the greatest proof of the greatness of that Creator, and illustrations of the innate piety of His poor creatures, for every Nation has tried to find out the great Power, which rules the world, and has failed.

The rise of new difficulties is as essential to the Progress of Truth as the removal of old puzzles: it sometimes happens, that Truth, Everlasting, Unchangeable, is confused with the opinion of one man, one coterie, one school of thought. In Higher Criticism that word which appears so fearful, 'New,' is really nothing but the 'Old,' better understood and further developed. The aim is the recovery of the true meaning of the Bible. Every truth is better than even the most edifying error, and a Faith, which is irreconcilable with Truth, cannot possibly be the right one. A perfectly free, but none the less devout, Criticism is the best ally of Spiritual Religion, and of a sound apologetic Theology.

The license, which was taken by early Chronologers, not from dishonest, or base, or lying, motives, but merely from their idea of correcting what appeared to them to be a mistake, is illustrated by Dr. Hincks' remarks on the Book of Manétho, which were clearly doctored so as to meet the wishes of the Chronologer, and to bring the books of the Egyptians into harmony with what the writer deemed to be the correct interpretation of the Old Testament. There was an utter disregard of literary propriety: in modern times a critic would write a pamphlet; in those days

the critic altered the Manuscript, which seemed to him to be wrong, and said no more about it.

A late writer, Mr. Bellars, in his "Our Inheritance in the Old Testament," expresses himself to the following effect: "From a sincere and reverent and unprejudiced and truly learned Criticism the believer has nothing to fear." From a review of his work in *The Record*, 1894, I quote the following:

"The mischief has been partly due to the unintelligent way, in which many have read the Bible. They have practically ignored the Human element. In spite of the clearest difference of style, and manner, and genius, they have viewed the author merely as the pen of the Holy Spirit, with no personal individuality. That there are plain marks of editorial action in the Old Testament is a matter of mere common-sense. How far the Human element extends is a matter of careful study, as is the question of what is literal history, and what is allegory."

The peculiar features, and the weak side of Written Records, are, that they have to be interpreted by the ever-varying intelligence of different generations of men, who import into what they read, or hear read, the taints of their own environment, and intellectual status: the Jews of Palestine were grossly ignorant; the Christians of the first four centuries, in spite of the Greek and Roman Philosophic influences, not much better; then came a long tyrannous period of Ecclesiastical despotic interpretation; with the Reformation came freedom, but there was ignorance of the world outside Europe and its frontagers; there was an entire absence of knowledge of Comparative Philology, Comparative Religion, and Higher Criticism. The situation of the followers of the other Sacred Books was, intellectually, still more degraded. A kind of worship of the Book itself of the grossest kind followed; even to this day I read, that one hundred and forty Christians in Armenia were imprisoned on the charge of desecrating the Korán. The Mahometan would think nothing of burning or destroying a Sacred Book of the Hindu, or Zoroastrian; and in Europe to this day, the Priests of Rome follow the Bible-Society agent, and tear up all the copies which they can get hold of.

Another feature is, that the Sacred Books of all Religions are understood only by educated persons, and only partially by them,

for they are old-fashioned in their phraseology, poetical, symbolical, exaggerated, full of coarse similes or allegories, and speculations too refined for the vulgar herd, who had to be content with an inferior order of Divine Things, and fell back on lower, but visible, objects of Worship.

Certain misconceptions have to be cleared away; any date at pleasure can be assigned to the period of Job's existence: critically it matters not, but it does matter very much what date is assigned to the beautiful Hebrew Drama, which bears the name of Job. Admitting that there was a Hebrew of great distinction, named Daniel, at Babylon during the Captivity, there is great difficulty in assigning the Book, which bears his name, to that Epoch. So also a careful distinction has to be made betwixt the date of a book in the recognized form, in which we have it, and the dates of the materials, on which the book is based. This difficulty presses heavily on the Student of the Sacred Books of the Zoroastrian. Will anyone be bold enough to state, that any book in the sense, in which we use the term, whether a roll, or leaves, existed before 700 B.C., familiarly used by private owners, not liturgical Rolls of the Temple. To compose such a book there must be a graphic vehicle for conveying Ideas, such as an Alphabet, a substance like papyrus, or skin, or clay, on which the words could be impressed, a colouring-matter, by which in the two former cases the impression could be made, and a vehicle for conveying that liquid under proper control of a skilful hand. Before that Epoch, the tongue was the teacher, not the pen.

B. *Connection between Language and Religion.*

Language is the vehicle of communication between a man and his fellow-men; Religion is the same between Man and God. The Conception of Religion, and the mode of expressing orders, opinions, wishes, are generally limited within National, or tribal, boundaries. As the Religious horizon enlarges, so does the capacity of expressing Ideas by words enlarge also. The first and most important oral legends, or written Records, in each Nation are connected with Religion. Man was born without either: his earliest thoughts were connected with his Religious Conceptions, and they found expression at a very early period in Language. No other animal,

but the genus Homo, has acquired the power to express his thoughts in words: intelligent animals, like dogs, clearly have thoughts, but though they live their lives, many of them, with men in the highest stage of culture, they never reach the power of articulate speech, nor can they be taught to do so. On the other hand, no Race of man, however ignorant or degraded, has been found devoid of the power of conveying thoughts to words, and of those words, few as they may be, a portion relate to their Religious Conception. We come, therefore, to this, that the Creator gave man to work out in his own way his Language-making Faculty and Religious Instinct. No Race has ever been found unsupplied with these two gifts, however low their standard.

It is no fond fancifulness, that connects Language with Religion; neither apparently could exist without the other; at least, they have never been found existing alone: a deaf and dumb community could with difficulty join in prayer. The Traveller landing in a barbarous island, catches alive the sounds, that represent thoughts, calls them words, and records them; he then, through those words used by himself, probes the thoughts, and finds his way to their Religious Conceptions.

Bishop Westcott thus expresses himself: "Religion must be
"a solution of the mysteries, by which man is surrounded: a
"solution, which shall bring into harmonious relation, Past,
"Present, and Future, the seen and unseen, the conflicting
"elements of our personal nature.

"A Religion and a Language, even in their simplest form, are
"witnesses to necessities in Man's constitution: no one Language
"exhausts Man's capacity for defining objects of thought, but all
"Languages give a lively and rich picture of his certain, yet
"gradual, advance in innumerable different paths towards the
"fulness of intellectual development. So is it with the many
"Faiths, which Men have adopted: these, in due measure, reveal
"something of his Religious powers and needs." (Westcott,
"Gospel of Life," pp. 18, 106.)

C. Advantages derived from the perusal of the Sacred Books.

"The central Idea of the Book-Religions was the necessity of
"harmony betwixt Man, the World, and God. Great Teachers

“in different climes accentuated and recorded this; but in lapse of time mistakes, misinterpretations, and gross ignorance, overlaid it on one side with speculation, on the other with material ceremoniousness. What was meant to be a Religion developed into a cold Philosophy, such as the Brahmanical and Greek, or degraded itself into an unmeaning ritual, or diluted itself by incorporation of local practices and rural beliefs.”

Professor Legge writes: “One is often grieved to read the incautious assertion of writers, who think, that apart from our Christian Scriptures there are no lessons for man about their duties, and that Heathendom has in consequence never been anything but a slough of immoral filth, and outrageous crime. Such writers betray their ignorance of the system and people, about which they affirm such things, and their ignorance of the sacred volumes, which they wish to exalt. Such advocacy is damaging rather than beneficial to Christianity.”

Bishop Westcott writes: “As Christianity is universal, every genuine expression of Human Religious thought illuminates our Faith, and enables us to see in the Gospel some corresponding Truth: if we can understand what whole Races of men were feeling after, we shall have a clue to the discovery of mysteries, for which we, with our limited Religious instincts, should not otherwise have sought, and in the given assurance, that the Gospel meets each real need of Humanity, we shall find the highest conceivable proof of its final and absolute Truth.” (Westcott, “Gospel of Life,” p. 121.)

In the posthumous volumes of the “*Histoire des peuple Israel*,” vol. iii, p. 524, Renan thus expresses himself:

“The return of the Jews from Babylon was of general advantage to the Human Race: it solved a question of life or death. Had part of the Jewish exiles not returned, the fate of the two tribes of Judah and Benjamin would have been that of the other ten: they would have disappeared, and Christianity would never have come into existence: the Hebrew Sacred Books, such as they were when the Exile commenced, would have disappeared also: we should have known nothing of those strange stories, which have charmed and consoled so many generations. The little Caravan, which crossed the desert 535 B.C. from Babylon to Jerusalem, carried with it the Future

“ of the World, and laid the foundations of the Religion of “ Humanity.”

It is true, and Islam would never have come into existence either ; but no doubt the Parsi of Bombay, the Búddhist and Confucianist of Further Asia, the Brahman of India, the professors of which Religions comprise more than half the population of the world, would no doubt tell in the same romantic way how the preservation of their Sacred Books during time of peril affected the character of the Millions of Asia. The Búddhist Pilgrims from China to India did something of the same kind.

The history of the people of the ancient world, if looked at from a proper point of view, is a grand procession of an ever-increasing knowledge of God ; all the different Religious Conceptions, and forms of civilization, contributed in their different ways to the great purposes of the Creator of Mankind, and their existence was part of the Divine Plan. Each conception was within the radius of its influence, a Schoolmaster, *παιδαγωγός*, leading on to something higher and better, which coming Ages, and Nations yet to be born, would mature. Unassisted man would have been unequal to the gestation of such spiritual Empires as those of the Brahman, the Búddhist, and the Confucianist. To suppose this to have come into existence in defiance of the Divine Will, and in contempt of His Commands, would indeed be a practical piling of Pelion on Ossa, as told in Greek fables. From the very first the Human Race knew of a Divine Law, of a fixed distinction betwixt Right and Wrong ; gradually they became aware of their guilt, God’s mercy, the necessity of Prayer and of Holiness, and all these things are set forth in the Sacred Books, which we are now discussing.

A one-sided partisan in the *Quarterly Review*, January, 1894, writes : “ Despite the poetic fancy, which invests non-Christian “ Religious systems with an aureole of sanctity and beauty, “ they have been weighed, and found wanting in power to “ meet the deepest wants of mankind. Whatever their rightful “ place may have been under Providence in the education of “ Humanity ; whatever the virtues, which they are calculated “ to produce among people in certain stages of mental and “ material development ; however beautiful the theory, or elevated “ the ethics, which some of them embody or enjoin, we cannot

“accept them, as a substitute for Christianity.” Who asked anybody to accept them on these terms? Who asked this substitution to be made? This is only a rhetorical flourish. Compared to that Gospel preached in Galilee in the great Anno Domini, the fairest flowers of the ancient world are as weeds; but look around at Christianity, as evidenced in the Nineteenth Century in Europe, and as deported from Europe into Africa, Asia, and Oceania, in the form of the most noxious products of the Earth. Is there anything Christian in the mode, in which Europeans deal with subject Races? Take U-Ganda in Central Africa, and Ma-Tabéle-land in South Africa, as the latest specimens. The Ancient Heathen before Anno Domino erred, because they knew no better. The Moderns err, in spite of knowledge, warning, and example. The chief feature of Christian Life and Liberty is, that it leaves the Salvation of the Soul of each of God’s creatures to his own Faith in his Saviour, that it spurns Ritual and Sacerdotalism; that it will have nothing to do with the old illusions, which existed before Anno Domini; that it is so reasonable, so sweetly simple, so suitable to man in every stage of Human culture; not limited to any Race, any Country, any Language, or any period of Human life. Will not, however, the enforcement of Higher Criticism reduce the estimation of the Scriptures, and injure Religion? Prof. Driver objects to the Bible (at least the Old Testament) being called the “Word of God,” and would substitute “the Word of God mediated by Human instrumentality.” My own view has always been the same. As the Λόγος Himself came to us in Human guise, subject to the infirmities of hunger, thirst, fatigue, grief, tears, Human love, and even Human anger, so the Bible has come to us in the envelopment of perishing vocables, Human sounds, logical sentences, subject to the perils of copying, editing, correcting, transposing portions, omissions, additions, all which perils do not exist in our literary age. Milton’s Poems come down to us practically intact in his own MS.

In *The Expositor* of October, 1894, there is a paper called “Professor W. Robertson Smith’s Doctrine of Scripture,” by Professor Lindlay, of Glasgow. Robertson Smith maintains, that his doctrine as regards the Old Testament is identical with that of Calvin and the Reformers:

"The Bible brought man into personal fellowship with a
 "redeeming God [p. 245], who through the ages had spoken
 "to His people, telling His Salvation, and giving the promise
 "of it, sometimes in direct words, sometimes in pictures of
 "His dealing with the Hebrews." But these Scriptures were
historical (p. 247).

"Just as the principle of personal Faith is the foundation
 "of all the fresh life of the Reformation, so the principle of
 "*a historical treatment* of Scripture is at the bottom the principle
 "of the whole Reformation-Theology." (p. 247.)

So there are two sides to Biblical Records :

(1) "They are historical documents, subject to the ordinary
 career of historical research."

(2) "They are the medium, whereby the Personal God reveals
 Himself to His people."

Calvin and the other Reformers held firmly by the doctrine of
 the witness of the Spirit, yet they treated the Record with
 boldness. Calvin speaks out boldly, that in Matthew, xxvii, 9,
 the attribution of the prophesy of the thirty pieces of silver to
 Jeremiah instead of Zedekiah was an *error* (p. 249).

We must distinguish between the Record, that is to say, the
 sheets of paper and vellum covered with writing, and the Divine
 communication of God's heart and will, which the Record conveys.
 (p. 250.)

"The Revelation of God's will is a Spiritual manifestation of
 "a Supernatural reality to be apprehended by Faith; but the
 "witness of the Spirit does not attach to the outward Characters
 "of the Record." (pp. 256, 257.)

"In outward form the Scripture is like other Human writings;
 "the Supernatural reality is encased in Human realities: to
 "apprehend the former, the use of Faith enlightened by the
 "Holy Spirit is necessary: with regard to the historical credibility
 "of Scripture, *it is sufficient to use the ordinary methods of Research.*
 "It is not a matter of Faith, when the Books were written, by
 "whom, in what style, or how often they were edited or re-edited;
 "it is not a matter of Faith whether incidents happened in one
 "century or another, whether Job is a history or a poem: all
 "such things belong to the Human side of the Record. The
 "Bible is part of Human literature as well as the Record of

“ Divine Revelation. It is our duty to examine it as literature,
 “ and to determine all its Human and literary characteristics by
 “ the same methods as are applied to the analysis of other ancient
 “ Books.” (pp. 258, 259.)

“ The value of the Bible is not affected by the fact, that the
 “ Text, as we now have it (after the lapse of ignorant centuries),
 “ contains some marks of Human imperfection, some verbal and
 “ historical errors.” (p. 260.)

“ The Bible is a direct gift of God to us ; it is not a mere
 “ inheritance from the earlier Church ; God has *employed a series*
 “ *of Human agencies*, and in the use of these agencies has not
 “ excluded every Human imperfection.” (p. 260.)

“ The *Evangelicals* have used typology as freely as the mediæval
 “ Theologians employed the fourfold sense, extracting truths from
 “ the description of the Temple and its functions.

“ The Broad Church distinguished clearly betwixt the Word
 “ of God contained in the Scripture, and the Scripture, the Record
 “ of that Word, and they went further and declared, that those
 “ parts of the Scripture, which did not appear to them to be
 “ Divine utterances, were *not* the word of God, thus leading to
 “ the conclusion that part of the Scripture was and part was *not*
 “ the Word of God.” (p. 263.)

D. *Description of the Sacred Books.*

Let us consider what are these Sacred Books : they divide themselves into two classes :

A. The contemporary Written Records.

B. Poetical and Philosophic Works of a later date.

A. Here a second division introduces itself :

I. Dead Religious Conceptions.

II. Living Religious Conceptions.

I. Records of Dead Religious Conceptions have come down to us from

(1) The Egyptians.

(2) The Assyrians.

(3) The Babylonians.

II. Records of Living Religious Conceptions have come down to us from

- (1) The Zoroastrian.
- (2) The Brahmanical.
- (3) The Hebrew.
- (4) The Búddhist.
- (5) The Confucianist.
- (6) The Taouist.
- (7) The Jainist.
- (8) The Mahometan, long after Anno Domini.

B. Poetic and Philosophic Works of a later date.

The Græco-Roman cults were represented by no Writings, to which the name of Sacred Books could be applied, but a clear idea of the nature of that cult can be formed from the great Dramatic, and Poetic, and Philosophic Works, which have survived of the great literatures of those countries.

It lies outside the purport of this Essay to do more than allude to the wonderful Writings, which Science in the last half-century has revealed to us, copies of Inscriptions on tablets, and burnt bricks, Manuscripts on Papyrus, Parchment, and the Talipat Leaf: it seems incredible, if it were not a fact: in the case of the stone and brick survivals of the ravages of centuries, we can handle and see. Professor Sayce writes: "In these late years Chaldea has given up its ancient stores of knowledge: it seems not without design, that, when temple and tower went to the ground, the Sacred Books of the early and forgotten Nations should have survived, carved in stone, or in burnt-clay bricks: they are of three kinds: (1) magical texts, (2) hymns of a spiritual character, (3) penitential psalms; and in two Languages: the non-Arian Akkadian, and the Semitic-Assyrian: this was the Babylonian Bible in the time of Nebuchadnezzar." ("Religion of Babylon," p. 313.)

Some analogies arise betwixt the handling of these ancient books by their successors. Kong-Fu-Tsee arranged, annotated, and edited, with possible improvements from his point of view, the old Religious Books of the Chinese, known as the "King," just as Ezra edited such books of the Old Testament as came back with the Exiles from

Babylon (Legge's "Religion of China"). At a certain period in the long History of India, Manu codified the laws of the Indian Nation, very much as Ezra codified the unwritten laws of the Hebrew Nation, which we know as the Priestly Code. There was no idea of forgery, or imposition; they considered, that they were doing a good service in developing, and arranging, on scientific orderly plans, the scattered effusions of their predecessors, who lived in a non-literary age.

The writers of those remote years were not without a deep spiritual undertone: in the "Bhāgavadgita," of the Sankya School of Hindu Philosophy, "the duty and necessity are put neatly before "us of living in the world, but not of the world, of keeping our "hearts free from overpowering interest in the world, of fixing "our love on the Supreme Being; we should do our duty in the "world, and yet morally renounce the world by rejecting all its "fascinations." (Thompson's Edition, cxxxi.)

In past History there are only two Nations, who developed a real Philosophy, that is to say, "a desire for knowledge," the Indian and the Greek: at a given moment in their History, they produced a class of men with leisure, knowledge of the phenomena of their environment, intellect, and a desire to think out the origin of the phenomena of the world around them, which consisted of Self, other living creatures, and the great unknown Common Cause: their search was that of observation, comparison, introspection: the questions propounded for solution were, "What am I? where am I? whither am I going?"

Ποῦ γένομαι; τίνας εἶμι; τίνας χαρὶν ἦλθον, ἀπηλθον;

These questions, in spite of all the babbling in thousands of pulpits, have never yet been answered. The teachers of the people used then to be the wisest: it is the absence of wisdom, which now qualifies: a genius in Church-circles would get no quarter.

Buddha, Socrates, and One greater than they, left behind them not a single autograph word. What we know of them is from the pen of devoted followers, but it is difficult to free the mind from the conviction that the great Story expanded itself as time went on, that John the Evangelist had, after an interval of forty years, reached an Intellectual epoch far beyond the three elder Evangelists,

just as Plato, who lived fifty years after the death of Socrates, idealized his Master by putting into his mouth the magnificent outcome of his own genius, which had advanced with an advancing age; as to Búddha, we know little for certain, though much has been written. This fact marks distinctly how the age had advanced in a literary conscience, that the followers of Mahomet, immediately after his death, A.D. 632, collected all the scattered fragments of his autograph writings, copied them all out in one authorized copy, and destroyed everything else: if there be anything false in the Korán, it is the falsehood of the epoch of Mahomet, not the accrescence of his credulous successors. It seems strange that Matthew makes no mention of the raising of Lazarus, of which he was an eye-witness. But for John, forty years later, we should never have heard of this great Miracle performed in the near neighbourhood of Jerusalem, and in the presence of Jews, who at once reported the matter to the Chief Priests.

Mr. Grote, the historian, justly remarked with regard to Greece, "that we possess only what has drifted ashore from the wreck of a stranded vessel," and the wreck has only given up fragments, or planks of knowledge, bit by bit during the long course of centuries. It is a notable fact, that the Greeks, occupied though they were with speculation on Divine things, left no so-called Sacred Texts, to which reference could be made. Avowedly Hesiod and Homer were the first setters forth of their Theology, till the time came when Socrates acted as a dissolvent of cherished but archaic Ideas, and brought alleged Miracles to the cold ordeal of Reason: they disappeared, and were not kept in a galvanized life like the Miracles recorded in the Asiatic Sacred Books, written long before the age of Criticism.

The supercilious Greek and Roman held that their geographical environment represented the world; their conception of the Orient ceased to extend beyond the Euphrates: the March of Alexander to the Hyphasis was relegated to the same class of events as the voyage of Jason for the Golden Fleece, and the Siege of Troy. The convenient term *Βάρβαροι* comprised all the Millions of the population of the world, except the Region, of which the Mediterranean Sea was the centre: India and China, with half the population of the world, sat haughtily apart. Now that the whole surface of the Globe is known, we feel how

narrow were the Ideas of the Roman and Greek writers as regards to spiritual as well as material things. The Hebrews, if we can judge from the lists of Nations, against whom curses were launched, had a still narrower geographical horizon, and called all the other Nations "Goi."

The beautiful Poem of the "*Æneid*" may well be called the Bible of the Romans: it is made up of Miracles, Prophecies, the interference in Human affairs of the Immortals, the anger and the kind favour of the individual members of the Immortals, Signs from Heaven, Prayer, Sacrifices, Dreams, Visions, Theophanies, and the conception of a Future State, accompanied by Rewards and Punishments: throughout the great principle inculcated is obedience to the Gods, and Virtue, Chastity, Monogamy, and Family Duties.

I really feel afraid to express my own opinions in my own words, so I quote those of Bishop Westcott:

"The Poems of Homer were, as it were, a Bible to the Athenian people: everyone was more or less familiar with their contents, and derived from them the general view of the relations of God to man, of the Seen and the Unseen, which form the background to the common prospect of Life." ("Religious Thoughts of the West," p. 101.)

"The myths of Plato transcend the dominion of pure Reason: they answer to Revelation as an endeavour to enrich the store of Human Knowledge, and to the Gospel as an endeavour to present, under the form of facts, the manifestation of Divine Wisdom." (Ibid., p. 48.)

What can more convince us that the Fulness of Time was at hand? Poor Human reason had, in the speculations of the Indian and Greek Seekers after God, gone as far as finite faculties would permit.

The same kind of tender feeling towards Virgil was entertained in the early centuries of Christianity. Paul landed at Appii Forum, and in his walk to Neapolis must have passed over the heights of Posilippo, now pierced by a tunnel; in this journey he would have passed within touch of the grave and monument of Virgil, who had died about half a century before his arrival. A Monkish poem in Latin describes how pleased Paul would have been to have met Virgil, and conversed with him, had he arrived a few years earlier:

" Ad Virgilio Mausoleum
 " Ductus, fudit super eum
 " Piæ rorem lacrymæ.
 " ' Qualem,' dixit, te fecissem
 " Si te vivum invenissem,
 " Poetarum maxime ! "

The Divine light, as it were, shone through the Human garment of words and sentences in these ancient Books. Round the Divine germ the Human writer threw the hard husk of his own individuality, his degree of culture, his idea of decency and literary fitness, the atmosphere of the environment, in which he moved ; and centuries later someone moving in a totally different environment, with different tastes, experiences, and culture, took up the old Manuscript, and presumed to manipulate it, bringing it down to the level of a later age.

The Hebrew Books had this advantage over the Zend, Indian, and the Books of the extreme Orient, that Palestine was geographically situated on the frontier of the Kingdom of Socrates and Plato, and by a literary fancy of a Greek Monarch of Egypt were transferred from their own Semitic garb into one of the two greatest vehicles of Human Ideas, Greek and Sanskrit. Six hundred years later one of the ablest and most devoted of translators, Jerome, transferred them from the original Hebrew into the great reservoir of European idioms, the Latin Language, then on the eve of extinction. For one thousand years it remained in a comatose state till Erasmus came, and with him the new Idea, the new mechanism of the Printing-Press, and the downfall of Priestcraft. Many a good soul of that period resented the idea of the Sacred Books being transferred into an unsanctified Vernacular, and kicked against Erasmus and his notions, as they do now against the Higher Criticism. During those long centuries the other Sacred Books of the Ancient World had been shrouded from the knowledge of the followers of the Religious Conception, and all outsiders.

E. *Was there a Divine Afflatus ?*

An accomplished writer has written as follows : " In all ages .

“there have been enthusiasts: the Hebrew Prophets were so; “the men in after ages, canonized as Saints, were so: there “are certain minds capable of penetrating the uselessness of “a purely worldly existence, and, finding it hard to live a double “life, one material, the other spiritual, seek refuge in seclusion, “and leave the outer world to those, whom it suits and satisfies.”

The narrow vision of the writer could not get beyond the Hebrew and Christian Books; we know that the same features are evident in the other Sacred Books, and that the same *Afflatus* was distinctly claimed for the Veda by the Brahmins, and, if not claimed for the writings of Búddha and Kong-Fu-Tsee, it was because, in a system, where no God was recognized, the word *θεοπνεύματος* could not apply, but the presence of something super-human was recognized in the matter and style of the Books written.

The Holy Spirit existed from the time of the Creation of the World, striving with man (Genesis, vi, 3) long before the Hebrew Race came into existence, and its power cannot be limited by time, clime, or Human conditions. It sometimes has approached an individual, as the Eunuch of Queen Kandáce, or a family, such as that of the Centurion Cornelius, or an assembly of holy persons, such as met on the day of Pentecost, or a Nation, when they come out and serve God. Its mode of action is not limited also: it may come by word of mouth, by inscribed tablet, or written document, by the example of a holy life, round which the aureole of entire self-sacrifice sheds its light, such as the life of Búddha, who neither worked a miracle, nor penned a line, or by a stroke of affliction, sickness, or death. It may come to the believer by a dream in the night, by a vision in the day, by a chance utterance overheard in a crowd, or a line read in some writing. Even so the Holy Spirit may humbly be believed to have spoken to God's poor creatures made in His own image, endowed with a capacity of uttering articulate sounds, and congenitally endowed with the Religious instinct from the beginning of the world, even as He speaks now to man in an unmistakable manner, if the din of the world, the carnality of the flesh, the careless state of mind, the life of sinfulness, permit His poor creatures to hear. Socrates was persuaded, that he had a high Religious Mission to fulfil, and that a Divine Power, called by him *Δαίμὼν*, controlled him, and no doubt his feeling was a true one. The Holy Spirit was with him.

No doubt the Hindu has always thought, and thinks still, that the Veda was composed and written in Heaven, and comprises all knowledge, past, present, and future. The Mahometan asserts, that the Korán came down from Heaven in its different chapters, and is the *kalám illah*, the Word of God. These two Religious Conceptions are believed in by Millions to the present day. Want of vitality and long life cannot be charged against them: but let us cast our eyes back for some five thousand years, or more, and read what the mummy-pits have revealed to us:

“The Egyptian Religion, which in its wonderful ‘Book of the Dead’ gives the oldest, and one of the most trustworthy, accounts of primitive belief, expresses very clearly the hopes and fears of the Egyptians with reference to the world beyond the grave. The ‘Book of the Dead’ was considered by the Egyptians as an inspired work. It is Thoth himself, who speaks and reveals the will of the gods, and the mysterious nature of Divine things, to man. Portions of the book are expressly stated to have been written by the very finger of Thoth, and to have been ‘the composition of a great god.’

“The ‘Book of the Dead’ gives us the completest account of primitive belief. We learn from this remarkable book, that the standard of morality among the ancient Egyptians was very high. ‘Not one of the Christian virtues,’ writes Chabas, ‘is forgotten in the Egyptian code: piety, charity, gentleness, self-command in word and action, chastity, the protection of the weak, benevolence towards the needy, deference to superiors, respect for property in its minutest details,’ etc. It shows that thousands of years before Christ, the Egyptians held lofty conceptions of the Deity; that they believed in one God, self-existent and omnipotent; and that their moral ideas were of the purest and best.”

Certain members of the Christian Community choose to attribute all the Sacred Books of Antiquity, except those of the Jews, to Satan, with whose habits and machinations they are somehow or other so familiar; but the moral tone of these books, and occasionally a spiritual light, must disabuse all careful thinkers of such a notion: that they should have been preserved in such different ways, and revealed to this century in such a wonderful manner, seems to mark the presence of the Almighty in this and

in all past ages. These revelations escaped the eyes of the Greeks and Latins in the plenitude of their intellectual powers, and have been made known to this generation, presumably because it is prepared and qualified to make a proper use of this knowledge, which appears to justify the ways of God to men.

The genuine, the abiding, the inestimable, value of the Sacred Books, and Inscriptions, however recorded, by men of Ancient Days before the great Anno Domini, is sadly diminished by the pseudo-halo flung round them, and claims made on their behalf, by one-eyed pious men, who neither look round the world, nor can take in the fact, that God in sundry times and divers manners spake to past ages, as He speaks to us now. These priceless survivals of men, whose names are forgotten, remind us, that men were men in those days such as we are now, that they had reached a certain standard of Human knowledge, and a consciousness of the existence of God.

The traditional conception of verbal or plenary Inspiration I reverently lay aside; the men were inspired, not the Books. It may not be true, as all will admit, with regard to the Zoroastrian, Brahmanical, or Mahometan Books: this is admitted, because no one in Europe believes in those Religious Conceptions; but *a priori* it is just as reasonable a theory, that the Ruler of the Universe should make Himself known to the Millions of East Asia as to the tiny tribes of the Hebrews. Such notions do not belong to the present Epoch; we do not believe things because they come down to us as our inheritance from a credulous age. Professor Sanday, in his Bampton Lecture, 1892, p. 424, sums up the argument with great caution: let us think it out: the Old Testament consists of 39 books, which are admitted by Hebrew and Christian authorities to belong to dates betwixt 800 B.C. and 350 B.C., or even later. The books of the Apocrypha may date as far down as 10 A.D.: they relate to different subjects, some of the highest possible interest to Human conception, some to mere traditions, misconceptions, or positive inaccuracies. Centuries ago allegory was allowed full play: that license is no longer allowed; we accept words in the meaning, which they are shown to bear, *and one meaning only, and no more*: all beyond is mere pious trifling.

Admitting that we have a fairly correct text, which is at once

an assumption, and a reminder, that our treasure is in earthen vessels, the Human conception of sounds, words, and sentences, the treacherous pitfalls of dialects, and Written Characters, the quicksands of copyist, and editorial, license; we have to discriminate the passages which are totally void of Inspiration, from those with different degrees of Inspiration, remembering that no Prophecy is of private interpretation, and that it is not legitimate, or even honest, to read into passages with an obvious meaning the thoughts of subsequent generations and centuries.

We cannot read a line even of the Prophet Isaiah without feeling, that we are dealing with Human, very Human, sentences, words, and Ideas: we see a great deal of exaggeration, grossness of expression, illustrations void of good taste, gross ignorance of Geography, History, and Physical Science.

The non-Christian Sacred Books must be submitted to the same criticism: to say that they were intentional falsehoods is to fall into the same manifest error, as the one complained of above, but there will be found a residuum, which carries in itself a plain testimony, that the Message is more than Human, not necessarily prediction, but advice, warning, promises. Prediction is not the true, or only, meaning of the word Prophecy. In the Edict of Cyrus (II Chronicles, xxxvi, 23) we read, "Thus saith Cyrus the king"; in the Behistún tablets every verse begins, "Darius the king said": it was a common form. In some Meetings certain Sects commence their remarks with a conventional phrase: "the Spirit moves me." Stress cannot be laid on the repetition by the Prophets of the words, "the Lord said"; it is repeated too often to have any evidential value. When Paul, five centuries later, used analogous expressions, he carefully distinguishes what the Holy Spirit had taught him to say, from the thoughts and words, which were based on his own Human experience.

There is also another reason why a Divine Afflatus is always claimed by the announcers of a new Religious Conception, or a new departure in an old one, for each enthusiast desires to cut all connection with the Past, and gives out that he has a new Heaven-sent Revelation to bring: so did Búddha, so twelve centuries later Mahomet, so the mediæval Saints, or

Apostles of Rome, so the Mormonite, and Theosophist of this period, John Smith, and Madame Blavaski. The same necessity presses on all, who attempt to deal with matters of Faith, which is not seen.

In I Chronicles, xxviii, 19, we read with astonishment the following words: "All this, said David, the Lord made me understand *in writing by His hand* upon me, even all the works of this pattern."

The Septuagint renders it thus:

"ἐν γραφῇ χειρὸς κυρίου."

Dean Farrar, in the Expositor's Bible, I Kings, p. 150, calls this "*an amazing hyperbole*": it is just what the Hindu and Mahometan claim for their Scriptures. The Chronicler lived seven hundred years after the death of David. The destruction of Jerusalem and the long Exile had taken place intermediately.

Those, who argue for plenary Inspiration, must consider what an abyss of Human possibilities, and insufficiencies, they have to span: a chain is not stronger than the weakest link, and we have all the links of tradition, evidence in every stage, dangers to which all writings are exposed. Admitted that the Spirit of the Lord still speaks to man's Soul in present days, as in years gone by; admitted that Miracles were performed in the years, which elapsed betwixt Moses and the date of the taking of Jerusalem by Titus, in one narrow strip of land in Asia, and there and there only: we have still to depend on the Record of these wonderful events: *and this is the weakest link.*

The Hindu and Mahometan got over the difficulty, and declared, that the Veda and Korán were composed and written in Heaven, and are independent of all Human agencies. We do not assert that, but trust our faith to the dogma, that *God spoke by His Prophets*, and they made use of their material environment to communicate the word of God, *dabar Yahveh*, to future generations.

It is all very well for a Pope, who declares himself to be Infallible, to cry out: "Semper, Ubique, ab omnibus": these words did very well for the Middle Ages: they knew nothing of History; this qualified "Semper": they knew nothing of Geography, which took away the meaning of "Ubique"; and

they had no conception of the population of the world, so there was absolutely no meaning in "ab omnibus," unless they meant their own precious selves. All this is known now.

F. *Blemishes in literary style of the Books.*

In all the Sacred Books there are the great blemishes of vague terms, poetical expressions, phrases capable of ambiguous interpretation, or from which no meaning can be extracted at all, gross and filthy stories, introduced for no purpose. It appears sometimes, as if the writer did not clearly know what he wished to say, or that his amanuensis had misunderstood him, or copyists had corrupted the Text. This gave scope to ignorant, and sensational, readers of after ages to make private interpretations to suit their own views, and to import into the Text imaginary allusions, and unjustifiable deductions. Clearly none of the Sacred Books, without exception, form any sure base for History.

No impartial observer can fail to remark, that there is a strain of exaggeration running through the whole, and that there were none of the salutary checks of Criticism, and Reviews: temptations are idealized into a personal evil spirit, called Satan, and a thought suggested to the Soul is magnified into a Heavenly Message. The phraseology is often most lax, the figures of speech most unsuitable: why is Idolatry described so often in the Hebrew Books as "whoredom," to which sin it can have no possible relation or resemblance? Ample allowance must be made for exaggeration, poetical phrases, the excited state of the writer, the credulity of the people, and the sheer ignorance both of writer and reader: modern thought is more logical; modern experience is more accurate.

Take, for instance, a verse which appears twice in the Old Testament, the last verse of the last chapter of II Chronicles, and the second verse of the first chapter of Ezra: "Thus saith Cyrus, King of Persia, the Lord God of Heaven hath given me all the *Kingdoms of the Earth*." We remark here, first, that the Hebrews admit, when it suited them, that the Ruler of the Universe made communications to Zoroastrians, and that Zoroastrians recognized such communications; secondly, that Cyrus speaks as Lord of the Kingdoms of the Earth. What would

the Sovereigns of India and the Extreme Orient of the time have said to this claim of universal Sovereignty? We know that Egypt was not conquered till the time of Cambyses, successor to Cyrus, and that Greece was never conquered by Darius, the successor to Cambyses. Rome would have laughed even then at the idea of being subject to Persia: in fact, it was gross exaggeration; it must be admitted, that many utterances cannot be taken in their strict verbal meaning.

People write about the peculiarities of Oriental Nations: they do exist, but at present not to the extent to which they once existed. It is impossible to avoid seeing, that the Sacred Books of the East were written in an exaggerated, hyperbolic, and highly poetic, style which would be impossible in the present time. The importance of the Kingdom, and the wealth, greatness, and worth, of its Sovereign, the size of his armies, the number of men killed in battles, are quite beyond the control of Criticism. The whole Earth is spoken of by persons, who had the most limited knowledge of Geography; appeals are made to History by persons, who knew no History, and had no standard of comparison.

The Sovereign of Egypt, seated on the throne of Horus, claimed authority over all the Nations of the world. "All Nations are subject to me," said Queen Hatásu on her great obelisk at Karnak; "God has handed over the whole circuit of the Sun to me" (Renouf, Hibbert Lectures, p. 162). Egypt was a great, rich, conquering Power, which lasted for centuries, and was able to raise up Monuments, which will last all time; still it used such rhodomontade, and similar expressions are used with regard to Solomon's petty Kingdom, which broke in half after his death.

No doubt Poetical rhapsody is the cause of much exaggeration of expression: the ideal is seized, and intertwined with all that is the tribal, and national, and domestic, tradition of the past, becomes amplified, and egoistic national pride caused it to grow from generation to generation. The Hebrew really believed that Solomon was a great and powerful king: we can see clearly, that he was only a petty Rajah, who would not have been thought much of in India in past or present times, as his territory was so small, and his resources so limited by the poverty of his country.

The account of the death of Búddha, as given in the Pítaka (Journal of R.A.S., N.S., vii, viii), seems much exaggerated:

long sermons are ascribed to Búddha in extreme old age just before he died: they were probably composed by the Chronicler, and included much, that was said in former years rather than at that time: the facts are no doubt true: we see an analogy in this in the three chapters of teaching introduced by John the Evangelist into the narrative of the Last Supper, which are not alluded to by the Synoptists.

When Krishna was in the chariot with Arjuna, he bade his companion look into his throat, and there he saw the whole world, all mankind, Heaven, and all the gods. The same may be said of the Inscriptions of the Assyrian and Babylonian Monarch: great allowance must be made for this feature in ancient prose, and poetical, literature of every kind, sacred or profane.

It is difficult to realize the gross ignorance of Geography, Language, Ethnology, general Science, of the Nations of that time; and in weighing the comparative value of their writings, this element must be considered: they were credulous to an enormous extent: the basin of the Mediterranean was very nearly the whole world to the Nations, which had access to it: two-thirds of the Human Race in India and the extreme Orient were utterly unknown to the people of Western Asia, and to the people of Eastern Asia there was equal ignorance of the Western Nations: that the Earth was a revolving globe, and was not the centre of the Universe, was of course beyond their wildest conception. In estimating the value of their statements on the subjects of things spiritual, it must not be forgotten, how grossly ignorant the wisest of them were of things material.

Take, for instance, the characters of David and Solomon as delineated in the Books of Samuel and Kings, written about 600 B.C., and the Book of Chronicles, written about 350 B.C., with an interval of two hundred and fifty years betwixt the two periods. The intelligence, the manners, the religious and social sentiments of the Hebrews, had changed; all hope of political independence, all prophetic visions and inspirations, had passed away, when the nameless Levite undertook to write an account of the Hebrew Nation, commencing with Adam and ending with Cyrus, the king of Persia, a period of 3,500 years according to Archbishop Usher, and of 8,000 years according to all reasonable inductions from actual facts of Egyptian and Mesopotamian History.

We have only to imagine the Chaplain of the Archbishop of Canterbury, or a minor Canon of St. Paul's, undertaking to write the History of the Church in Britain from the days of the foundation of the City of Rome till now. The Levite could only draw on the manners and customs of the Jews, as he saw them : he had formed high idealistic conceptions of David as the warrior king, and Solomon as the philosopher king, of Israel ; he had no idea of the size of the great world, of the Millions of India and China, of the wealth there accumulated. The Kings of Israel were of about the same calibre as the Kings of Kashmír, with little or no commerce with the outer world, but maintaining a precarious existence at the mercy of the Sovereigns of the Kingdoms of Egypt and Mesopotamia : yet he describes them as the most powerful and wealthy of all the earth, "kul he aratz" (II Chronicles, ix, 23) : "And all the kings of the earth sought the presence of Solomon, to hear his wisdom" : he was a barbarous Sovereign of a barbarous people, the son of a king who had risen from the sheepfolds : it is doubtful, whether in his reign the art of writing alphabetically had been attained either on stone, brick, parchment, or papyrus ; at any rate, the oldest survival of the Phœnician Alphabet is two hundred years later : at the time when the Kings of Egypt and Mesopotamia were erecting Monuments with Inscriptions in Hieroglyphics, or Cuneiform characters, King Solomon left nothing, nothing at all, most probably because he was not up to that level of culture, very much as the Afghan chiefs of the Indian frontier at the present moment are not abreast with the culture of their neighbours Russia and British India, otherwise his Egyptian wife might have enabled him to do something, and his friend, King Hiram of Tyre, in whose dominions the Alphabetic Character was being worked out about that period, would have supplied skilled lapidary workmen.

The Levite, who wrote the Chronicles, assumes, that David wrote the Psalms, and Solomon the books attributed to him : this may be questioned. The Levite had arrived at a standard of holiness, outward holiness, to which neither David nor Solomon reached : he shrank from recapitulating the assassinations, which took place by the order of King Solomon, according to the last testament of his father King David ; he makes no allusion to their gross immoralities, and the very name of Bathsheba, the wife of

Uriah, is not *totidem verbis* mentioned. Solomon is described as having only one wife, because the Jews on their return from exile had become strictly monogamist, and the idea of a harem would have been as offensive to the Levite, as to a Clergyman of the Nineteenth Century. How unfortunate for these two Kings it has been, that the two Books of Samuel and Kings did not go the way of the Chronicles of the Kings of Judah, and the Book of the War, and the Book of Jasher, and the other Hebrew Documents of the pre-Exilic period, which perished in that great catastrophe! How different would have been their characters!

Supposing that we were now on the same intellectual and literary platform as the Levite, who wrote the Chronicles, and a Protestant Levite of an amiable and holy character and life, but devoid of any sense of historical truth, were to undertake to write the Chronicles of King Henry VIII of England: the writer would no doubt idealize the King, who broke the bonds of Rome, would omit all allusion to his brutal treatment of his wives, his judicial murder of several of his most noble subjects, his confiscation of Church-property, and distribution of it among his favourites. He would be painted as an able and patriotic and wise king, who did his country excellent service: his crimes were such as would be deemed impossible in the Victorian Era, and the pious Chronicler could not imagine his ideal hero acting in any other way than as a noble Christian. The Hebrew Chronicler has depicted David and Solomon with the same sympathetic, but strangely untrue, manner, if the Books of Samuel and Kings are to be trusted.

2. ORAL: TRADITION.

It is difficult to define the boundary, which divides History as a Science, from Legend, of the Family, of the Nation, and of the Religion. Even in this hard matter-of-fact age men treasure up as quasi-truths, Reports complimentary to their Families, their Country, and falling in with their Religious Conceptions; but it is Faith, not evidence, on which they rely: such Legends relate generally to a remote and obscure past. The *modern* Legend is merely told without regard to exactness, but the handers down of the *old* Legends were men honest and good, worthy of our

respect, but unskilled in the law of evidence, and very credulous. How often we hear people dilate on the beauty, talents, and piety, of their great-grandmother, or of some remote ancestor! How from time to time springs up a National Hero, decked in feathers not his own! My remark may seem cynical, but the fact is, Truth and Untruth are hopelessly blended; there is a residuum of Truth in most narratives forming a base for large romantic developments. We see it in a marked degree, where Religious fervour, and holy men and women, are concerned. The number of believers in the Legend is no argument; so much the worse for the Truth, when all believe in it, and it bears in itself the unmistakable evidence of Falsehood. We must place it reverently aside, especially when it comes to us as a legacy from men in an early state of low culture; it might have developed into a great Legend, and been honoured by an epic poem. The raw material has reached us, and we must not despise it; we trace it back to a simple-minded period, very credulous, very ignorant of the world, delighting in the marvellous, full of reverence to their ancestors, and the great unknown Power, ready to believe anything, the more marvellous the more acceptable.

Professor Max Müller remarks on the Myths and Songs of the South Pacific: "They contain much, that will deeply interest all those, who have learned to sympathize with the childhood of the world, and have not forgotten, that the child is father to the man; much, that will startle those, who think that metaphysical conceptions are incompatible with downright savagery; much, that will comfort those, who hold, that God has not left Himself without a witness even among the lowest outcasts of the Human Race."

"The sentiments [of the Vedic Hymns] are childlike, the first sobbing and plaintive cry of the Human family to their Great Father, who made them, and to Nature and the Elements, the great Mother, who nourished them." This was their great environment. (R. N. Cust, "Linguistic and Oriental Essays," Series I, p. 110, 1878.)

In all countries, irrespective of, and independent of, the Religious belief of the inhabitants, Legends have been handed down of the origin of the Globe, and of Mankind. Nearly every

country has a Legend of the Deluge, localized to their topographical features of mountain and lake, and coloured to suit the intellectual idiosyncrasy of each population. The Legends current in India have long been well known, but the late discoveries in Mesopotamia go behind the earliest accepted dates of the Old Testament, and the revelations of Geology pierce behind still further. We are on an inclined plane here, and cannot stop. Virgil, in a few lines in the "*Æneid*," vi, 724, undertakes to record the current views on this subject in the Augustan age.

Myths resemble the fogs, which are exhaled in a damp neighbourhood; they are not, however, to be despised. Myths surrounded the infancy of Sargon, the first king of Babylonia, of Cyrus, king of Persia, and of Búddha; it was the usual symptom of Oriental flattery, and credulity. Sargon was born of an unknown father, like Romulus, William the Conqueror, and many others; in the Middle Ages Divine Ancestry was not claimed. Enclosed in a boat, like Danae and Perseus, and Moses, the Euphrates refused to drown young Sargon. Had they lived an obscure life, we should have heard nothing of these interesting details. So many Princes, who died young, have been glorified, like young Marcellus in the "*Æneid*"; had they lived on, they might have developed into a Nero.

The author of the "*Unknown God*," Mr. Loring Brace, remarks as follows (p. 109):

"The position of such deep thinkers as Socrates and Plato, in regard to Greek Mythology, was peculiar. It was not unlike that of some rationalistic Scholars of this day towards the Supernaturalism of Christianity. Myths were the poetic revelations of great Religious facts: the essential in them was eternally true; the form imaginary and temporary: Socrates and Plato would not rudely overthrow even the form: it was intertwined with morality and devoutness, and should therefore be carefully handled: they recognized the proper mythology, and used it for their great moral purposes, only half-believing it, and yet extracting from it Truths, which were everlasting. But, wherever the Myths represented the gods as acting contrary to the Eternal Principles of Morality, they did not hesitate to say, that they were false."

Legends come down to us of Búddha, not in one universally

recognized Book, but in various narratives in different countries and Languages. He descended of his own accord, 600 B.C., into his Mother's womb: at his birth Heaven and Earth paid their homage; Angels sang songs of Victory. His Mother was the best and purest of women, and had no other son: his conception took place without the instrumentality of his father: he taught his teachers: aged Saints paid him honour. He had a great struggle to free himself from the bondage of this world. Devils came to try him, and fight him; the powers of Nature were convulsed: meteors fell; darkness prevailed, as the Sun was obscured; the Earth with its mountains, and the ocean, were convulsed; Earthquakes took place, and Rivers flowed back to their source. (Rhys Davids, "Buddha," p. 37.)

There is very little scope for variety in Oriental imagery: something wonderful always takes place as regards the conception, or the actual birth, and the same natural phenomena are reported in most striking Language in the "Ramáyana," when Sita was carried off from her husband Rama. I know nothing so beautiful in any Epic in any Language, as portions of this magnificent Sanskrit poem. The beautiful Epics in Greek, Latin, and the modern Languages of Europe, are left far behind.

Of the extent to which fond credulity can be indulged, and of the crave of so-called Religious men to believe in Legends, the Apocryphal Gospels of the childhood of Christ may be cited as an instance. In modern times we know how to appreciate an historical romance, such as those of Sir Walter Scott, or wonderful stories such as the "Arabian Nights," but the composer, and copyist, of false quasi-Religious stories seem worthy of the highest reprobation. The compilers of the marvellous legendary tales, which attached themselves to some Christian Saints, are blameable, but they were only fondly, after the manner of their age, dealing with the incidents of lives of their fellow-men; but the compilers of the Apocryphal Gospels, in attaching to the name of Christ tales, which were palpably false, gave a handle, and a good handle, to the unbeliever to throw a doubt on the Gospels.

Throughout Antiquity there seems to have prevailed a desire to trace back the origin of illustrious men to the Deity: to this day Rajahs in India will without scruple show their pedigrees drawn out through a countless line of ancestors to the Sun and Moon.

In the great Epics of Homer and Virgil it is thought nothing wonderful to state, that Æneas was the son of Venus, Achilles of Thetis, and Bacchus and Hercules of Jupiter. Plutarch, in his work on Isis and Osiris, remarks, that at the birth of the latter there were omens, which always precede the birth of Earth's benefactors: a voice was heard announcing "that the Lord of all things had stepped into light."

“Ὁς οὐ πάντων κύριος εἰς φῶς προήλθεν.”

LORING BRACE: *Unknown God*, 1890, p. 21.

“It is a side evidence of the spiritual inspiration of ancient and barbarous Races, that so many, and in all ages, have a tradition of a moral benefactor of the Race, who came from above, bore Human ills, sought to scatter happiness among men, and perhaps perished in the struggle with evil among men, to appear again among the stars, or to await his faithful followers in the region of the Blessed. The strength, and purity, which gather round such memories, are the best test of their reality. And even, if some are only imaginary, the ideal shows the moral forces working on the hearts of men, and the Truths, which had here and there dawned upon them.” (Ibid., p. 4.)

By a singular chance, or more than a chance, the great Indian Religious System presents the conception of the Deity attempting to save mankind by repeated incarnations of himself in the form of animals in the remote past, and, as the centuries went on, in the Human form. In one of the earliest Avatára, or Incarnations, the Deity appears as a fish to save man in a Deluge: other animals succeed: Purus Rama is the first representative of the Human Race, Rama, the son of Dasáratha, the second, and Krishna, the third. Gautama Búddha is sometimes counted as the ninth and last, but there is one still to come, riding on a horse, when the world comes to an end. The whole story and character of Rama is wonderful in its sublimity and grandeur: the Son of a King, who obeyed his Father's will, and was endowed with the grace of entire Self-Sacrifice, for a given purpose, to save mankind, and conquer the great enemy of mankind. This Legend was current long before the great Anno Domini in regions out of touch with Palestine.

In Græco-Roman Legends we read of the elevation of heroes to the position of demigods, for services accomplished : Hercules, Romulus, Castor and Pollux, and the flattery of courtiers added the names of Emperors, such as Julius and Augustus.

Still more striking is the Legend of Prometheus, who suffered, and suffered patiently, because he desired to benefit the Human Race ; the great tragedy of Æschylus gives us an idea of what was thought of him in the palmy days of Athens ; no sublimer conception is handed down to antiquity, unequalled until Socrates calmly sacrificed his life in the interests of Virtue and Morality, and escaped the indignity of being considered a demigod, for he lived too late to attain that honour, and too early to be made a Saint of by the Vatican.

There was a great deal of Poetry in the Mythological conception of antiquity ; a Poet is a creator, ποιήτης. Daphne unquestionably means the Dawn, which ever seems to fly from the approach of Apollo, the Sun, and dies. The laurel-tree in Greek is called δάφνη, and its wood is most easy to burn : this supplies ample materials for the Legend. King Arthur, Jack the Giant-Killer, and the brave Roland, have all mounted the same ladder.

CAP. VI. RELIGIOSITY AND MORALS.

1. Morality.
2. Arm of the Flesh.
3. Fanaticism.
4. Superstition.
5. Change of Belief.

1. MORALITY.

Socrates was the first in Europe, who laid down the maxim, that Morality was indispensable to Religion. In Asia, Búddha and Kong-Fu-Tsee, and some of the Brahmanical writers, had done the same. The Christian standard was still higher: "Without Holiness no one can see God." In British India, in a gross case of immorality by a Hindu, who pretended to be an Incarnation of the Deity, the Judicial Courts laid down a principle, that "nothing could be theologically right, which was morally wrong."

Nothing is more striking than the entire disrespect shown to women under the Hebrew dispensation: gross Polygamy and Concubinage were practised by David and Solomon, of an unlimited kind, compared to which the Hindu, and Mahometan, appear self-controlled. The slaughter of all the brothers (II Chron. xxi, 4) of the reigning Sovereign was a very ordinary expedient to get rid of possible rivals: a contempt of Human life, and suffering. Saul's widows were handed over to his son-in-law to be concubines, and the Prophet Nathan seems not to have disapproved of it: the marriage of brother and sister seems to have been possible (II Samuel, xiii, 13): as to any marriage ceremony, so important with the Hindu, it was not even thought of: the woman was appropriated, as if she had been a domestic animal, or a beast of burden. When her husband had been killed, David fetched Bathsheba to his house, and she became his wife, and the mother of the heir to the Throne: he had done the same thing to Abigail, the widow of Nabal. No Sultan of a Mahometan Kingdom could

have been more uncontrolled by Morality. The Gentile world appears to advantage in the following quotation: "The superior man will watch over himself, when he is alone: are you free from shame in your own room, when you are exposed only to the light of Heaven?" (Kong-Fu-Tsee in the *She-King*: "Sacred Anthology," p. 286).

I add the following quotation from the "Dhammapada" as illustrative of *Buddhist Morality*, 550 B.C.:

" ' He abused me, he beat me, he defeated me, he robbed me ' : hatred in those, who harbour such thoughts, will never cease.

" ' He abused me, he beat me, he defeated me, he robbed me ' : hatred in those, who do not harbour such thoughts, will cease.

" For hatred does not cease by hatred at any time ; hatred ceases by love : this is an old rule.

" Do not have evildoers for friends, do not have low people : have virtuous people for friends, have for friends the best of men.

" All men tremble at punishment, all men fear death : remember that you are like them, and do not kill, nor cause slaughter.

" Do not speak harshly to anybody ; those, who are spoken to, will answer thee in the same way. Angry speech is painful : blows for blows will touch thee.

" By oneself the evil is done, by oneself one suffers ; by oneself evil is left undone, by oneself one is purified. Purity and impurity belong to oneself ; no one can purify another.

" Better than sovereignty over the earth, better than going to Heaven, better than lordship over the worlds, is the reward of the first step in Holiness.

" Not to commit any sin, to do good, and to purify one's mind, that is the teaching of the Awakened (*Buddha*).

" Let a man overcome anger by love, let him overcome evil by good ; let him overcome the greedy by liberality, the liar by truth !

" Many men whose shoulders are covered with the orange gown (i.e. are priests) are ill-conditioned and unrestrained ; such evildoers by their evil deeds go to hell.

" A man does not become a Brahmana by his plaited hair, by his family, or by both ; in whom there is truth and righteousness, he is blessed, he is a Brahmana.

" What is the use of plaited hair, O fool ! what of the raiment

“ of goatskins? Within thee there is ravening, but the outside thou makest clean.

“ He, who is free from anger, dutiful, virtuous, without weakness, and subdued, who has received his last body, him I call indeed a Brahmana.

“ He, who is tolerant with the intolerant, mild with fault-finders, free from passion among the passionate, him I call indeed a Brahmana.”

In the Sanskrit “*Bhāgavadgita*” we find the following description of the Friend of God (“*Sacred Anthology*,” p. 59):

“ He, my servant, is dear to me, who is free from enmity, the friend of all Nature, merciful, exempt from pride and selfishness, the same in pain and pleasure, exempt from wrongs, contented, constantly devout, of subdued passions, and firm resolves. He, my servant, is dear to me, who is unexpecting, just, and pure, impartial, free from distraction of mind; who is the same in friendship and hatred, in honour and dishonour; who is unsolicitous about the event of things; to whom praise and blame are as one; who is of little speed, pleased with whatever cometh to pass, and who is of a steady mind.”

“ The triumph of Right over Wrong in speech and action (for the same word means Truth and Justice) is the burden of ninety-tenths of the Egyptian Texts, which have come down to us. In the famous Monument of the Egyptian Harps the Inscription was: ‘ Mind thee of the day, when thou shalt start for the land, to which one goeth to return not thence. Good for thee will have been a good life; therefore be just, and hate iniquity, for he, who loveth what is Right, shall triumph.’

“ We do not believe the words of an Inscription, telling the praises of the deceased, but we must believe the Idea of Morality prescribed. None of the Christian virtues are forgotten in it: piety, charity, gentleness, self-command in word and deed, chastity, the protection of the weak, benevolence towards the humble, deference to superiors, respect for property: all this is expressed in extremely good Language on Egyptian tombs.” (Renouf, Hibbert Lecture, p. 32.)

As long as a Religious Conception does more good than harm, and a standard of Morality is retained, the wise man would let the people alone; but too often a Religious Conception wastes away,

and dies, in an atmosphere of hideous immorality. Lucretius boldly writes as a comment on the Sacrifice of his daughter by Agamemnon :

“Tantum religio potuit suadere malorum.”

And in India we have learnt lately another lesson : it may be doubted, whether the Indian youth, educated in the State-Colleges, and thoroughly purged of belief in any of the moral sanctions of their forefathers, are not less well prepared for a decent moral control of life than his uneducated contemporary.

2. ARM OF THE FLESH.

Under this head comes Propagation of Religion by force of arms, Intolerance, Persecution, Spoliation, Excommunication, Civil Disabilities, Murder, Torture, Burying alive : all these atrocities performed in the name of Religion by the help of the party in power. The Books of Kings and Chronicles tell us how in that little country, occupied by the twelve tribes, the will of the King for the time being went for everything : Hezekiah succeeded Ahaz, he was followed by Manasseh, and the latter by Josiah ; up and down went the Altars of Baal, and the groves. Of course, the Historians take the part of the so-called good Kings, and are loud in their abuse of the so-called bad ones, one of whom was only 8 years old, and reigned three months ; but they have all one feature in common, they killed all those, who differed from them : if Jezebel killed the Prophets, Jehu killed the Priests ; there was an absolute want of tolerance : Jehu's slaughter of the Priests of Baal, and the relatives of Ahab, is the most abominable of all. The Church of Rome cries out at the least sign of Persecution, but Rome was a master of the art of Persecution, and appears quite ready to do so again, if chance offered.

“Quis tulerit Gracchos de seditione querentes ?”

Some of the sufferers in the reign of Diocletian became in their old age, under Constantine, the bitterest persecutors themselves. It is an astounding fact, how Religious people forget all Ideas of Mercy, Justice, and Pity, towards those, who differ from

themselves in some abstract dogma, or ceremonial practice, or even of the date of a feast-day. Men of the present Epoch have all the will to persecute, but lack the power: the dead weight of Atheism, Agnosticism, Indifferentism, renders any personal persecution impossible, but social, professional, domestic, persecution is still rampant.

In China, 460 Literati were buried alive by one of the Emperors on account of some difference of doctrine; in Egypt, a King Khuen-Atin persecuted those, who would not join him in worshipping the *disk* of the Sun, and, when he died, his followers suffered the same treatment.

"No Religious Conceptions are so hard to reconcile, or to find a working compromise, as those, which outwardly present the greatest similarity to each other. The Sun was the object of Worship to many ancient Nations, and resolved into a triad:

"Atin Ra, the Solar Disk.

"Muer Ra, the Solar Ray.

"Ra, the Abstract Deity.

"They seemed to be identical, but the great so-called Heresy of Amenophis IV, or Khuen-Atin, turned upon this difference. His real name was Amen Ra; he took the name of Khu-en-atin, "Glory to the Solar Disk." (Cooper's "Heresies of the Past," p. 41.)

Many of the differences of modern Sects are equally foolish. "If Christians and Mahometans were in their superstitious fancies equally far from the truth, they were equally wanting in justice and mercy. The Jesuit-ridden Court of Vienna in vain urged the sacred duty of persecuting the Protestants in Hungary on the Turkish Pasha at Buda, who treated Christians of all sects and sorts with the same contemptuous toleration. The Jews, expelled from Christian Spain, found a refuge and a shelter in the dominions of the Grand Turk: while the Corsair brigantines of Algiers and Sallec were propelled by sinews of Christian Slaves, the rowing-benches of the galleys of the Most Christian King, and of the Knights of St. John, were manned by fettered Turks and Moors."

But the lower grades of society are quite as susceptible of the same bitter intolerance: they cannot be contented to leave other people alone, if they are left alone themselves: in 1893 the Hindu mob attacked the Mahometans, because they availed themselves of their undoubted right to kill cattle for consumption: lives have been lost in the struggle: there is no doubt that the organization of the "Cow-Protection Society" was a seditious movement under a thin veil of Religion. An attempt has been made to capture Commissariat-cattle, collected for the food of the British troops: the troops were called out, and there was loss of life among the rioters. It is clear, that the non-Christian fanatics have their Religious fads quite as much as the Christian faddists in England, who worry about the Opium-Trade. Of course, desecration of Mosques, and destruction of Temples, always form part of such lamentable contests.

Civil disabilities still exist; Murder, Torture, Burying alive, for the present, are out of fashion. Both the Hindu, and the Búddhist, are tolerant as regards dogma, and have ever been so. Nebuchadnezzar's golden image is a specimen of the Religious teaching, not only of that age, but of mankind till the Reformation, and even afterwards till the Revolution; whatever the Rulers approved, that must be enforced. We read of people burnt because they would not believe in the Image, and then cut to pieces because they would not believe in the God of Israel; it is the same now: Orthodoxy means 'My-doxy'; each person thinks his own form of Religion the very best form, and the only one, which ought to be allowed to exist. In fact, the common herd, gentle and simple, lays aside all Reason, Justice, and Common-Sense in matters of Religion. *Christian things should be done in a Christian manner.*

As I walked years ago through the streets of the great city of Banáras in North India, of which I was Magistrate, I have stopped before Temples to exchange civil words with the Hindu Priests, and watch their ritual. I listened to their prayers in an archaic dead Language, which I could understand, having learnt the Language in an English College, but of which the prostrate worshippers understood not a word. I recognized the same features, which I had witnessed in the Temples of the Greek and Roman Christianity. Whether the form was wrong or right, it was

at least a service of duty to the Ruler of the Universe. It was the Religious Conception of 200 Millions, and of a date earlier than Moses, tolerant, making no attempt to proselytize, peaceful, self-satisfied, and conveying a sanction to personal Morality under certain recognized laws and customs.

Then and now arise in my mind the awful question : what right had a petty Chieftain, like the King of Samaria, to slaughter the Priests of Baal, because he differed from them? Would not banishment from his kingdom, as it is presumed that they were aliens from Tyre, have been sufficient? Is it wise to read the narratives of such outrages, on the Eternal Law of doing unto others as you would wish men to do unto you, in Christian Churches? Is this real Worship to a God, so full of Love and Pity, "Who hateth nothing that He hath made." In times of trouble and oppression the Jew and the Christian claim Tolerance for themselves. The Missionaries in China are always raising an outcry on this subject, appealing to Treaties, and soliciting the aid of gunboats.

"Non tali auxilio."

They would be very angry if the Emperor of China acted towards them, as Ahab acted to the Priests of Baal. From the Jews came the deadly heritage of Intolerance, which lasted down to the seventeenth century A.D., of inflicting death merely on account of a conscientious difference in the appreciation of Divine Things. It took a long time for poor weak men to find out, that Religious convictions are involuntary, and that it is contrary to the first principles of true Religion to coerce them. In the time of the Prophet Jeremiah our phlegmatic indifference to the Religious convictions of our next-door neighbours would have been deemed to be dishonourable to God. Torquemada, of Spain, who burnt 8,000 Protestants, was but the lineal descendant of the assassins of Stephen, who were of the same seed, as those Priests who declared that by their law Christ ought to die.

It is clear that the spread of Christianity in the Roman Empire was brought about, not by Miracles, and Preaching, but by overbearing Sovereigns and intolerant Priests. It grew indeed by its own internal power and suitability to the age, and recommended itself by its precepts, examples, and promises : the old system had

broken up ; there was a vacuum in the Religious atmosphere, and Christianity filled it. Could this result not have been obtained without the frightful cruelty ? The Romish persecutors at the time of the Reformation were but the legitimate successors of the original Converters. In due course, bitter complaints were made by the Christians against the Mahometans for their intolerance : in what did they differ from the Christians who converted Europe ? Alcuin boldly told Charlemagne to see that "everything was done in the right order, and that conviction of the Truth and Faith went before Baptism, since the washing of the body without any knowledge of the Faith in a Soul gifted with reason would be of no use" (J. Johnson, "Century of Christian Progress," p. 112).

Such were the views of the Roman Emperors in the first century of Christianity, and of the Hindu Nation always. Even an Atheist was not liable to punishment, as it was not in a man's power to believe or disbelieve at his pleasure ; it was even lawful to propagate his views, but not by violence, or insult to the Religion of others. Toleration was the great primeval and universal principle : it was lawful to every man to be of what Religion he liked. The most notable sentiment in the Annals of Tacitus for the guidance of Statesmen was the golden dictum of Tiberius :

"Deorum injuriæ Diis curæ."

What rivers of blood would not its frank acceptance have prevented ? Who made poor erring man judge of the fact, whether an insult was offered to God in matters of Religion ? The Missionary spares no words of abuse of a non-Christian for uttering blasphemous words with regard to his holy Religion : it is, indeed, painful to hear or read such expressions ; but the Missionary does not spare the Religious Conceptions of other Nations, and in their eyes is equally guilty of blasphemy, and in our eyes of ignorant intolerance.

More in his "Eutopia" gives a clear idea of the sentiments of the enlightened men of his time, such as Erasmus, Colet, and their mutual friend :

"That God's design was the happiness of man ; that the ascetic rejector of legitimate Human delights, save for the common good, or other high cause, was thanklessness."

It must not be forgotten, that the Religious persecutor and the Religious martyr, i.e., one who has courted martyrdom, are the same kind of person in a different environment. He, who is ready ostentatiously to die for his Faith, has a certainty that it is conformable to Divine law, and to *his own advantage*, to make others die, if they oppose that Faith. Torquemáda could not see that there was a *via media* of leaving people alone: he would have courted martyrdom himself, and declined to be let alone.

Hear the words of the Bishop of London (Dr. Temple) in his sermon at the Exeter Church Congress, 1894:

“ If a man believed, he could not be indifferent to all that was
“ said against the Truth of God. But that was not Christ’s way
“ of dealing with those, who had sinned against Him, who were
“ not moved in the slightest degree either by His marvellous
“ works or His still more marvellous teaching. In no such way
“ did the Lord ever allow that His Gospel should be maintained;
“ in no such way did He ever encourage His true disciples to
“ fight in defence of the Faith or of the Church. It had been
“ tried again and again. There had been times, when Christians
“ had endeavoured to maintain the Truth by persecuting unto
“ the death those, who dared to assail Him, when Christians
“ had defended the Church by the use of such means as the
“ Lord never used Himself, and never authorized others to use.
“ Was there any man who had read Church History, who in his
“ calmer moments was not ashamed of what had been done in
“ the name of Christ? Was there any man who would not, if
“ he could, blot out of the events of the past, all the History
“ of those saddest of all sad days, when Human life and comfort
“ and happiness were counted as nothing if there were any
“ chance of maintaining the Divine Institutions and Divine
“ Doctrine? They could not think of such things without grief
“ of heart. No one now proposed a return to anything like that.
“ None proposed such intolerance or any kind of persecution.
“ Still, they were tempted to assume the position, which
“ belonged to the Lord alone, and to condemn, although they
“ acknowledged, that they had no right to push condemnation
“ into punishment.”

To give an idea of the feelings of a Hungarian Magnate of the Nineteenth Century on the subject of Toleration, I quote the words of Count Zichi in the Chamber of Magnates, 1894. He stated, that it was precisely his respect and sympathy for his Jewish fellow-citizens, that made him oppose the measure (to grant them freedom from intolerant laws), "because to grant "permission to Christians to go over to the Jewish Religion was "contrary to the very Idea of Christianity, while conversion from "Judaism to Christianity was already permitted." This is indeed an instance of the deep degradation of the intellect and conscience of honest and educated men.

3. FANATICISM.

We have sad instances in all ages, and all climes, of Impostors, Fanatics, Enthusiasts, devotees, deliberate fabricators, perjurers. The self-imposed tortures of the Hindu Fakir is a matter of notoriety; so is the locking up in a convent of a poor young girl, whose presence is in the way of her own people; the dancing of the Dervish in Constantinople; the swinging of the Fakir at the Charak-Puja in Bangál; the Eremites of Egypt; the pillar of Simon Stylites at Antioch; the lying miracles at Papist Shrines; the alleged Faith-healing of infatuated religionists; the believers in a Millennium. All discussion on scientific, or historical, principles is avoided, or forbidden, because it is beyond the intellectual standard of the majority. "Great is Diana of the Ephesians!" is the cry, which floats down the great River of Time in all countries and all Languages. The Protestant Missionary calls the non-Christian a fanatic, who will not listen to his arguments, or the Jew, or the Roman Catholic; but are they more fanatical than the Missionary himself? The Latin word *fanaticus* is derived from *fanum*, 'a temple,' and its primary meaning is one that is 'inspired,' and 'enthusiastic'; as far back as the time of Cicero, it acquired the secondary meanings of 'furious, mad, frantic.'

4. SUPERSTITION.

In which form of Religious Conception are grosser instances recorded of Superstition, Sanctimoniousness, Hypocrisy, arrogant

Pharisaic pride, narrow-minded exclusion of others, claim to a monopoly of the Deity? Under each one of these heads how much could be written, gathered from the Hebrew Scriptures, the non-Christian Sacred Books, Secular Histories, Modern News-letters, or taken from life!

Religion is essentially illogical. The Psalms prove this: they are supposed to be vehicles of Love, yet how little they have of Mercy in dealing with those, whom the Hebrew pietists please to describe as God's enemies; somebody else's 'doxy.' So also the purest theoretic conception of Divinity can be found flowing in the same channels with the most degraded Superstition, most worldly practice, most low morality.

5. CHANGE OF BELIEF.

There has been the same process of nominal belief, outward show, ceremonial practice, going on in the elder world, as we witness in the surface Christianity at the present Epoch. From policy, from fashion, from the influence of marriage, or education, or the result of association with other populations, changes have taken place: sometimes in the form of Religious development, or evolution; sometimes in contraction of Ideas; sometimes in sheer abandonment of the old Conception, and adoption of the new. In general there has been no heart-conversion, no acceptance of a new cut-and-dried dogma; no feeling, "Behold! I am a new man." "Me eat beef, me drink brandy, me Christian": this is the cry of the Indian outcast. Circumcision fenced in the proselyte to Judaism and Islam by an indelible flesh-mark. In this they resemble cattle, which are marked with the brand of their owner. The Pagan tribes of India are gradually being absorbed into the Hindu and Mahometan system, unless Christianity anticipates the change; there is a slight modification of dress, and teaching of conventional words, and movement of the limbs, a shunning of certain foods, a keeping of certain days, a payment of certain fees, and the thing is done: whether labelled as a Hindu, Mahometan, Christian, Búddhist, Jew, he is the same ignorant Pagan, in reality, as he was before.

It seems that a powerful Religion, supported by the Ruling Power, illustrated by works of Genius, must have an influence

over the Religious conceptions of other people, brought into contact; it cannot be doubted, that the conception of Angels, and perhaps of the Evil Spirit, were borrowed by the Jews during the Captivity from the tenets of Zoroaster, as exhibited by the old Persians. "It must be admitted, that an unfamiliar Idea, when "first propagated, always and necessarily produces a popular "reaction in the social organism, which is always conscientious, "and rightly so" (*Review of Reviews*, Christmas, 1894).

The argument is: Our present Religion exists; it has worked well for a long time: let it be; we have tried it; a change may be for the worse: the reflex action of the self-preserving element in Society arms itself to resist a new Idea. We have only to imagine the feelings of a Welsh Clergyman, when his daughter announces herself as intending to be a Mormon, or an Orangeman of Ulster when his son becomes a Papist Priest. The Missionaries describe the wickedness of a Hindu, who locks up his son, so as to prevent his being baptized. What would the Missionary do, if his own wife or child were to become Theosophists?

Sometimes without actual change of terminology Sects spring into existence, like the Dialects of a Language, such as the Sikhs, Kabirpanthi, Jains, etc., among the Hindus; the Shiah and Suni, Súfi and Bábi, among the Mahometans; and the numerous Denominations of Christianity. Sometimes the new Religious Conception never gets clear of the old Paganism, as is evidenced by the Church of Rome to this day: the fear is, that the same perils await Christianity in India and China; they may refuse to receive the doctrines of Christ in a Teutonic, or Græco-Roman, capsule, and form one for themselves of national and kindred elements.

The regular thing has always been for the professors of one Religion, or one Sect, heartily to abuse, and, if possible, to persecute, the holder of another: the favourite words are Orthodox and Heretic: but which is which? A man, who on conviction changes his Religion, gets no thanks for it, is frightfully abused, put to every kind of social torture, and is lucky if he escapes bodily torture and imprisonment. In the Middle Ages there was the *Auto da fé*: early in date the Pope issued a Bull ordering all, who had accepted Christianity, and went back, to be punished. In every form of Religion there are found to exist Sects, and they were generally persecuted.

I have myself heard an American Missionary in Northern India, in the crowded streets of a town, tell his audience that the Hindu worshipped cow-dung: the people only laughed, as we should laugh, if they were to say that we worshipped a crumb of bread. Another Missionary called upon the Hindu to change his ancient Religion for no other reason than that all the learned men in Europe and America believed in Christianity, as if that style of argument would influence any kind of believer.

Under the tombstones of so-called Heretics lie a variety of different persons, the partisans of a fallen Spiritual dynasty: they have had no mercy shown to them: *Væ Victis!* They presumed to do, what we all do now, think for themselves on some of the mysterious subjects presented to the Human intellect: they failed in getting a hearing, or in convincing, and were trodden down by some wilful Sovereign or Chieftain, or some imperious ecclesiastic: their books were all burnt, and therefore it is presumed, that they must have been in the wrong: the wheels of the Catholic Church went over their bones: they were anathematized in the schools by men, who had not nobility of character sufficient to credit their adversaries with benevolent intentions, and treat their so-called errors with Christian charity. Thus the Church, as left by the Apostles, has gradually deteriorated into a pretentious Priesthood with Ritual and Ceremonies: there were honest men in past centuries, as there are still, who will continue to protest, as their forefathers did, and separate themselves from the corrupted Truth.

CAP. VII. PROGRESS OF THE HUMAN RACE.

1. Multiplication and Improved Culture under all forms of Religious Belief.
2. Arts, Sculpture, Painting, Architecture, Drama.

1. MULTIPLICATION AND IMPROVED CULTURE UNDER ALL FORMS OF RELIGIOUS BELIEF.

The Human Race has prospered, multiplied, and grown fat, under all conditions of Religious Conception. The populations of India and China are increasing at an enormous rate, and together make up half the total of the Globe: the great non-Christian River flows on, flows on, quite unconscious of the tiny streamlet of Christian Doctrine, that leaves no trace in the colour of the waters. We read in the Books of Chronicles, that if a King or his Subjects worshipped Baal, they were at once visited by the anger of an outraged National Deity; and if a King destroyed idols, and removed high places, he received material blessing. With the Captivity at Babylon, and the conception of an Idea of Rewards and Punishments in a Future State, this style of describing the course of Human events fell out of practice. Something of the kind reappears in the Annual Reports of Evangelical Missionary Societies: any temporary success of a Mission is described as "receiving God's manifest blessings." When, a few years afterwards the Missionary dies, or is killed, and the Mission uprooted, the Chronicler is silent: yet the balance of success and failure is held by the same wise, kind, and unerring, Hand: there are blessings in disguise. I have known the death of a Missionary to be a gain to the Mission, the greatest possible gain.

One thing is quite clear, that the current of Religious belief has no relation whatever to the material prosperity of a country, and it is well that this should be the case. Nor does it depend entirely on the intellectual position of the Race: none is so degraded as not to be capable of Religious influences, but the

lower that they are, the lower is that influence: this makes the position of the degraded races of mankind so peculiarly the objects of our sympathy and pity. Their existence is a wonderful phenomenon: the chariot of the great moral and political conquerors of the world in past centuries has passed them by; they have had only faint opportunities of developing the good, that most certainly is in them; they have but a dim Idea of an unknown Great Power, at whose mercy they live. Their service is not of Love, but of Fear: the Past has brought them no lessons, the Present no enjoyment, and no certain Hope lies in their Future. Here we see the necessity of a civilizing influence brought about by contact with neighbours, and the power of transmission of the experience of one age to the next by the means of literature.

And yet in the whole Race of man, whether Christian, or non-Christian, or pre-Christian, from the time of Pharaoh, who ordered all the male children to be killed, down to the present year, we find the same absence of Peace and Mercy, the same desire to shed blood, the same lust and greed evidenced in the annexation of countries, and destruction of weaker Races. The Kings of Egypt, Assyria, and Babylonia, could not have evidenced more contempt for the lives of other Nations than do the Chartered Companies of Africa, South of the Equator: we read calmly in the daily papers of so many poor Africans killed by the intruding white men, of the so-called impudence of an African Chief venturing to think of expelling intrusive enemies from his dominions! Add to these the awful crimes committed by the Slave-Dealer, the Scientific Explorer, and the Liquor-Dealer: the first is beyond European control, and is only the result of European example in the last century; the second and third are the peculiar outcomes of so-called Christian civilization. The story of Africa rightly told, the thousands killed by the Europeans, the evil habits taught by Europeans, the new and filthy diseases introduced into uncivilized Races by Europeans, indicate what a powerless factor any Religion, the purest, the best, is in the control of Human affairs. How often we read in the papers of the violation and murder of women in England! In India up to a late date widows were burnt, and female children killed, as a matter of Religion. We have stopped the latter, but the former still flourishes.

Deliberate ill-treatment of women and children seems to have been the feature of all Religions in ancient days: Samuel ordered all the Amalekite women and children to be killed; in the Psalms in our Churches we hear English women and children chanting out, "Happy is he, who dashes thy little ones against the stones." The whole conduct of the Hebrew Race towards women, beginning with David and Solomon, was simply disgusting. How different was the conduct of the contemporary Greek! there was no polygamy there: the scene of Andromaché parting from Hector places the relation of the sexes beyond dispute. Among the savage Races woman is but a chattel, purchased for so many cows, to be killed at pleasure.

In a paper read at the Meeting of the British Association in 1893, we find, that the women of the tribes in the Kongo Basin are not credited with having any future state. In England women are disqualified from services, public and private, for which they are fully qualified, simply because they are women, while every foolish, half-witted, man is admitted as a matter of course. And no one class presses the heel down on women more than the Religious classes. Some, if not all, of the greatest of Religious and Missionary Associations have scornfully rejected the rights of women to take their full share in the work of Committees. Municipal Bodies have long ago admitted women to their share of the control of Poor Law Boards, School Boards, Hospitals, and Charities. Any male old woman is fit to be on a Missionary Committee, but women are under taboo.

There seems to have been a marked change after the Captivity in the treatment of women. The compiler of the Books of Chronicles omits all allusion to the gross immoralities of David and Solomon; he belonged to an Epoch, when such things were impossible. At the time of Anno Domini women were treated with respect, and in the time of Paul with a feeling of love and honour. This was the effect, not of Judaism, but of Hellenism, which eventually was to expand into Christianity. Women were excluded from the Covenant in Judaism, but admitted by Baptism: women were subject to Polygamy in Judaism before the Captivity; Monogamy has ever been the law of Christianity: women were put to death for the offences of their male relations in Judaism; in Christianity there is no such vicarious punishment.

I should have lived with my eyes shut for a quarter of a century in the midst of an Asiatic people, scattered in hundreds of towns, and thousands of sequestered villages; I should have read in vain the writings of sacred and profane Authors of the elder centuries, if I had not come to a conviction, that the Human Race is not without a large portion of goodness, loving-kindness, docility, purity, humility, and striving after forgiveness of errors, without reference to their Religious Conception. On the other hand, with reference to such Conceptions, History, ancient and modern, teems with instances of staunchness, and dauntlessness, of confession before men, and martyrdom of old and young of both sexes. Paley must have been ignorant of History and the world generally, when he instanced martyrdom as a proof of the truth of one Religious Belief: it appears that votaries are most ready to suffer and die for beliefs, which appear to us to be obviously the most false. A modern writer has told us of the universal hunger and thirst for Truth, Righteousness, and Love, exhibited by men, at intervals of centuries, showing the continuousness of the innate influence, and occurring at distances of space never traversed by mortal foot. We cannot but humbly believe that hearts, such as that of Socrates, Búddha, Zoroaster, and Kong-Fu-Tsee, were touched by the Holy Spirit, however much the Christian Pharisee may arrogate to himself the monopoly of Virtue. God has not left Himself without a witness: not without His permission, and design, has the spread of Christian Truth been delayed for so many centuries, and restricted by so many impediments. Paul testifies to this both at Lystra (Acts, xiv, 16, 17) and at Athens (Acts, xvii, 27).

I quote the words of Bishop Selwyn the elder: "I have myself seen the lowest type of humanity, the Australian blacks; I have seen the men of Erromanga, who have twice killed Missionaries on their own shore; but I am sure, that these men have the same capacity for the reception of Divine Truth, that any of us is gifted with by God. I have been present, when one of these despised Races was sentenced to death, and I attended him at his execution: he left on my mind the impression, that he died with just as much of simple Faith, as was accepted by Jesus Christ from the penitent thief on the Cross."

The appearance of great Philosophers, and Founders of new

Religions, simultaneously in different parts of the Globe about the sixth and fifth centuries B.C., indicated that the Human Race was passing from the Animistic conception of early days, and the childhood of mankind, into full manhood. It grew in knowledge of itself, its environment, and other men, and felt after an unknown Ruler, a Dispenser of Good and Evil, one who creates, preserves, and has the power to destroy, yet is merciful, slow to anger, and full of fatherly kindness. It had been compelled to look inward and outward, and to moralize, speculate, and formulate, and all thoughtful men even to this day are troubled with the same thought, why so many hundred, apparently innocent, at any rate unprepared, thoughtless, creatures are hurried into Eternity without a moment of preparation, by a wicked War, a Storm, a Railway-Accident, a Pit-Accident, or something going wrong in a Manufactory.

Plato points out that "Knowledge is only recollection, the soul "being immortal: what men called 'Dying' was passing from one "state of existence to a new state, which men called 'Birth'; it "remembers all its stages, and recalls them. In the Royal procession of Gods and Souls of Mortals in the highest Heavens, "the Soul, which follows God closest, and is made more like "unto Him, lifts the head of its charioteer into the supercelestial "realm, and so he is carried round, and having gained a clear "vision of Truth, remains in the society of the Gods," and "apprehends absolute Truth." (Westcott, "Religious Thoughts of the West," pp. 28, 29, 30.)

Leigh Hunt's beautiful lines are to the point: Abu ben Adhem, a holy man, saw an Angel writing the names of those, who love the Lord, and to the inquiry, whether his name was there, received a negative reply:

" Abu spoke more low

" And cheerily still, and said: ' I pray thee, then,

" Write me as one that loves his fellow-men: '

" The Angel wrote, and vanished. The next night

" It came again with a great wakening light,

" And showed the names, which love of God had blessed,

" And lo! Ben Adhem's name led all the rest."

Can we not all agree in these additional lines, which I suggest?

“ For we best love our God and Father, when
 “ We most entirely love our fellow-men.”

Altruism was the great principle introduced into the world, 600 B.C., by Gautama Búddha; before, it had been Egoism: “ Save yourself, and let the world take its chance.” The secret of the power of the Búddhist was in the fact, that he was perfectly unselfish, that the greatest joy was to do good to others, that the thought of self was evil: at the time of the great Anno Domini this principle was enforced by a higher sanction, and a Divine aid promised to those who practised it.

2. ART, SCULPTURE, PAINTING, ARCHITECTURE, DRAMA.

All Religions, and more especially the Christian, have suffered much from their contact with Art, Art Pagan in its conception, half-Pagan to this day. What else but Pagan is the halo of glory round the heads of holy figures? it is but the brass plate fastened on the heads of Pagan Statues to prevent the features being defiled by the deposits of birds. The early Christians opposed the Paganizing of their Faith by contact with Art: witness Eusebius' letter to the Empress Constantia (Westcott, “ Religious Thought in the West,” p. 294): “ We may not seem, like Idolaters, to carry our God about in an Image.” How many of the errors of the Romish Church are but the outcomes of the gross realism of Sculpture and Painting! If Christ in His agony at Gennesareth cried out, “ Let this cup pass from Me,” was it right in a Statuary to represent an Angel forcing the Sacramental cup on Him? If the Evangelist records, that Satan entered after the sop into Judas, was it right in a Painting to delineate a rat leaping into Judas' mouth?

Ruskin (“ Stones of Venice ”) remarks, that he never yet met a Christian, whose heart was thoroughly set upon the world to come, and, so far as Human judgment could pronounce, perfect and right before God, who cared about Art at all: at the best it is Human, false, and meretricious. The Greek Church allows no Statues, but sins more deeply as regards Pictures.

The Mahometan will not allow the figure of man to be portrayed. The Paintings and Statuary of the Hindu and Búddhist seem to the European eye so gross, as to be incapable

of doing harm, but to the Asiatic eye they are as baneful as the finest work of European Sculptor or Painter. In the Greek and Roman Churches the effect is monstrous and lamentable. Pictures are exhibited to illustrate false Doctrines, the stories of false Miracles, such as the Miracle of Bolséna, in which blood flowed from the wafer to prove the Doctrine of Transubstantiation, or to record false facts, and false dreams. Pictures are exhibited, in which ancient and Oriental people are represented in European dress, and surrounded with European furniture, such as the birth of Christ in a four-post bed; the Last Supper is drawn as a feast of modern times, and the wine is exhibited in a Sacramental cup. Other Pictures called Religious, are merely exhibitions of female beauty, imperfectly draped, in indelicate positions. Such stories as Potiphar's wife, Susanna and the Elders, David and Bathsheba, should have been shunned by Painters with any spark of Religion. The same thought to a less degree applies to Statues of Religious subjects: they deceive the vulgar: that is their object.

In an educated community pictures can do little harm, but among an ignorant peasantry, such as the Italian, they are productive of infinite mischief: in the Basilica of St. Agnes, at Rome, a picture is exhibited of Pope Pius IX being saved from a fall by the Apostle Peter putting his arms round him, at the same time, that Agnes is praying to the Virgin to intercede for his safety: the ignorant populace believe, that this took place. In the Vatican is a large picture of the dogma of the Immaculate Conception-Bull being proclaimed in St. Peter's by the Pope: the scene down below is what actually took place; up above is the Trinity, the Apostles, and the Prophets, looking on with satisfaction, and the Virgin coming forward and bowing her thanks to the audience below. What can be thought of such a conception! Awful pictures are seen everywhere of the pains in Hell, and poor people in Purgatory, to induce people to pay money for Masses. Mahomet saw how the influence of Pictures and Statues had led the Greek and Roman Churches into Polytheism in a veiled form, while the uncultured Semites clung to Monotheism, and he had the courage to resist it, and forbade the material representation of the Human body. Before the invention of Printing, and the spread

of literature, it may have been expedient to represent Scripture scenes in statuesque full-size forms ; but it is no longer necessary or expedient.

Now that Toleration exists it may be found that the Art of the Sculptor and Painter may be used for the purpose of deriding Scripture-stories. I saw in Holland a picture of the birth of Christ in a manger, in which it had been so arranged, that the horns of an ox should fit exactly over the head of Joseph, his reputed father, and the guide pointed out with glee this arrangement to show that Joseph wore horns. The ill-judging Missionary in India circulates offensive descriptions of Mahomet and Krishna : a free Press will soon learn to retaliate, and use the same weapons. The erection of magnificent, and highly decorated, places of Worship, with valuable ornaments of metal, is to be deplored : it is a remnant of Judaism and Paganism, and of the Religious Conceptions of the elder world, when Religion was National, not individual, with external ritual, not inward Spirituality. Theatrical performances of Scripture stories are to be deplored. In the streets of Banáras the great Hindu story of the Avatára of Rama is annually enacted amidst rejoicing thousands, and sometimes the great Mahometan festival of Hasan and Hosein falls on the same day, and Christian Rulers have to keep the peace. All such things belong to a Past, and should under no circumstances be made use of in the great Religious Conception, which now dominates the world, as it is unworthy of the civilization of the Nineteenth Century.

CONCLUDING REMARKS.

I have come to my final remarks: it is of no use, like the ostrich, thrusting our eyes in the sand, and seeing nothing. The population of the whole world is now for the first time in the annals of mankind brought into personal contact. The word Christian has now become merely a Census-term: it is not uncharitable to say, that thousands and thousands, who bear the name, have no personal knowledge of Him, whose name they bear. The effect of State-Education in British India, and of Commerce, and social intercourse, and general Progress and Enlightenment in the whole world, is having the same effect on the non-Christian population. There is gradually forming a great arena, in which men nominally of all Creeds meet together, have no objection to make to each other: there may be a little backwardness in Matrimony and Commensality, but there it ends. There is the possibility before us of the great majority of the Human Race being absolutely without any Religious tie. An accomplished student of the Subject (Tiele, p. 244) remarks, that "the decay
" of the Roman State-Worship, and the hunger of the Roman
" people for foreign gods, Artemis of Ephesus, the Great Mother
" of the gods, Mithra, Serápis, were the expression at that time
" of a real and deep-seated need in the Human mind, which could
" not find satisfaction in a moribund State-Religion. Men longed
" for a god, whom they could worship with heart and soul; and
" with this god they longed to be reconciled." This is not a characteristic of this Epoch. While the sections, the denominations, the parties, in the Christian Church are fighting with each other, the great mass of the community is slipping out of all Religious Worship whatever, and there is much reason to believe, that this means all Religious Belief also. In the face of so much blank *unbelief* in the Christian Revelation, and so much *nominal belief*, accompanied by entire absence of practical obedience, yet co-existent in both instances with morally consistent lives,

free from outward stains of carnal failing, it is clear, that we are entering into a new phase of the Religious Idea. There may be an inward light shining brightly in the heart of true believers, and a feeling of the Infinite Love of the Creator to His poor creatures in sending them His Son; there may be an experimental testimony to the truth of these convictions in the lives of the believers, a fortitude under adversity, and a self-restraint in prosperity, an unfeigned kindness to man and animals, a power of gentle speech under all circumstances; hours of silent meditation may have deepened the Religious conviction of Repentance, Faith, Justification, and Holiness, quite independent of the dogma of Creeds, the shibboleth of Churches, the rubric of Worship, for verily and indeed God searches the heart, and knows His own children. But to the non-Christian emerging from Heathenism, there may be inducements, which may lead him to broad unbelief, or formal Worship, without an atom of saving Truth in his conception of Religion. Still, he will be outwardly moral, and free from the cruelty and intolerance of his ancestors.

Not without reason the party, which calls itself 'Conservative,' is called the 'stupid party' by its opponents, for its ways are stupid, both in things spiritual as well as material: "*damnat quod non intelligit*": it cannot see, that the thoughts of men grow wider, as the world advances, that the eyes grow keener in proportion to the increasing strength of the intellectual microscope. I quote the words of Dr. Butler, Master of Trinity College, Cambridge, at an annual meeting of the Christian Evidence Society: "The marked reluctance among their ablest students to "take holy orders was caused, not by fear of hard work, or poverty, "or loss of worldly pleasures, but mainly by the fear of losing "their freedom, by the thought that they would cease to be "inquirers, and *be turned into advocates of one side in a controversy.* "Some of the chief causes, which set young people against revealed "Religion and the clerical position, were to be found in certain "old quarrels. He could never forget the dismay and indignation "among serious young men when, in the name of orthodoxy, "Maurice was expelled from his professorship, Jowett's salary "at Oxford was long withheld, Dr. Temple's appointment to the "see of Exeter was protested against by leading Bishops to the very "hour of his consecration, and Darwin's great and epoch-making

“ Work, the ‘Origin of Species,’ was denounced, as a presumptuous
“ attack on Christian truth. Unbelievers were made by well-
“ meant errors of this kind. Just now we had before us the great
“ question of the authority of the Old Testament. Unfortunately
“ few in England were competent to deal with it, as we had so
“ few Hebrew scholars. But this conflict as to the age and
“ authorship of the various books and as to the Human objects
“ of their authors might be left to learned experts without any
“ anxiety for the Christian faith. We should not take sides, as
“ if some Religious interest were imperilled. The only *Religious*
“ *interest was the victory of Truth.* The mistake of making the
“ Godhead of Christ a bar to the discussion of matters of history
“ and criticism should not be repeated. The argument was used,
“ that Christ quoted a Psalm as David’s, that Christ shared the
“ omniscience and infallibility of God, and that, therefore, David
“ wrote the Psalm. This argument was most earnestly to be
“ deprecated, staking as it did the true doctrine of our Lord’s
“ person on a matter of no spiritual import, which ought to be
“ left to the Human reason. For successful Christian evidence
“ work they needed an eager and unbiassed love for Truth at
“ any cost, intellectual power backed by adequate learning,
“ warm sympathy with every form of spiritual conflict, and
“ courtesy and fairness towards opponents. Hardly anything
“ repelled and disgusted the young more than books on the
“ so-called orthodox side which dealt discourteously with
“ opposition.”

We live in a world of thought infinitely widened. Even since the Reformation, Astronomy, Geology, Anatomy, Comparative History, Geography, Statistics, have come into existence: we cannot assume the Religious attitude of an ignorant Hebrew, whose Ideas were restricted to his petty Province, or accept the dicta of Paul, wise for his time, and who yet expected the Millennium in the first century A.D., which has not arrived at the close of the Nineteenth. The old Fathers, and Mediæval writers, had not the physical facts of the great Globe, the great Human Race in all its colours, white, black, brown, red, and yellow, the still greater Kosmos, the handiwork of the Creator, before them. They wrote up to the level of the talents committed to them. We have the Truth, or at least a larger portion

of it, but alas! it is overlain by fond mediæval padding, and incrustated by centuries' deposit of misconceptions. Unless the great mass of mankind are to be allowed to slip out of all Religion, we must reconsider our intellectual position. One thing is clear: the uniformity of law, as valid in the revolutions of the most distant Planet, as on the Earth's surface in the smallest operation of Nature, is as valid now, as in the time of Abraham, and was as valid then as it is now. Miracles are possible, because to God all things are possible, but there is evidence in the Field of Nature, that His laws are not ordinarily suspended. We cannot assume, that our Heavenly Father dealt in a different way with His poor creatures before Anno Domini, than He does since that great event. We have, therefore, to weigh in a Christian balance the prodigies recorded in the Legends of the elder world: at any rate, they do not happen now.

We may open our eyes to what is coming when we read in Dr. Martineau's "*Religion of Intellect*," published by him at the age of 85, the following:

"A conclusion is forced upon me, on which I cannot dwell without pain and dismay, that Christianity, as defined and understood by *all* the churches which formulate it, has been mainly evolved from what is transient and perishable in its sources, from what is unhistorical in its traditions, mythological in its preconceptions, and misapprehended in the oracles of its prophets. From the fable of Eden to the imagination of the last trumpet, the whole story of divine order of the world is dislocated and deformed. The blight of birth-sin, with its involuntary perdition; the scheme of expiatory redemption, with its vicarious salvation; the incarnation, with its low postulates of the relation between God and man, and its unworkable doctrine of two natures in one person; the official transmission of grace through material elements in the keeping of a consecrated corporation; the second coming of Christ to summon the dead, and part the sheep from the goats at the general Judgment: *all* are the growth of a mythical literature, or Messianic dreams, or Pharisaic theology, or sacramental literature, or popular apotheosis. And so nearly do these vain imaginations preoccupy the creeds, that not a moral or spiritual element finds entrance

“there except ‘the forgiveness of sins.’ To consecrate and “diffuse, under the name of ‘Christianity,’ a theory of the “world’s economy thus made of illusions from obsolete stages “of civilization, immense resources, material and moral, are “expended, with effect no less deplorable in the promise of “Religion than would be in that of science, hierarchies, and “missions for propagating the Ptolemaic astronomy, and incul- “cating the rules of necromancy and exorcising. The spreading “alienation of the intellectual classes of European society from “Christendom, and the detention of the rest in their spiritual “culture at a level not much above that of the Salvation-Army, “are social phenomena, which ought to bring home a very “solemn appeal to the conscience of stationary churches. For “their long arrear of debt to the intelligence of mankind, they “adroitly seek to make amends by *elaborate beauty of Ritual Art*. “The apology soothes for a time, but it will not last for ever.” (“Seat of Authority in Religion,” p. 650; Longman, 1890.)

Five years later, on the 90th anniversary of his birth, he replied to a deputation from Manchester College, Oxford, of which he had been a Professor :

“He could not too much insist on the necessity for keeping “the teachers of Religion *in touch with the highest thought of “their time*, and for giving them an insight into the *rival “systems* which too often take hold of the public mind through “an inability on the part of the people generally to compare “*one method with another*. He had always insisted upon a course “of logic as necessary before entering upon the discussion of “Religious philosophy ; he recognized more and more how “inevitably the basis of Christian teaching would have to be “sought *less and less in the letter of Scripture*. The Bible and “New Testament would have to be regarded as literature, and the “mind must be trained so as to fasten securely upon the abiding “elements among its varied constituents ; while the Religious “sense must be cultivated, if we would hope to rescue the “imperishable from what was sure to go, and to find the way “clear to the one central Divine personality of Jesus.”

We talk of Búddhism being defiled by the contact of lower Pagan elements ; but has not Christianity suffered from similar defilements ? Can we justify some of the accretions, when we

consider them calmly? It is admitted, that the great work to be performed by the Christian Religion is the restraint and correction of the corrupt nature of man, and yet in the arguments used in theological and Religious discussions how grave appears the corruption of the Human intellect, so merciless to opponents, full of excuses for facts on their own side, which cannot be denied. The study of the Comparative Religion of the world in a calm, thoughtful, and judicial, spirit cannot fail to open out new vistas of Religious and serious thought, and a tenderer love to our fellow-creatures, eventuating in a greater desire to share with them the advantages of our privileged knowledge. "Formality in Religion, "the cold, unintellectual, or even unintelligent, assent to the "Church-Creed, the formality of Public Worship, while there is "no private Worship at all, is rearing a crop of Atheism, for it "throws the veil of its own respectability over unchristian, godless, "lives, eaten up by ambition, greed, or love of ease." These are the words lately uttered by a Bishop. Of course, a professor of Christianity of the type sketched by the Bishop, when brought into contact with a professor of a non-Christian Religion, is, or pretends to be, greatly shocked: "so disreputable, so formal, so meaningless," would be the description given by him of Hindu Worship; yet the Hindu would say very much the same of Christian Worship in the light, in which he would regard it. Both forget what the distinctive feature of a real Religion is: nothing less than the Soul's response to the Deity, who has taken notice of the Soul; a loving intercourse of the closest, and sweetest character, or as Paul puts it: "the body is the temple of the Holy Spirit." *Σὰρξ* and *Πνεῦμα* are united in one entity.

The application of scientific principles, and the reflection of the order of events in Comparative History, cannot fail to influence a mind capable of the power of Reason and Analogy, whether applied to the study of an Egyptian excavation, or the examination of an ancient written document. The Religions of the World before the great Anno Domini, instead of deserving censure and contempt, stand out amidst the loftiest conceptions of the Human Intellect, foreshadowing, symbolizing, preparing the way for, the coming in the Fulness of Time of One greater than all.

At the very time that we are spelling out the Inscriptions of Assyria, Babylonia, the Hittite, the Egyptian, the Indian, the

Yenissei nations of Central Asia, the Chinese, and the Mexican, and rendering them into the Languages of Europe, which did not come into existence till centuries after the tablets of these Inscriptions had fallen out of Human sight, and recollection, and had been absolutely forgotten; at this very time we are poring over, for the purpose of fixing the true text, settling the true order, and finding out the right meaning, the MSS. of the Jewish Scriptures in Hebrew, Aramaic, Samaritan, Greek, Latin, Syriac, Ethiopic, Mæso-Gothic, Armenian, Georgian, and Anglo-Saxon, books, parts of which are contemporary with those Inscriptions, which have fallen out of sight, but which by God's special favour to some of His poor creatures have never fallen out of the thoughts and lips, and pens, of generation after generation, but which have grown with the growth of each Language, twined themselves round the hearts of each Nation, have supplied a law in life, and a hope in death, to countless Millions, and are now being rendered into the Languages of hundreds of tribes, whose existence and names were unknown to the elder world, even to the writers of the New Testament, being only darkly hinted at in the Book of the Revelation as "nations, and kindreds, and tongues," which were to come into existence hereafter.

We must recollect, that the early thoughts, Religious Conceptions, and Ancestral Customs before King Cyrus broke with the Past, were National: the individual went for nothing: if a Hebrew had dared to use his private judgment, he would have been run through with the javelin of an assassin, such as Phineas, or sent to the rear to be killed, like the young Amalekite murdered by David. As to the outside world, such as India, China, Africa, or Europe, the Hebrew knew nothing. In the Religion of those times it was the duty of the local deity to look after the welfare of his worshippers, just as the local Romish Saint is expected to look after the village, which pays him, or her, by prayers, offerings, and genuflexions. The Worship of Yahveh as a tribal God made the Hebrews a peculiar, and peculiarly offensive, little Nation, surrounded by tribes, who hated them, and governed by a combination of weak and yet tyrannical kings, under the casual influence of irresponsible Prophets, which made administration impossible. It is difficult to imagine how commerce could have thriven, when one small tribe assumed such a ridiculous attitude towards its neighbours,

expecting the most perfect Toleration, and giving none. The Hebrew assumed, and rightly assumed, that their law was given to them by their God, but all the Races of the ancient world assumed the same in their own interest, whether the Assyrians (II Kings, xviii, 25), or the Egyptians (II Chronicles, xxxv, 21), or the Hindus. These lines are penned with a double object: (1) To conciliate some interest in the Religious Conceptions of the elder World, and to check the ignorant abuse of all, who have not had the small grace conceded to them of wearing the cloak of outward Christianity, which is fondly supposed by the Evangelical middle classes to co-exist only with the social customs and apparel of their own class, and their own level of wisdom or unwisdom. (2) To point out how reasonable the way of Salvation traced by Christ is, if we can only clear it of the Pagan environment, which has hardened round the living germs: the real secret is, that we in this happy generation of men have found what the men of old, in spite of their goodness, wisdom, and devotion, blindly felt for, and in vain.

In argument (oh, that Missionaries would think of this!) we should seek the common ground, on which both sides can stand, the Adamantine Truth, so far as it is revealed to us: those, who have recourse to abusive language, show that their resources of argument are exhausted; the most ignorant clergy are always the most arrogant. I quote an anonymous writer: "It is the fancy of an ignorant man, that Creation was made for him: there are few things, of which he is so utterly ignorant, and of which he thinks so little, as that mystery of himself, incarnated in the temporary prison-house of his flesh and blood." No prison-house is so fast-bound as the bondage of ignorance, false preconceptions, and obstinate refusal to give play to Sanctified Reason.

Even among men, professing the same Religion, belonging to the same Church, there are found the strongest differences in the very essentials of Religious Belief and Worship; there are men of cultivated and uncultivated minds, of strong and weak intellectual power. So of Races some are stupid and lethargic; some wonderfully quick in apprehension, and mercurial. The effect of climate has to be considered also, the social environment, access to, or seclusion from, foreign contact, degree of leisure, or total absorption in lawful worldly business. Every mirror does

not reflect the object with the same degree of clearness, but all do reflect: so the sweet reasonableness of the doctrine promulgated in Galilee is intelligible by, and is good for, all, whatever may be their degree of culture, or want of culture, on whatever platform they may be standing of wisdom or unwisdom. This cannot be said of the other two Universal Propagandist Conceptions: in Buddhism there is no God, and it cannot therefore coexist with modern culture, which postulates the existence of a God. Islam fails, as unable to free itself from the bondage of Paganism in still inculcating the worship of a stone, the Kaaba, at Mekka, in still enforcing the degrading rite of mutilating the body of the male sex, made in God's own image, and in refusal to elevate the female sex to the full dignity of a companion to man by the hateful practice of Polygamy, and cannot therefore coexist with modern social and civilized conditions.

The Jewish Idea of God was purified by contact in the Schools of Alexandria with Greek Philosophy, especially Platonic. Anthropomorphic Ideas (which disfigure the Old Testament) were discarded, and the Logos introduced as intermediary between God, the author of all good, and matter which is transitory and evil. (Conybeare's Review of Friedlander's "*Entstehung Geschichte*": *Jewish Quarterly Review*, April, 1895, p. 554.)

The World has not yet learnt to understand the man, who places Christ above all the shibboleths of Churches, who cares a great deal for, in fact has no thought for anything but, Religion, yet places no value on particular church-organization. There is so much hypocrisy, time-serving, fashion, carelessness of all things, and pretence to be righteous, and therefore to be ready with damnatory opinions of our neighbours. It is well to include among the real followers of Christ all the good and wise of all ages, whether they ran their mental course before the great Anno Domini, and only saw Him far off, or whether they tried humbly to follow Him. It would be well for us all to read and ponder over the following extract from Bishop Beveridge's "*Private Thoughts on Religion*," Part i, Art. 2 :

"The general inclinations, which are naturally implanted in
 "my soul, to some Religion it is impossible for me to shift off;
 "but their being such a multiplicity of Religions in the world,
 "I desire now seriously to consider with myself to which of them

“all to restrain these my general inclinations. And the reason
 “of this my enquiry is not, that I am in the least dissatisfied with
 “that Religion I have already embraced; but *because 'tis natural*
 “*for all men to have an overbearing opinion and esteem for that*
 “*particular Religion they are born and bred up in.* That, therefore,
 “I may not seem biassed by the prejudice of education, I am
 “resolved to prove and examine them all; that I may see and
 “hold fast to that which is best. . . .

“Indeed, there was never any Religion so barbarous and
 “diabolical, but it was preferred before all other Religions what-
 “soever by them that did profess it; otherwise they would not
 “have professed it. . . .

“And why, say they, may not you be mistaken as well as we?
 “Especially when there is, at least, six to one against your
 “Christian Religion; all of whom think they serve God aright;
 “and expect happiness thereby as well as you. . . . And
 “hence it is that in my looking out for the truest Religion, being
 “conscious to myself how great an ascendant Christianity holds
 “over me beyond the rest, as being that Religion, whereinto
 “I was born and baptized, that which the supreme authority has
 “enjoined and my parents educated me in; that which everyone
 “I meet with all highly approve of, and which I myself have,
 “by a long-continued profession, made almost natural to me:
 “I am resolved to be more jealous and suspicious of this Religion,
 “than of the rest, and be sure not to entertain it any longer
 “without being convinced, by solid and substantial arguments,
 “of the truth and certainty of it. That, therefore, I may make
 “diligent and impartial enquiry into all Religions, and so be sure
 “to find out the best, I shall for a time look upon myself as one
 “not at all interested in any particular Religion whatsoever,
 “much less in the Christian Religion; but only as one who desires,
 “in general, to serve and obey Him that made me, in a right
 “manner, and thereby to be made partaker of that happiness my
 “nature is capable of.”

A great French Author has left us these remarks in a posthumous work: let us all reflect upon them, and ask ourselves whether as regards the exterior form of every Religious Conception it is not sadly true. (Renan, “Israel,” v, p. 106.)

“Religion is a necessary imposture: no means of throwing dust

“into the eyes can be neglected in dealing with such a race of fools, as the Human Race, who seem created for the purpose of imbibing error, and who, even when they admit the Truth, never do so for the real good reasons.” The great majority think nothing about the reasons of their Belief: they accept it.

The Holy Spirit speaks in the Written Word, and to the conscience and intelligence of all, but He speaks as much now to hearts, which have accepted Him, as He did by the mouths of Prophets, holy men of old: there is an unbroken continuity of Revelation and Illumination, unrestricted by time or space. The Religious experiences of the sanctified thinkers of the present age are entitled to as much respect as those of the ignorant Hebrew a few centuries before Anno Domini, or the early Christian Fathers of the few centuries after Anno Domini, whose view of the World and mankind was limited to their own environment. It is quite clear, that there is a distinction between the Word of God, which unquestionably exists in Holy Scripture, and the assertion, that the Scriptures in their totality are absolutely the Word of God. There is a great deal in Professor Driver's remarks, that the proper expression is, “the Word of God mediatized by Human instrumentality”; the book itself is not inspired, but the men, who wrote it, were inspired.

That only one-third of the population of the Globe is even nominally Christian, is a lamentable fact to record at the close of the Nineteenth Century after Anno Domini. Boasting is excluded. The period of Jewish Dispensation, from Moses to Anno Domini, barely covered twelve centuries. In that Record there was nothing but Ritual, Miracles, Theophanies, Prophecies, Cruelty, Persecution, Disobedience of the Divine Law, and Ignorance of a Future State of Rewards and Punishments. The Sadducees, including the Priests, denied the Resurrection till the last, as is clear from the account of Paul's trial at Jerusalem (Acts, xxiii, 8).

One of the greatest features of the present Epoch, the close of the Nineteenth Century, is the Historical Spirit, and the domain of History has been enlarged by extending historical principles, and critical analysis, to the History of Religion. Up to this time Christians on such subjects had a distinct bias one way, and violent opponents of Christianity went to the other extreme. They are now taken up in a cold, secular, impartial spirit;

evidence is weighed, legends exposed, falsehoods called by their right name. The Church of Rome very soon recognized in such writers their real and greatest enemies, for the History of Religion, truly told, struck a blow at the exaggerated assertions of Revelation and the Supernatural, thus alienating the grossly superstitious, but attracting the really devout seekers after God. A new taste was thus created, and the new Science of Religion sprang into existence. Some illusions have been dispersed; *great and mighty Truths stand out in their full proportions*. The Philosophy of History has been correctly described, as being only an attempted interpretation of the acts, and thoughts and works, of men in past ages by the modes of thought and accepted standard and principles of our own. Men in the times of the wars of Assyria and Egypt, of King Asóka in India, of the Emperors of China in the time of Kong-Fu-Tsee, were men of like passions, powers, and weaknesses as ourselves, and the Ruler of the World was the same yesterday, to-day, and for ever. It may be, that at the close of the Twentieth Century, other interpretations may be made according to fresh, and hitherto undeveloped standards of our acts and writings at the present moment. During the period of a long life, the standard of most individuals, their prejudices, and predilections, have undergone change, and that change tends to increase: "The thoughts of men grow wider with the progress of the Sun." Facts are the only things which remain, facts proved by sufficient evidence, to outlive all generations. Where Tradition or Faith comes in, we seem to be walking on a quagmire.

Mr. Green, the Historian, remarked that, when he left Arthur Stanley's lecture-room at Oxford, he used to reflect on how many Faiths and Persons the lecturer had discoursed, and how he had taught his readers *to love the Truth that was in them all*. To Socrates, and Plato, the Unknown God was revealed: the Human mind cannot reach to more profound Truths than those, which they had attained: they saw, or seemed to see, through the mystery of the Universe, but we know now, that they were but the advance-guard of something infinitely greater.

The Idea has been hazarded, but by some, who have not studied History, past and present Ethnology, Language, Religious Conceptions, ancestral customs, remains of Antiquity in the whole

of the Round World, that Christ came in the Fulness of Time, when the Religious Education of the most progressive Races of Mankind was sufficiently advanced to appreciate the Doctrine which He brought. But was it so?

What is called in general parlance the World is larger than the basin of the Mediterranean, and the countries on its shores within the limits of the Danube, the Black and Caspian Seas, the Euphrates, the Sahara, and the Atlantic. For many centuries the name even of Christ did not penetrate beyond the area thus defined, viz., the Roman Empire, and the Regions of the Kelts, Teutons, and Slavs. India and China were far advanced in civilization even then, but Gospel-Tidings never reached them. According to the Divine Plan it was the Fulness of Time, but this term did not imply the throwing open of the whole Globe. And now in the Nineteenth Century, when the whole round World is thrown open, the dead weight of Paganism increases annually by the mere generation of children, the repression of slaughter by overpowering Races, the precaution taken against Famines, and the Remedial Measures against Disease. New germs of Religious Conception have found Life and Development, and greater enemies to Christianity have come into existence in the form of Mahometanism, Papalism, and Agnosticism. The last state of the World is infinitely worse than the first. If the watchman were asked, "What of the night?" the reply would be, "Very dismal indeed": if Evangelization were a mere commercial undertaking, it had better be abandoned. Nothing, however, is impossible to God, but the foolish boasting of the Missionary platform, and the deceptive sensational literature, are excluded. The descendant of the ancient Egyptian, if there is one, will point to the Pyramids, and the long succession of magnificent Monuments, which have lasted five, six, or seven thousand years; he will point out that to him the world is indebted for the germ of the Alphabet, for the earliest Idea of a Future State of Rewards and Punishments, an Idea which the vaunting Hebrews till the time of the Exile knew not of.

The descendant of the Greek Race, if there is one of the true stock, will point to the Works of their Dramatists, their Philosophers, their Historians, the foundation of all Science, the fountain of all Poetry, the mine of all Eloquence, the

groundwork of the Intellect of Future ages: what form would Christianity have assumed, if the mould of Plato had not been ready to receive the pure Semitic ore? What does Augustine of Hippo say on this subject?

Is there any product of English Art, or Intellect, which is likely to live as long, or outlive, the great Egyptian and Greek Legacies to mankind?

It may be said defiantly, that the Greek and Egyptian have passed away; but consider the Religious Conceptions and the material structure of the Hindu and Confucianist, still influencing millions, evidencing no sign of decay. The Hindu system, absorbing annually thousands of Nature-worshippers, is still *in situ*: ancient Inscriptions, speaking from walls, from rocks, from caves, point to the imperishable monuments of Grammatical Method, the development of the Alphabet, the invention of numerals. Consider also the Poets, the Dramatists, the Philosophers, and lastly their spiritual descendants, the Búddhists, the greatest in the present Epoch in numbers.

The earnest and honest Christian preacher seems sometimes not so much to strive to deliver a man from the just judgment of God for his sins, as to deliver him over to the still more just judgment for refusing to accept the pardon held out to him: the last state of the non-Christian man is made worse than the first: in the first state it was ignorance, the result of long social isolation; in the second state it is stubborn refusal to accept a free offer: it would have been better thus for the man, if he had not received the Gospel-invitation like his ancestors for hundreds of generations; he has been called into the Light only to be scorched by that Light, and to receive more certain damnation. It is an awful problem; we can only fall back on the unlimited Wisdom and Pity of the Creator towards His poor creatures.

In *The Expositor* of July, 1893, pp. 49, 50, there appeared a paper by the Rev. H. Rashdall, on "Abelard's Doctrine of the Atonement," which I have condensed, preserving the original idea. The Church of our day is called upon to reduce Christian teaching to an intelligent, systematic, and coherent body of philosophical doctrine. The Human mind has awakened from a long slumber, and insists, that the traditional dogmas of

Christianity should give an account of themselves. It is a noble and stimulating Idea to create a Science of the highest generalization, that should present the deposit of traditional and historic Faith in its due relation to other branches of Knowledge, accepting and forming into itself the Highest and Greatest Truth, that is known from whatever source, of God, the World, and Man.

Darwinism and Historical Criticism present a new starting-point: the reconstruction of Christian Doctrine is the great intellectual task of modern Christianity, and it must be done, if Christianity is to retain its hold on the Intellect, as well as on the sentiment and social activities of the time. The Religious Conception, which has lost its hold on the Intellect, will not long retain its hold on the social activities. No two ages can ever be exactly alike: the wants of one age are sometimes found to have been anticipated, but the old Truth is differently expressed from the modern.

The same writer, at the Church Congress, 1894, expressed himself in this way:

“It cannot be too distinctly understood, that the originality
“of Christianity is not to be disproved by showing that some
“of the most characteristic utterances of the Gospel maxims
“can be more or less closely paralleled by isolated sayings in
“Pagan moralists or non-Christian Sacred Books. The unique
“claim, which Christianity makes, alike in Theology and in
“Ethics, is to absorb into itself, to harmonize and combine, all
“that is true and permanently valuable in previous systems,
“or, to speak in Religious language, in *previous and partial*
“revelations of God. And, first, a word as to the sense, in
“which alone Christianity claims to be in any sense a complete
“or ethical revelation. If our Lord and His immediate followers
“had pretended to set forth an Ethical Code, which in detail
“should anticipate the course of intellectual and social develop-
“ment, and contain definite rules of conduct capable of immediate
“application alike to the Slave-holding Society of the ancient
“world, to the feudal society of the eleventh century, and to the
“conditions of modern England, the Teacher who made such an
“attempt would be justly chargeable with having misconceived
“the very nature of the new message to Mankind.”

The difficulty in dealing with such discussions as these is, that the one side believes everything, and the other nothing, whereas the Truth is in the midst. An old archdeacon, a few years before his death, confessed to me, that he could no longer justify the morals of King David and King Solomon, as he had done, when he took Holy Orders, for then the Scriptures, and all matters connected with Religion, were removed out of the orbit of Human events, and the Hebrew Story and Books were deemed to be unique in the History of the World.

Professor Huxley attached the following meaning to Agnosticism, which he defines not as a *creed*, but a *method*. The essence of the method is as old as Socrates, and reinforced by Descartes, and the fundamental maxim of Modern Science. The principle may be expressed *Positively*: in matters of Intellect follow your reason, as far as it will take you, without regard to any other consideration. *Negatively*: in matters of the Intellect do not pretend that conclusions are certain, which are not demonstrated, or demonstrable. (*Athenæum*, May 4th, 1895, par. 672.)

Can we imagine any Native Sovereign of an Indian Kingdom conducting his affairs in the manner described in the Books of Kings and Chronicles? one Sovereign putting up altars to one set of Deities, and *compelling* the people to worship; in a few years his son pulls them all down, and puts to death the Priests, while irresponsible herdsmen, or ascetics, appear and disappear at intervals, threatening the kings, and inciting his subjects to rebellion. Can we wonder that utter ruin of such a political system was the consequence?

The teaching of Christ, in whom was centred all Wisdom, Human as well as Divine, was not political. He did not object to pay tribute as a subject to an Earthly Emperor; he preached no narrow Theocracy of one petty tribe amidst the Millions of Mankind, as if the whole world was not, and always had been, governed by God. A secular Monarchy is a wiser and safer Minister of God's decrees than a debased Priesthood, whether at Jerusalem or Rome, Constantinople or Lhasa. Christ came into the world, not for restoration of the Hebrew Kingdom, but for the happiness of all God's poor children: His Kingdom was not of this world, and rested on Man's love of God, and Love of his neighbour; there were to be no longer circumcised Jews, or

uncircumcised Gentiles. Mankind, through His teaching in its entirety, and most remote futurity, were to be set free from the bondage of Sin, secret and open, of merciless and capricious fanatic Rulers, of old-world exploded notions of ceremonial cleanness and uncleanness, which had vexed the elder Nations, and vexes the Hindu Millions still, of Puritanic Sabbaths, washing of pots and pans, consecrated hypocrisy, domineering Priesthoods, whom He called a generation of Vipers. He abolished the fear of Death: "Fear not those who kill the body," and placed the doctrine of a Future State of Rewards and Punishments on a basis, that can never be shaken.

If the object of Religion is to bring Peace into the world, to protect the rights of the weak, to maintain purity of morals between the sexes, to bring down the proud, and exalt the humble and the meek, it must be admitted that:

I. It has as entirely failed in its object, as the Jewish Theocracy of the Kingdom of Israel and Judah.

II. The precepts of all Religions have been above the heads, and beyond the comprehension, of the great majority of mankind, even if they had wished to understand them.

III. Each Religious Conception, succeeding its predecessor in order of time, has unconsciously, but yet tenaciously, absorbed so much of the rank vegetation of its predecessor, that its power of doing good has been choked, or absolutely destroyed.

IV. At all periods of History and at the present moment, there have existed those to whom all Religious Conceptions, or dogmatic creeds, are equally false, and yet who make use of them to influence and control their foolish contemporaries, for in their opinion the sole object of Religious Conceptions and dogmas has been to deceive the unlearned, and keep them in subjection.

But what of the Future? Nothing is known, as a fact. By what measure will the dead, as they rise from the grave, be judged in the great hall of adjudication? Will it be a question of empty

rites and habiliments? Will not those, who have wasted their lives in controversy about matters as trivial as the tithe of anise and cummin, moan, that they have never known Christ? Dost thou believe in Christ, and Him crucified? That will perhaps be the question. Hast thou loved God and thy neighbours? That will certainly be the qualification. The secret is unrevealed; the mystery is as dark as in the time of the construction of the Egyptian Pyramids.

“ Where wert thou, Brother, those four days?

“ There lives no record of reply,

“ Which telling what it is to die

“ Had surely added praise to praise.

“ Behold a man raised up by Christ!

“ The rest remaineth unrevealed:

“ He told it not; or something sealed

“ The lips of the Evangelist.”

. TENNYSON: *In Memoriam*, xxxi.

Just as I was laying down my pen, and adding a few references and quotations, a friend to whom I described my work, mentioned a book by the late Viscount Amberley, “An Analysis of Religious Belief,” 1876, covering the same ground, which I had never seen, nor heard of: I at once sent for it, and read it as far as my subject goes: in his last 300 pages he describes the great sages before Anno Domini. I gather from the address to the Reader by a third person unknown, that the Author died before the book appeared, and “that he had parted with portions of that Faith, which in boyhood, and early youth, had been the mainspring of his life.” I myself see no reason why such an inquiry, purely historical, as he made, and such as I have made twenty years later, with wider knowledge of the East, and of the ancient Religions of the World, than he could have had, should lead to the least doubt as to the absolute Truth of Christianity: if I thought so, I should drop the pen at once.

The Author has made a very good analysis as far as it goes. His division of the Subject into “Communications Upward,” and “Communications Downward,” is ingenious and useful (page 15).

I. UPWARD.

- A. Consecrated Actions . . . (1) Prayer.
 (2) Sacrifice.
 (3) Ritual.
 (4) Festivals.
 (5) Initiatory-rites.
 (6) Puberty-rites.
 (7) Matrimonial-rites.
 (8) Funeral-rites.
- B. Consecrated Places . . . (1) Temples.
 (2) Shrines.
- C. Consecrated Objects . . . (1) Garments.
 (2) Tablets.
 (3) Temple-furniture.
 (4) Fetish.
 (5) Land.
- D. Consecrated Persons . . . (1) Ascetics.
 (2) Monks and Nuns.
 (3) Devotees.
 (4) Fakirs.
- E. Consecrated Mediator . . . Priest.

II. DOWNWARD.

- A. Holy Events . . . (1) Dreams.
 (2) Omens.
 (3) Divination.
 (4) Ordeals.
 (5) Miracles.
- B. Holy Places . . . (1) Groves and Trees.
 (2) Graves.
- C. Holy Objects . . . (1) Fetish.
 (2) Amulets.
 (3) Relics.
- D. Holy Orders . . . (1) Priests.
 (2) Faith Healers.
 (3) Inspired Persons.
- E. Holy Persons. . . (1) Rainmakers.
 (2) Prophets.
 (3) Writers of Sacred Books.

Let me add a quotation :

“ We love what we are used to. We revere the ancient. We
“ all have roots in the venerable Past. This is well. Yet the
“ grandest arena of God’s working is the future. A Christian’s
“ treasure should be there. Ours is a Religion of hope, of ex-
“ pectation, an onlooking to golden ages yet to come. Blessed
“ were those Jews in our Lord’s time who stood waiting for His
“ coming, ready to receive Him with open hearts. Blessed, too, are
“ the *foreseeing* men and women of all ages, who are always watching
“ for the morning ; praying for great things, working for great
“ things, expecting great things ; bending forward and listening
“ for the prophetic voices ; quick to see the great light in the
“ heavens, when it first gilds the tops of the eastern hills.”

But what about the Future of the Kingdom of Heaven upon Earth ? will it bear the strain of the Twentieth Century ? The Words of Christ, and the Life of Christ, are indeed good for all time, because in them is the supreme essence of good, but the form, in which those words were delivered, the environment in which that Life was manifested, was adapted to the comprehension of Syrian Peasants, and was levelled against the low, narrow-minded degradation of Hebrew Priests, and cannot be deemed binding upon all generations of men in after ages, endued, as they are, with enlarged spiritual gifts, more exalted Divine leadings, and greater Human possibilities. His spirit worked with His Apostles John and Paul, and enabled the former to recall, after an interval of forty years, words of the Master previously unrecorded, and one mighty miracle, which had apparently never come to the knowledge of the earlier Evangelists : with the latter that Spirit worked in the development of theories entirely new, of which there is no foreshadowing, or even germ, in the three first Gospels, though they were written at a date later than Paul’s Epistles, in which those theories, setting aside the Mosaic dispensation, are stated. At the last verse of the New Testament an absolute line must be drawn. It must be presumed that the work of Inspiration is closed for ever, through the agency of Prophets and Apostles.

It suited the powers, Civil and Ecclesiastical, of Rome and Constantinople, to erect a new edifice on Hellenic, Judæic, and Pagan foundations, and to publish Edicts backed by anathemas and intolerant savagery. The world is not the worse for those

terrible anathemas, and understands how far removed from the fundamental precepts of Christianity those men must have been, who attempted to enforce Spiritual doctrines by the help of carnal penalties and disabilities. Their game at the end of the Nineteenth Century is played out ; there is an Arab Proverb, that Curses, like foul birds, come home at night to roost in the nest, which they left in the morning. The Christian is not in bondage to an ignorant and superstitious Past : he is, indeed, the heir of all the ages, but he has the grace conceded to him by the Spirit of Christ, which is immanent in each of God's poor creatures, who have accepted Him, to use his inheritance, his privileges, and opportunities wisely.

I doubt not, that the nascent Churches of Asia, Africa, and Oceania, will assert their right to sweep away the accretions of ignorant, arrogant, mediæval, European Christianity, and go back to the words and example of their Master, who lived and died amidst Asiatics in Asia. New forms of Christianity may appear from an Asiatic matrix, and free themselves from the effete ligaments of mediæval Europe.

Adapted from the Persian.

Abraham was seated just outside his tent,
Expecting friends, on social cheer intent :
Before his eyes an ancient man appears,
Weighed down with burden of long miles, and years :
Abraham in Oriental fashion rose,
Begged him to be his guest, and take repose.
In courteous conversation passed the meal,
And each for each respect began to feel :
But, when the servants cleared away the board,
Abraham stood up alone, and thanked the Lord ;
And those, who sat at meat, with reverent air
Echoed his thanks, then closed their eyes in prayer ;
Except the stranger, who with look benign
Looked round upon them all, and made no sign.

Abraham rebuked him : " Art thou silent, when
 We thank our God for His good gifts to men ? "
 The stranger quietly replied, that he
 Except the " Fire " knew no Divinity.
 Exceeding anger Abraham's bosom tore :
 He rose to drive the stranger from his door ;
 When a celestial light made him aware,
 That a high Messenger of God stood there,
 Who calmly spoke : " Abraham, thy God appears
 " To grant this man a life of ninety years.
 " Him has he fed with oil, and wine, and corn,
 " And given him children's children to be born.
 " If God, who knows each heart, restrains His ire,
 " Because His creatures stoop to worship Fire,
 " Are you to drive this man from your abode,
 " And be less merciful to him than God ?

" Listen, while I expound the ceaseless Grace
 " Of God's high dealings with the Human Race :
 " 'Tis not the symbol, creed, or form of prayer,
 " Which man's relation to his God declare :
 " He reads the heart : full many a Saint has trod
 " This earth, nor once pronounced the name of God.
 " A God impersonal can thee inspire ;
 " He in his ignorance sees God in Fire ;
 " Others with simple and untutored minds
 " See God in clouds, and hear Him in the winds ;
 " Some to the Heavenly Host their homage pay ;
 " Some, grovelling lower, bow to gods of clay.
 " To each of His poor children God gives rest :
 " Many the soul, which Love of God has blest.
 " The heart of Man for his Creator burns,
 " Just as the Sunflower to the Sunbeam turns,
 " To some God sends His Revelation's light,
 " And yet leaves millions in darkest night.
 " He claims no homage, where He is not known ;
 " He will not reap, where He has never sown.
 " Darest thou dispute His Wisdom, or His might ?
 " Shall not the Judge of all the Earth do right ?

“ Ask thou the heathen whose beclouded sense
“ Scarce knows 'twixt Death and Life the difference,
“ Who makes the beauteous fruit on trees to grow :
“ Piles up the hills ; lets conquering rivers flow ;
“ Sends rain in season ; fills the fields with corn ;
“ Lets cattle multiply, and babes be born ?
“ Will he not bow the head, and point to Heaven,
“ Feel for the Hand, by which all is given ?
“ Millions on millions pass away unhealed,
“ Because God never has Himself revealed.
“ The knowledge of His Truth Man has not known,
“ Because no Prophet has that knowledge shown ;
“ And if, till Time be full, His will He veils,
“ Where is the sin, if Man in duty fails ?
“ If thy rash anger more restrained had been,
“ This aged man his error might have seen :
“ For Faith may fail, and Hope itself remove ;
“ Poor Human hearts are won by conquering Love.

“ Abraham, look down the vale of woe and tears,
“ Through which thy children must pass many years ;
“ Thou wilt descry worked-out a wondrous Plan,
“ Thy Lord, thy God, disguised in form of Man.
“ Rejoice, that thou far off hast seen His day :
“ Be still and silent : turn thee in and pray ;
“ Pray that, their errors and their blindness past,
“ All God's poor children may find God at last.”

London, December 31st, 1893.

XII.

APPENDIX TO MY LIFE-MEMOIR.

THE first copy of my "Memoirs of Past Years of a Septuagenarian" reached my hands from my printer Christmas Day, 1899, and it comprises all the events recorded previous to the close of that year. The present Volume will therefore carry on the history of my life for about four additional years. I state my age to be 78 in my Life-Memoir, and it now amounts to 82 years and 6 months.

Thirty additional entries have been made to the Chronological List of Writings at page 319 et seq. of the Memoir. Advancing old age has left its traces on the strength, but not on the will, of the writer to discharge his duties to his fellow-creatures and his Heavenly Father. I still feel that I am debtor to Christ (Romans, viii, 12) to the last moment of my life in repayment of the great blessings conferred on me by my Saviour, but failing eyesight and bodily infirmities remind me that at the age of 82 "Non sum qualis eram," and that the time has come to lay down part of the burden. In the interval some of my dear contemporaries and fellow-labourers in India have been called away, and some are suffering from painful maladies, while to me has been vouchsafed prolonged life, and immunity from disease and suffering. Of my eyes I had seventy years uninterrupted and undiminished use, and if twelve additional years are lived, no wonder that these faithful servants fail a little.

Time had rolled on, heavy with the fate of Mankind, and the great Queen Victoria, whose accession to the Throne I remembered as well as if it had happened yesterday, when I was in the Upper Fifth Form of Eton College, had passed away in 1901. I had witnessed the Funeral of her predecessor, King William IV, in St. George's Chapel, Windsor, but I did not care to make the exertion of going to Her Majesty's Funeral. During the next year, 1902, I was present at the Coronation in Westminster Abbey of her son, King Edward VII, a description of which I have given in this Volume at pages 90-101: it was the third Coronation which I had witnessed in the Abbey. In 1903 the death of my elder surviving Sister had left a vacant space in the circle of my near relations, which can never be filled up.

I paid my last visit to Cockayne Hatley, my dear father's estate, and where both my parents were buried, where I was born, and spent my childhood, and the holidays of my boyhood. I had fondly hoped to have laid my bones there, but my eyes were opened in this my last visit to the great change, which had come over the place. The estate had been sold, and passed into the hands of a succession of three or four strangers, and it had no longer the semblance of my home: so I changed my arrangements, and purchased a site for the grave of myself and my wife in the new Cemetery of Putney Vale, not far from my residence. The idea of being buried in the Churchyard of Belton, Lincolnshire, which was the home of my ancestors for several centuries, and many of whom sleep there, was duly considered and rejected. Of what use would it be to throw away large sums of money, and to give unnecessary trouble to surviving relations, merely to gratify an idea, for all places are the same to the dead. A small Marble Monument in the Church of Cockayne Hatley may record my name as the last male of the family born at that place.

The first three years, 1900-1902, passed tranquilly. I attended my Religious and Benevolent Associations, visited the Prison, to which I was officially attached, and the other delightful periodical gatherings, where I met dear friends, and felt that I was *justifying my prolonged existence* by doing something for my fellow-creatures, even when I had reached the age of four-score. In November, 1902, I felt in an unmistakable way that darkness was closing over me, but I had nothing to complain of, as I could still use my pen, and read my Bible daily, and my reading could be supplied by others, while many of my friends had the bereavement of blindness aggravated by pain of the limbs, from which I was spared.

By favour of the Earl Marshal I was honoured with a ticket for the Abbey for the Coronation. I went in fear and trembling, but I had a good time, as described in the Article referred to; and, as I mention in the Preface, if the King had not been crowned, and I had not been present, this Volume would never have been written. "So much the better," some critics may say. If I am present at another Coronation I undertake to write another Volume. For the present I wipe my pen.

XIII.

MY LIBRARY AND MY LITERARY WORKSHOP.

THERE is a strange pleasure in passing one's hand down the books of one's Library during three periods :

1. Eton and East India College days to 1842.
2. India to 1867.
3. England to 1903.

What vistas of thought are opened out! The words and faces of deceased friends are recalled to us, and echoes of sweet memories long silent commence to be heard.

If life has been one continuous effort to add to spiritual and intellectual knowledge, how interesting to revert to some halting-point in that life, when a great question was in doubt.

The progress of physical Science, as portrayed in "The Wonderful Century," is amazing, but what is that compared to the progress in spiritual and intellectual thought?

Then the thought arose, how would it have been to have lived before the treasures of Egyptian, Assyrian, Indian, and Greek Archæology were revealed to us, when men verily believed that all mankind sprang from Adam, and every Language from Hebrew? Before Darwin revealed Evolution, and the Secrets of Higher Criticism of the Old Testament were scientifically worked out?

One pities the 'Stupid Party,' whose intelligence will not rise to the level of the age, and one looks with wonder at the 'Cocksure Party,' who think that all the secrets of the world have been discovered to them.

The Library of an old Indian official, whether Civil or Military, is necessarily divided into two portions: (1) books accumulated in a haphazard way in India, (2) those deliberately purchased after his return to England.

But there is another great distinction in the volumes accumulated on the shelves of an old Anglo-Indian Writer, whose pen has been going, and his works printing, for upwards of sixty years. The subjects of study and composition, in India and after return to England, are totally distinct, or the subjects are treated in a totally different way. The general character of Publications in England during the Nineteenth Century are well known, and the Language used is generally English. My own career in India commenced in 1843 and lasted to 1867, twenty-four years, but it was an active literary period of a unique Anglo-Indian type, and the results of some few of my literary labours stand on my shelves unappreciated by, and perhaps unintelligible to, English Booksellers, and the English Reading Public, yet to me they have an undiminished interest. Perhaps I am one of the few living persons who can understand their object, and form an idea of the intense intellectual and manual labour which their production entailed on the author, who is one of the few who survived to explain their meaning: in a newly conquered Province they were written to advance the interests and efficiency of the administration of government of the people.

FAREWELL TO MY LIBRARY.

At page 416 of Series VI of my "Linguistic and Oriental Essays" I find a few pages under a title "Books of an Octogenarian," but the remarks are mainly confined to the description of the sixteen Languages, in which I indulged myself in reading, writing, or conversing, at different periods between 1840 and 1900. I return to the subject in order to take my leave of the dear companions of my dawning, mature, and decaying intellect. I stretch out my hands to those that are still on my bookshelves, and bless them. How should I have got through my sixty years of hard work without their instruction, and sweet companionship? It is such a refuge from the cares of life to plunge into your Library, and some books in a language known only to a few. I remember once falling into a controversy with the Governor of the Province in which I was employed, about some miserable daily contention. In despair I dashed into a volume of deep Sanskrit Philosophy,

and was safe, for my persecutors could not follow me there. The discussion of solemn subjects with men who have been dead for centuries, is so much more charming and profitable than the gnashing of the teeth in a vain wrangling about different views on some modern problem, which will be swept from the memory of both parties in a few months.

My books have looked down upon me, as my hairs began to turn grey, and my eyes grew dim, while they maintained their quiet and serene appearance, though they differed much from one another in their age, Language, and Written Character.

From my point of view the subject divides itself into two sections :

1. Books connected with Language, or written in different forms of speech.
2. Books in a European Language on any other possible subject.

I treat them separately, and look lovingly at the Books printed in other than the Roman Written Character, and conveying the ideas and words of men, who could have had no possible intercourse with and knowledge of each other. We are the heirs of all the ages, and have the key to every secluded treasure-house of the human brain in far distant Centuries, and at the present time.

It often has occurred to me : oh ! could some of the brilliant writers in the period which elapsed between Socrates and Marcus Aurelius have met, and talked on the subject of each other's writings ! Could Seneca have met Paul the Apostle, Sirach of the Apocrypha have met some disciple of Plato ! Could Marcus Aurelius have come into friendly conversation with some of the early Christian Fathers, or at least have read each other's writings ! But it was not to be.

Before the year 1900 arrived, a vast number of specimens of additional Languages was added to my Bookshelves, and as the age of 80 was approached the power to use them in a profitable way had passed away. "Non sum qualis eram," rose in my thoughts, and as Books were meant to be used, and not kept locked up in Bookcases, I have presented a great many to the following Libraries :

1. India Office.
2. Royal Asiatic Society.

3. Royal Geographical Society.
4. Church Missionary Society.
5. British and Foreign Bible Society.
6. The Gower Street University.
7. The Church House, Westminster.
8. Oxford India Institute, and other Libraries.

To many of these Institutions I had been greatly indebted in the years of my labours.

I printed the following circular letter for distribution in quarters where they might be useful : " As my life's work is done, I have " no further occasion for my books. I regret that I have not had " time to reduce to writing my notes on the Languages of America ; " the material is ready, but time is wanting. I have disposed of " all the remainder at different periods, as far as I worked.

" Many of these books were sent to me by Scholars and " Missionaries from every part of the world. Books were meant " to be read, and made accessible to Scholars. I should be glad to " see these books made available.

" I seek no profit, but I require ready money for the prices fixed.

" When the Catalogue was prepared, there were books in " 179 Languages, but a great many books have been sold, and sixty " presented to each of the following Libraries: the India Office, " Royal Geographical, and Royal Asiatic Societies."

The detail of names of Languages is given at page 82 of Vol. I of Series V of " Linguistic and Oriental Essays."

These are the remarks of an old man of 82, who has studied the subject in the field as well as the library for more than sixty years, who has had the advantages of a working knowledge of eight European languages (Greek, Latin, English, German, French, Italian, Spanish, and Portuguese), and eight Asiatic languages (Hebrew, Arabic, Persian, Sanskrit, Urdu, Hindu, Bengali, and Panjábi), in different degrees and for the purpose of reading in all cases, writing in some, and speaking in others. If anything appears to be omitted from this essay, it is omitted intentionally as not belonging to the plan of the writer. He is acquainted with all that has been written by great scholars, but reserves his own judgment, as one who has, if not so deep an insight, still a wider range of vision than is possessed by many.

He has published volumes compiled from original sources on the Languages of the East Indies, Africa, Oceania, the Caucasus Region, and the Turki branch of the Ural-Altaic family. He was preparing a sketch of the Languages of America, when he was obliged to lay it aside from the imperative necessity of turning his attention to the Religions of the world. He estimates the number of Languages and dialects, mutually unintelligible but actually made use of at this epoch, at little less than two thousand. And should the name of any Language be alluded to, he can by reflection, or a brief reference to his workshop, say where that Language is spoken, to which family or group it belongs, and where someone, who is more or less acquainted with this language, can be found. His object has been to assist the translation and diffusion of the Hebrew and Greek Scriptures in every region of the world. Wonderful as has been the progress in the nineteenth century, it will be greater in the twentieth. But if there is one subject, which shares his heart with that of the Languages of the world, it is that of the Religions of the world, and his communication to the International Oriental Congress at Geneva was on the "Ancient Religious Conceptions of the World," and to the International Oriental Congress at Paris on the "Modern Religious Conceptions of the World," as owing to his advanced age he was not equal to the excitement of attending these two Congresses, of both of which he was a member.

These lines are written, not in fear of, but in sympathy with, those awful *savans*, or *Gelehrte*, who are now in their cradles, but who in the course of the twentieth century will smile good-humouredly at the erroneous views of the writer of this Essay, as he does at the ignorance of the eighteenth century. The law of progress and development must prevail. At any rate, the men of the twentieth century will stand on a solid wall of knowledge built up, brick by brick, by the previous century, while the men of the nineteenth had nothing of any degree of solidity to stand upon at all.

In many of the dear Volumes on my shelves there are copious notes entered with pencil on the margin recording my sentiments at the time, making references to other works, and quoting dates of authors: there are of course copious volumes of extracts. The last half-Century has been emphatically a period of the spread

of Culture, and the expansion of Ideas : old countries have given up their buried treasures, and those, who had the grace given them to study them, have profited. Nothing that is hostile to real Christianity, as found in the New Testament, has attracted me, but 'Religion' *falsely so called* has been the propagator of many things which can only be described in a monosyllable.

'Science' *truly so called* has in these last days enabled the intellect of the Human Race to grapple with the great subjects, and to get rid of the clouds of the Middle Ages, and the chimeras sprung from Ignorance and Credulity. Many an author has lived to find that the opinions of his youth and middle age are erroneous. The excavations at Crete have put the critical nose of more than one author out of joint. Above all things, the hectoring of the 'Intolerant' School, and the babbling of the Cocksure School, are to be resisted. Some Libraries might be profitably given to the flames.

I now turn to the second section of my Library, "Books in a European Language on any possible subject other than Linguistic Science." I classify them as follows :

1. Religions of the World except Christianity and Judaism.
2. The Christian Religion, including Judaism.
3. Missions of all Christian Denominations.
4. The Bible, and all that relates to it.
5. Modern Religious extravagances.
6. History, Description of Countries, India in particular.
Politics, Trade, etc.
7. Science, Anthropology, Geography.
Books of Reference.
Dictionaries.
Biographies.
Catalogues.
Architecture, Archæology.
Painting.
Statuary.
8. Africa.
9. The Classics.
10. Light Literature.
11. Poetry.

It will be remarked that the severer Sciences, Mathematics, Logic, Astronomy, Botany, Geology, are excluded: in fact, only two subjects really cover the ground, Language and Religion. "Non omnia possumus omnes": "A little learning is a dangerous thing." If the powers of the Intellect are divided off into too many subjects, no one is mastered. It is better for everyone to choose one or two subjects in chief, and cling to those solely, as the one object of his life, allowing certain elegant branches of Human Knowledge to cling to the outside of the machine, but not to occupy the chariot.

I have adopted this line for more than fifty years. Everything is subsidiary to Language and Religion, and by taking this course I have attained a certain amount of positive knowledge in these two subjects, which cling very close to each other. Language of course includes Written Linguistic Character, and Religion the vast subject which has occupied, and still occupies, the thoughts of men.

This Volume contains my last utterances on my two leading subjects, and a great portion of my Library represents the Literature, Ancient and Modern, European and non-European, on the subject, though a great many volumes have been given away to Public Libraries and Institutions.

MY LITERARY WORKSHOP.

This addendum may be deemed by some superfluous, and egotistic, and I am tempted at the last moment to withdraw it; but it is the result of sixty years' experience, study, and method, and the perusal of it may be of use to young Students and Authors, who stand on the point of their career, where I stood in 1840, looking forward into the vista of years, as I now look back. If I have had a good time of it, it was, perhaps, owing to "System and Method": it would have been a mistake to give one's attention to too many subjects. I chose two, "The Languages and Religions of the World," and I kept to them.

The possession of, or access to, a good library is not sufficient; there must be a 'workshop' consisting of Manuscript Notebooks, etc., to assist the memory, and keep the knowledge accumulated

year by year in pigeonholes of the mental bureau, so as always to be available for ready reference, always accessible, and subject to addition, or possibly reduction. It is a far cry to Eton College, of which I was Captain of the Oppidans in 1840, and yet I go back to that period.

Far from me to say that the idea is my own: I borrowed it from my predecessors, and fashioned it to suit my own requirements, and from time to time borrowed suggestions from the practice of contemporaries and predecessors, and I quite understand that a new age will bring with it new devices and new expedients. "Quot hominum tot sententiarum." This universal diversity of opinion extends to diversity of methods.

It seems sufficient to quote them by name, and that name explains their object: to the casual observer their use might not be obvious, but the experience of a life, dealing with the necessities of daily requirements up to the last year, seems to justify me.

Collection of Notebooks, Journals, Extract Books, Documents, etc., continuous for a long series of years, with pages, and index, where required.

1. Commonplace Book. 2 quarto Volumes. MS. Extracts from 1851.
2. Life's Diary Day by Day. Folio Volume from 1821.
3. Daily Journal. 15 Volumes quarto from 1843.
4. Reflections and Thoughts. Small quarto.
5. Weekly Registry of Books read. Several Volumes quarto.
6. Notanda, Quærenda, Visenda, Agenda. 6 small quarto.
7. Extracts from Poets, Ancient and Modern. 6 small quarto.
8. Record of occasions of Public Speaking. Small quarto.
9. List of Language-Books. Printed.
10. Catalogue of non-Linguistic Books. MS.
11. Reviews of my Published Writings. Quarto.
12. Names of Authors quoted according to their subjects.
13. List of Oriental Scholars.
14. Large folio MS. on Study of Language.
15. List of Men and Women whom I knew.
16. Selection of Hymns. MS. 2 Volumes small quarto.

17. MS. copies of my own Poems. 2 Volumes small quarto.
18. Copies of my Sermons and Public Speeches. Large folio Volume.
19. Indian Anecdote Book. MS. folio.
20. MS. Journals of my Tours and Travels.
21. Outline of Lectures delivered by me.
22. Letters of Thanks from Libraries for Books given. 3 folios.
23. Collection of Printed Extracts of Biographies of Distinguished Men. 2 folios.
24. Notices of Public Meetings, which I had to address. Folio.
25. Indian Letters. Folio.
26. Speeches at Public Meetings. Quarto.
27. Printed Extracts of my Miscellaneous Writings. 7 quarto Volumes.

The Carton-Box is a most useful and important instrument, and without it I for one could have done nothing. I have now on a wooden framework twelve of these convenient receptacles of pamphlets, papers, cuttings from the Press, all arranged under the following headings :

1. Religious Schools of Thought and Practice, or Sects.
2. Christian Religion and Missions.
3. The Bible.
4. Asia and Africa (general).
5. Associations to reform great Evils.
6. Associations Literary, Benevolent, Religious.
7. Language and Written Character.
8. Languages, Asia and Europe.
9. Languages, Africa and Oceania.
10. Languages, America.
11. Archæology.
12. Inscriptions.

It is obvious that without some arrangement of this kind time would be hopelessly lost in searching for facts already accumulated, but not available when wanted owing to lack of orderly arrangement.

I quote the following lines from page 301 of my "Life-Memoir" :
 "The old man, with feelings of love, looks at his Notebooks,

“Commonplace Books, Extract Books, etc., which have been
“the faithful companions of his life, an ever-present link between
“his manhood and old age, constantly handled and referred to,
“refreshing his memory, supplying him with germs of new
“thoughts, or the power to expand old ones.” What could he
have done, in the later years of his life, if they had perished in
a sea voyage, in an Indian Mutiny, or in a fire at home! Such
has been the misfortune of some of his friends, from which he has
been mercifully spared.

XIV.

DISPOSAL OF PRIVATE CORRESPONDENCE OF PAST YEARS.

ON the death of each person who has reached middle life, and has been blessed with a number of relatives, friends, and correspondents, a large mass of letters are found to have accumulated. In some cases unsympathizing Executors commit them to the flames; in other cases unwise relatives of the second or third generation treasure them up, and leave them to future generations, who treat them with scorn. The wisest plan for everybody is to reduce the number of letters received at the close of each year, when they are placed away in some chest, and, if they are worth keeping, to sort them into classes. They are often dangerous survivors of dead people, and it would have been wiser to destroy them.

I remember two cases in my own family. An old widower had all the letters of his deceased wife in a chest, and for more than forty years he was seeking a spare hour to look through and arrange them, but the time was never found, and the only thing to be done was to destroy them. In the other case the Executors examined the files of letters of a deceased old-maid, laughed at their contents, and handed them round in the family for others to do the same.

I determined to avoid both these errors, and many years ago I tackled the subject, got rid of all official correspondence of my Indian Service Period, and quasi-official letters of my Committees in England, and commenced a system of preserving, classifying and destroying, an acquaintance with which system may be of use to a younger generation.

Each day, after perusal, many letters were destroyed: their message had been conveyed, and their duty done, or they literally were only complimentary, and had no right to exist; at the close of each month the survivors were arranged alphabetically; at the end of each half-year a second purging took place, and the survivors

were grouped into sections or classes. My classification was as follows:—

- A. Letters from or connected with Relations.
- B. Letters from others than those of Class A, or Non-Family.
- C. Letters connected with my Literary Work and Publications.

Each Class was subdivided into separate folio covers.

Class A.

- 1. Folios of letters from my Parents.
- 2. Folios of other letters of early days, School, College, before the battle of life commenced in India.
- 3. Folios of letters from Relatives and Connections before 1868, at which time I left India and entered a new world.
- 4. Folios connected with lengthy transactions.

Class B, or Non-Family.

The subdivisions were :

- 1. Folio of Ecclesiastics of all Churches.
- 2. Folio of Scholars and Scientists (English Nationality).
- 3. " " " (Foreigners).
- 4. Folio of Friends and Acquaintances (English and Foreigners).
- 5. Folio of Correspondents on Missionary subjects (English and Foreigners).
- 6. Folio of Men of Note.
- 7. Editors, Reviewers, official Literary Men.

But the subdivisions of each Class had to be grouped in Chronological Subsections, so as to make the letters of my long life accessible, as it spread over seventy-five years. I detail these Chronological Sections :

- 1. Period up to 1867 (India).
- 2. Decade 1868–1877.
- 3. Decade 1878–1887.
- 4. Decade 1888–1897.
- 5. Decade 1898 to the end.
- 6. Long and bulky correspondence on separate subjects.

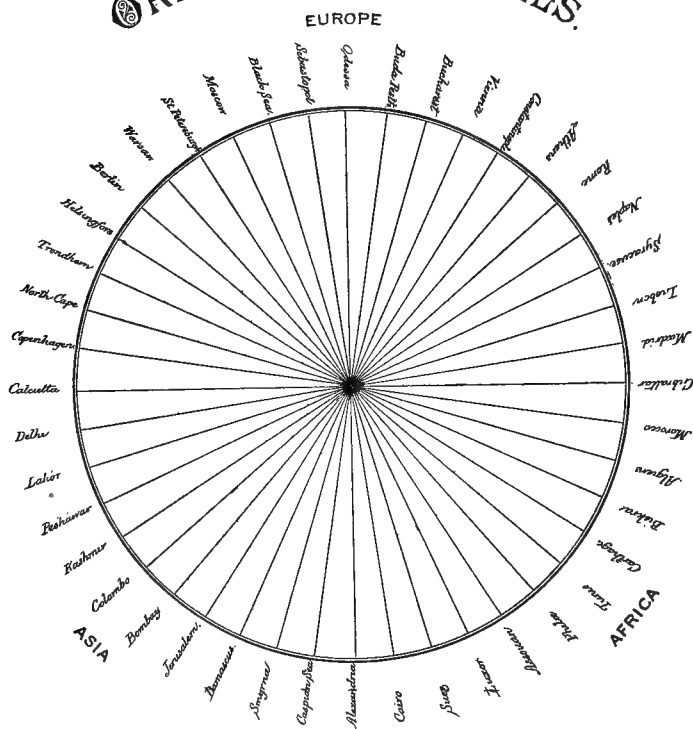
The thinning process has been repeated several times, as the necessity arose for providing more space, as my years were prolonged, and my correspondents multiplied. Some correspondents were unduly voluminous, but I loved them. Some were really unimportant, and unattractive. So thinning and wholesale destruction had to be resorted to. Still, a vast number survived: the question arose in my mind, will they be of use to anyone? The names of some great Linguistic Scholars or Theologians, or Philosophers, appeared, and some dead friends, with whom I had half a century ago taken counsel: the word 'dead' had been written under the signature, but to me the writer still lived, and I heard his voice warning me, if I departed from his precepts.

I am totally opposed to the common practice of publishing the correspondence of other people found in the cabinet, or collected by circulars to friends to send letters received from some person of ordinary notoriety. The selections of letters made by some survivor are often very injudicious, and such a person as a Statesman or Poet might well leave instructions: "Do not let my wife write my life, or publish my correspondence received or despatched." In the Old Testament, according to the style of old Chronicles, we have the words of Pharaoh or other dignitary given *totidem verbis*, as if there had been a shorthand reporter behind the curtain of his room. Correspondence of an ordinary character, as distinguished from official dispatches, is but conversation taken down in writing for temporary purposes, and not for record. All letters not in the Roman or Greek written character have been removed from the ordinary folio, and are in a separate folio labelled "Indian Letters and Papers" in a different receptacle. All letters received by me in India, from 1843 to 1855, perished in the great Mutiny of 1857, when all my property was destroyed, so there is a gap of twelve years. I have given back to my wife, and my four children, the letters received from them each year. As I had not the heart to destroy them myself, I left the disposal of these messages of Love to the writer.

One thinks of the old-fashioned letter of the beginning of last century with amazement. The large square sheet with the top and bottom folded over, and covered with writing, charged with heavy postage, and left by the deceased for the edification of his grandchildren, recording half-forgotten scandals, and telling tales

against some one, who has been dead half a century: a wiser generation destroys such, and a still wiser one would never write them. The wider extent of travel, and larger knowledge of the world, have given something for travellers to write about to their friends, but the light literature of the age, the Newspaper, the Periodical, especially the illustrated ones, render letters unnecessary and insufficient. The postcard, the telegram, and the telephone reduce their size. All the world has been thrown open to the letter-writer. Many of us have received letters in various written characters and languages, and found them very pleasant and instructive.

ORBIT OF MY TRAVELS



XV.

TOURS AND TRAVELS.

AT page 274 of my "Life-Memoir," printed for private circulation, 1899, I printed two outline sketches :

- I. "Orbit of my Life-Studies."
- II. "Orbit of my Life-Duties and Interests."

There remains a third :

- III. "Orbit of my Life-Tours and Travels."

In 1841 I first crossed the sea, at the age of 20, and made a tour in Holland and Germany, and until the year 1892, when I was 70, I seemed to have been ceaselessly on the tramp, in the last quarter of a century selecting my Orbit of travel each Autumn in Europe, Asia, and Africa. I deliberately left America and Australia out of my Orbit, as there was nothing *ancient* or *historic* to be studied in those Regions.

In 1842 I left England, and traversed France, Switzerland, and Italy to Rome. There were no Railways then, and our journey was performed across the Alps and Apennines in a post-chaise, with reliefs of horses at certain stages, and we rested at night in such miserable hotels as would not be tolerated now. From Rome I made my way to Naples, went up Mount Vesuvius by the old-fashioned paths, and on the 6th of January, 1843, embarked in a steamship for Malta and Alexandria, on my first visit to India. The Overland Passage had commenced a few years previously. My plan was to catch the first steamer, that had ever gone from Suez to Calcutta. However, it was delayed in its passage round the Cape of Good Hope from England to Suez, and I had to wait a month at Cairo, which I much enjoyed, visited the Pyramids, etc., and traversed the Desert to Suez on the back of a donkey; the journey occupied two days and two nights, and the accommodation was bad enough. At Suez I found the Calcutta steamer ready, and passed down

the Red Sea to Aden, Ceylon, Madras, and reached my destination in safety and comfort on March 23rd, 1843.

I stayed in Calcutta from that date to May 1st, 1844, for the purpose of advancing my knowledge of the Indian Languages, and then proceeded to the Northern Provinces to the station of Ambala, passing along the bed of the River Jumna: my conveyance for the whole distance was a palanquin with eight bearers, and occupied seven weeks. In the same year I visited Simla, and other Hill Stations in the Himalaya, and traversed the whole Region between the Rivers Satlaj and Jumna in my Winter-tour. The year 1845 was closed by the Satlaj Campaign, and the Battles of Ferozshahr and Mudki. It was a new and unexpected feature in my life, to hear the sound of artillery and musketry and to hear the cannon roaring in my vicinity, and see the plain sprinkled with dead soldiers. In the year 1846 I was present at the great battle of Sobraon on the River Satlaj, and crossed with the victorious Army which captured Lahór, the Capital of the Panjáb.

I closed the year in my quiet District of Hoshiarpúr, between the Rivers Satlaj and Beas, at the foot of the range of the Himalaya: there I spent, almost entirely alone, three happy years, 1846, 1847, 1848. In 1849 I was transferred to my old District, Ambala, and then started on a trip to visit every District in the newly conquered Panjáb Province, while in 1850 I proceeded on a tour all round the far-famed Valley of Kashmír, after which I dropped down the whole length of India in a sailing-boat on the River Indus and its affluents, embarked in a steamer at Kurrachi, and reached Bombay in January, 1851. I embarked by boat on board a steamer for Suez, and travelled by land to Cairo and Alexandria, whence in an Austrian steamer I made my way to Trieste, and thence by coach to Vienna, Dresden, Cologne, Antwerp, to Dover, London, and my home at Windsor, which I reached on my 31st birthday, after an absence from England of seven years duration, and nearly entirely alone the best part of that period amidst my subjects in India, whom I dearly loved, and whom I taught to love and obey me by enforcing our Panjáb maxim:

“The iron hand in the velvet glove.”

“Suaviter in modo, fortiter in re.”

In 1851 I visited my own people and family homes in England, besides making my first excursion to Paris. Then on January 3rd, 1852, I started across France to Marseilles, by steamer to Genoa, and by coach to Milan and Venice; crossed over to Trieste, and went on board the steamer to Corfu, circumnavigated the Peninsula of the Morea, and landed at Athens, thence by steamer to Smyrna in Asia Minor, crossing the Archipelago, passing under the coast of Troy, through the Dardanelles into Constantinople; after a week's visit retraced my steps to the Archipelago, and steamed along the Coast of Asia Minor to the Island of Cyprus, and landed at Beyrut. My first tour in Palestine lasted from February 17th to April 5th, and included the whole country. As was my practice then, I hired horses and a guide, and travelled quite alone, living among the Natives, putting up in the houses of the humbler classes, and using the Arabic Language. The tour was most delightful, and included Balbek, Damascus, and the Dead Sea. By a singular chance I entered Jerusalem on my birthday. Arriving at Alexandria I spent Holy Week in quarantine. On my release I pushed up the Nile to Cairo, paid a second visit to the Great Pyramid, and proceeded to Suez in the newly established horse-vans, embarked on board a steamer, and reached Bombay on the 6th of May. From Bombay I took the mail-cart to Agra, in the North-West Provinces of India, passing through Rajputana, and thence by carriage-dawk down the valley of the Ganges to Benares, which I reached on June 24th, and settled down to my official work. There I resided till October 8th, 1852, when I migrated to my new District at Banda in Bundelcund, where I lived three solitary years with the people. I left Banda, to which place I was deeply attached, and made my way in a country cart in a slanting line through Central India to Bombay, where I arrived on March 16th, 1855, and at once embarked on a steamer for Suez, which I reached on April 3rd, crossed the Desert in light carts, reached Alexandria, embarked on board a steamer for Trieste, and made my way home to London on the 21st April, 1855, where I resided till December 21st, 1857.

During my three years furlough in England I paid visits in several English Counties, and in August, 1856, set out on a tour in Holland, Germany, Switzerland, and Italy, visiting Rome for the second time, returning to England on November 15th after a most

enjoyable time. The news of the Indian Mutiny on May 10th, 1857, burst upon us, and all my plans for the future were altered by receipt of an official order to return at once to India. My home at Banda had been burnt to the ground, and all my property stored in the house had been plundered by the Rebels. I started on December 22nd from England on my third journey to India, travelling *vid* Dresden and Vienna to Trieste, embarking there for Alexandria, across the Desert to Suez, and by steamer round the Island of Ceylon to Calcutta, which I reached on January 28th, 1858, and fell again into harness. I made an excursion to Jessore in Lower Bengal, and left Calcutta by dawk-carriage for Benares, reaching Allahabad on March 4th. Here I witnessed the ceremony of the first Railway being opened in North India to Cawnpore; and being summoned by my old Master, John Lawrence, to Lahór, to fill the vacant post of Commissioner, I took the hazardous course of plunging in my dawk-carriage through the Districts in rebellion from Cawnpore to Agra, and thence to Dehli: it was a fearful risk, but I accomplished it, and arrived at Dehli on April 16th, and pushed on to Lahór, which I reached in safety on April 22nd, 1858, having been about four months on this voyage.

I remained the whole of the years 1858-63 as Commissioner, or Chief Executive Officer of the five Districts of the Lahór and Amritsar Province. In the Summer months I used to proceed up to the Himalaya Mountains to the Hill Station of Dalhousie, where I spent about three months. In the Winter I spent some months at Lahór, and during the rest of the time moved my camp about my five Districts, and disposing of local business with my District subordinates. In my former appointment I was only in charge of a District, and my tour was in a narrower orbit, but my duties then went more in detail, and I lived in closer touch with the Native inhabitants, but it was a delightful life, and the aspect of the country beautiful. The mode of travelling was called Camp-Life, and my tent moved daily from town to town, being carried by camels, while I rode on horseback, or elephant-back, and the area traversed was very large.

In 1864 I again returned to England, travelling from Lahór by dawk-carriage, and Railroad, for the means of locomotion had improved. At Calcutta I embarked for England by steamer to Suez, across the Desert in light vans, down the Nile to Alexandria, and

by steamer to Southampton, which I reached on April 3rd, 1864. On September 21st of the same year I travelled back to India, across France to Marseilles, to Alexandria, Suez, round the Island of Ceylon, to Calcutta, which I reached on October 29th, 1864 : here I remained as a Member of the Legislative Council of India till April 24th, 1865. I thought that my term of service in India, and my journeys backwards and forwards, were finished, but the Lord had allotted a fifth journey to, and a fifth return from, that Country.

Yielding to the advice of friends in India, and the tempting offer of high appointments, I was persuaded again to return to India, and complete the short time remaining of the term of service entitling to a pension. On February 24th, 1866, I started from Dover, Paris, and Marseilles, and thence by the old route so frequently traversed, and reached Calcutta on March 31st. A high official post awaited me at Allahabad, in my old home of the North-West Provinces, as Financial Commissioner, and I had during my short occupation of the office some charming tours over the beautiful districts, an entirely new region to me. On the 10th of August my final blow fell on me, and I hurried to Calcutta and embarked for Southampton, which I reached on January 17th, 1868. I had completed my service in India, but not fulfilled the required number of years of residence, and I suffered accordingly.

After two years cessation from Travel or Tour I resumed the pleasure in 1870, and visited Worcestershire and Wales, which were quite new countries to me, and I had to accustom myself to a totally different environment from that to which I had been used in India, and to a certain extent in Foreign European Countries. It was expedient that I should make myself geographically acquainted with my own native land, of which I was very ignorant, and so in 1871 and 1872 I visited different counties, notably Cornwall, including Land's End, and the Scilly Islands, and in 1873, 1874, 1875, I made a complete tour of Scotland as far as John o' Groat's House, and Ireland in every part. But in 1876 the time had come for crossing the seas, and in April I paid a visit for a few weeks to Paris, and in August and September I attended my first International Oriental Congress on the Continent, and proceeded to St. Petersburg, through Denmark, Sweden, and Finland. I returned through Poland, Germany, and

the Netherlands. This woke up all my slumbering taste for Foreign Travel, and settled my fate for the next fifteen years.

It must be understood that my tours on the Continent were not the mere carrying out of the Route Plan of a Cook's party, by which a cluster of strangers were conveyed, in a really admirable way, from Capital to Capital, and Country to Country, until the area laid down is traversed, and the money paid is exhausted. My chief tours were for some specific object, such as a Congress, Geographical, Oriental, or Literary, where the Scholars of Europe in some particular branch assembled, friendships were formed, information interchanged, and wonderful pleasure derived. In 1887 I made a tour through Switzerland, Tyrol, Austria, Hungary, and Germany. In 1878 the Oriental Congress was held at Florence, and I attended it, passing through Paris and North Italy, returning by Venice and Turin. It occupied forty-seven days.

In 1879 I made a tour through Italy to Florence, Rome, and Naples. In 1880 I made a tour through the Kingdom of Spain and Portugal, visiting all the places of note: it occupied forty days. In 1881 I traversed Italy to Rome, Naples, and across the Apennines to Brindisi, where I embarked, circumnavigated the Morea, and landed at Athens. Thirty years had elapsed since my last visit, but I returned to the well-known objects of interest with the same undying love. Jerusalem, Rome, and Athens stand in my interest above all other cities of the world.

In October, 1882, I paid my long-desired visit to North Africa, on the Coast of the Mediterranean. From Marseilles I took steamer to Algiers, proceeded by land to Constantine and Bisera in the Desert, took steamer to Tunis, visited Carthage and the Island of Sicily, made a tour of the interior, went up Mount Etna, thence by Naples and Rome worked my way Northward through Italy, and Germany to England.

In October, 1883, I visited the cities of Holland, and travelled by railway to Odessa, where I embarked for Sebastopol and Batum on the Black Sea, at which place I took train to Tiflis in Trans-Caucasia to Baku on the Caspian Sea, returned by train to Batum, and took steamer along the shores of the Black Sea through the Hellespont to Constantinople, thence *vid* Varna, Bucharest, Buda-Pesth, to Vienna and home.

On June 11th, 1884, I started for Norway, *vid* Flushing, Hamburg,

and Kiel, landed at Copenhagen, thence to Christiania, saw the Midnight Sun at North Cape and Tromsø, and worked my way back to Stockholm and took steamer to Hull.

On January 12th, 1885, I left England and proceeded to Brindisi, took steamer for Alexandria, ascended the Nile to Cairo, and made an excursion up the Nile to Assouan and Luxor. On my return I struck the Suez Canal and embarked by sea for Jaffa in Palestine, on the 24th reached Jerusalem for my second visit, after an interval of thirty-two years. I was a member of one of Cook's Tourist Parties in Syria, and had very pleasant companions, and we travelled in great comfort. From Jerusalem we descended to Jericho and the Dead Sea, thence to Nablous, Nazareth, Tiberias, and Damascus; there I left the Cook's party and took the coach across Lebanon to Beyrut, where I embarked for Jaffa in Palestine, and Alexandria, and found my way back to Brindisi by train. This tour lasted three months, from January 12th to April 8th, and was most delightful.

In 1886 I made a comparatively short tour to Germany, Austria, and Paris.

In 1887 my steps were directed through France to Barcelona in Spain, Cordoba, and Granada; thence to Gibraltar, and by steamer to Tangier in North Africa; thence back to Gibraltar, and by steamer across the Mediterranean Sea to Genoa in Italy; thence to Pisa, Rome, and Naples, climbed up Mount Vesuvius for the third time in my life (1842, 1879, and 1887); returned home by Florence.

In 1888 left England *via* Germany, travelling by train to Moscow, thence to St. Petersburg, Poland, and Hungary, and Belgrade on the Danube, thence to Trieste, calling on a friend at Gratz; crossed over to Venice, and pushed over the Brenna Pass through the Tyrol to Basle on the Rhine, and to England.

In 1889 I left Hull on a tour to Sweden and beyond, and to attend the International Oriental Congress. I reached Stockholm on September 1st, and at the conclusion proceeded by steamer to St. Petersburg and Germany on the road home. One of my party fell seriously ill at Ratisbon, and this suggested to me, that my time for Tours was over: we reached England on October 21st after a tour of eight weeks.

In 1890 my last Tour took place. The Geographical Congress was held at Berne on August 9th, and I had to take part

in it, and on my road back I visited Treves to see the Holy Coat, which was exhibited to view this Summer after an interval of many years. I was glad to get home safe, and having completed my 70th year thought it well to make Treves

“longæ finis chartæque viæqæ,”

for I had unmistakable hints, that this kind of thing could not go on with impunity. In 1892 I visited Dublin for a gathering, and never crossed the sea again, fifty years having elapsed between my first and last voyage. A warning voice to me came :

“ All your other journeys past,

“ Gird thee, and make ready fast

“ For your longest and your last.”

ARCHBISHOP TRENCH.

Many thoughts rise in my mind, when I ponder over the experiences of my Wanderings by Sea and Land : how pleasant, how profitable they have been, how much knowledge I acquired from them, and how fortunate I have been. I never once was seriously ill, no accident ever occurred to my conveyance. It is difficult to enumerate the different kinds of conveyances of which I made use. The shoulders of men in my palanquin half a century ago, the howdah of the elephant, the saddle of the camel, the horse and the mule ; the country bullock-waggon, the mailcart, the dawk-carriage, the native river-boat, and sea-steamers, the stage-coach, the railway carriage.

It marks the epoch, that on no one occasion was I driven to make a voyage by sea in a sailing-vessel ; their time was up before mine began, and I left off travelling too soon to make use of a balloon, which I should have greatly liked, if opportunity had offered.

The number of Languages, in which I held exchange of ideas with the people is considerable. In some it was a work of labour, and at best a very indifferent performance ; in others, like some of the Languages of Europe, and my own dear Persian and Urdu in India, it was as complete as could be wished.

I never missed a train, nor a steamship. I never lost any luggage. I never experienced incivility, or rudeness. In Indian Provinces where I was an absolute Authority, I never abused my power, nor gave way to threats, or any acts of offence. I generally

got what I wanted by the use of gentle words. Hundreds of times I have spent the night in my solitary tent, or on the roadside, or in a native house alone amidst Natives, and have never experienced rudeness, nor has the idea of danger entered in my mind. In Europe I have experienced similar courtesy, and nowhere more than in Russia, on the Baltic, or the Caspian, or the Black Sea. Imputed rudeness often arises from the arrogant bearing of the English or American traveller.

Oh, the number of sweet friendships formed from the chance contact of two previously total strangers in the stage-carriage, the boat, the train, or the resting-place at night! Oh, the amount of information gathered in a *tête à tête* in a crowded vehicle, man with man, forgetting for the time being difference of Religion and Nationality, exchanging views and taking pot luck on the common ground of Humanity!

As regards my tours, I always thought out my route beforehand, studied it geographically, and the country historically, before I started upon it, and thus I was prepared to appreciate what I saw, and inform myself on the points on which I desired information. The tours of some are haphazard flights along a route fixed by somebody else, stopping at great cities with no power of communication with the residents: in fact, a tour is often only a change of scene and air and a variation of the relief supplied to others by shooting on a Scotch moor. My plan was to keep a careful journal day by day, and write an Essay for some Periodical at the close, which was in due course reprinted with the rest of my Writings, which did not rise to the level of an ordinary sized book, in one of the seven series of my Linguistic and Oriental Essays.

Πολλων ἀνθρώπων ἔδεν ὅστροι καὶ νόον ἔγνων.

There are two kinds of travel: one is typified by the Pilot of a steamer, or the conductor of a train: they beat all in number of mileage, but of the people they know nothing. "The proper study of mankind is Man," and how enlarged an idea of the capacity of the Human Race, Travel, and the study of History of the past years, suggest: List of remarkable spots where I have stood; list of remarkable men whom I have seen, or with memorials of whom I have come into contact; immortal panoramas

which I have contemplated; the various stages of Civilization which I have come upon, such as the entirely naked African, and partially naked Indian, male and female; the variation of Colour, Speech, and Customs.

In the course of my Travels my eyes have rested upon objects, to have seen which is worth any expenditure of money or personal fatigue. I enumerate them: they speak for themselves. I do not envy the intellectual position of the person, who would not care to see such objects of interest.

1. The Capitol of Rome.
 2. The Parthenon, and Mount Pentelicus, at Athens.
 3. Mount Zion, and Mount of Olives, at Jerusalem.
 4. Mount Lebanon, Mount Etna, Mount Vesuvius.
 5. The Summit of three Pyramids of Gizeh.
 6. The Himalaya Pass leading into Kashmir.
 7. The Taj Mehal at Agra.
 8. The great Temple at Banáras.
 9. The Kutub Minar at Dehli.
 10. The foot of the Khyber Pass.
 11. The Holy Tank at Amritsar.
 12. The North Cape at Midnight on Midsummer Night.
 13. The Mosque at Sidi Okba in an Oasis in the Great Sahara.
 14. The Island of Phylœ, looking down the Cataract of the Nile.
 15. Lake of Tiberias and Mount Carmel.
 16. Spot on the River Beas, which Alexander the Great reached in India, on his course down the Indus to the Sea.
 17. Statue of Memnon in Upper Egypt.
- And many others.
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XVI.

THE LAST SCRATCH OF AN OCTOGENARIAN PEN, SEPTEMBER, 1903, AGED 83.

THE idea of a Series of Volumes, containing reprints of Essays, and small Volumes, was suggested by my own experience. I have gleaned a great deal of knowledge from contributions to Periodicals: in course of time the author dies, the name of the periodical is forgotten, and I have been unable after a lapse of twenty years to refer to the contribution, as no one can recollect where or when it appeared. To obviate this in my own case I arranged to reprint all my contributions to Periodicals, of which there are scores, and all Pamphlets and small Volumes, in my Seven Series of Linguistic and Oriental Essays.

But this is not enough. I have found people asking for a writing of mine written forty years ago, and it gave me much trouble to find it. So I have now compiled Three Lists (see p. 369 et seq.):

I. Chronological List of Writings: this contains a record of everything that I have put into print, or retained in Manuscript Volumes, 1,270 in number.

II. List of Separate Volumes, 60 in number. Of these last a great many are sold out, or entirely given away.

III. List of Books of which copies are still to be obtained, prepared up to date by the Printer, in whose charge all the books are.

It is with a mixed feeling of joyful gratitude and pain that I contemplate the Chronological List of my Writings during the seventy years which have passed since 1834, when at the age of 13 at Eton College I first handled the pen; and in my 83rd year I am unwillingly wiping it dry and putting it down. My work in life is done, and I have had a good time of it, as the List shows, as it has 1,270 entries recorded. In addition there are several Quarto Volumes of Cuttings from different Newspapers in

Great Britain, or India, or some other Country, and a great number of Manuscript Volumes of different dates.

A wise man was once asked to express an opinion as to the comparative pleasure of the Composer of a new Book, and the Parent of a new Baby. After careful thought he replied that the birth of a new Baby gives greater pleasure at the time, but causes infinite expense, and trouble, and possibly annoyance, for the rest of the Parent's life; while the birth of the Book is attended with infinite trouble at the time, but causes no expense, or trouble, or annoyance, afterwards, and possibly may bring in profit to the Parent. The birth of both Book and Baby seems to be a matter of absolute chance, and there is no limitation in either case as to age, as I am putting forth my Sixtieth Volume at the age of 82, while a brother Magistrate of the County of London is indulging himself in an annual Baby at the same age, and it is quite uncertain, whether in either case the latest birth will be the last.

I was at Eton College when I caught the *cacoethes scribendi*, or the infection of Composition in Prose and Verse in Latin and Greek, which formed then the chief part of our Education, accompanied by weekly repetition of passages from Latin and Greek Poets, or the study in the Class-room of Prose-writers. I suppose that this was the way in which the disease, which has clung to me for a long life, was caught, and the motive was purely voluntary, as I never wrote a line for the sake of profit, and if in some cases money came from the sale of printed matter, it went to pay the expense in part of the Printers' Bill, and as I grew older and stronger I deliberately gave away hundreds of volumes of my books on Missions or a Scientific Subject. I used to send forty copies of each Series of Linguistic and Oriental Essays to Libraries of Great Britain, the same number to Libraries in the United States, ten copies to Libraries in India, and ten to Libraries on the Continent. Add to this an unlimited supply of copies to friends and acquaintances, and men of Science. And in return I received profuse thanks, and presentation Volumes of the recipients' books. I must here relate two anecdotes.

I had occasion at the Bodleian Library, Oxford, to hunt for a Book, which I wished to consult. My eye was attracted by my own name in the list of Authors, and I found three or four large sheets of the Register covered with the names of my Publications.

On another occasion I was at Stockholm, and I called in at the Library to inquire whether they had any new Books on the Languages of Africa. "Yes," was the reply, "and an excellent Book of the kind," and the Librarian produced my own two-volumed Book on the Languages of Africa, which had just appeared in London. I seemed to feel in both these cases a new idea of the pleasure of Fame.

I contributed Articles for fifty years to a great number of Periodicals; for instance, to the *Calcutta Review* I sent fifty-three contributions, and the same number to the Journal of the Royal Asiatic Society. And as time went on and I found that there was an undistributed stock of copies of my Book in the hands of my Printers, I used to send out a copy of this Circular, and got a large number into circulation. I mention this to encourage other Authors to do the same.

"DEAR SIR,

"I submit to your notice a Memorandum of the copies of "books published by me at my own cost, which I have still in "store.

"If you have any desire to possess any of these books, which "were printed, not for profit, but for the purpose of diffusing my "views on certain subjects, I should be happy to present you with "copies, free of cost, if you will apply to my Printer.

"A good many of my books have been entirely disposed of, and "are omitted from this list."

Some readers may not appreciate the difference between a Book, and an Essay, but it is this: a Book, like the great glories of past Centuries, consists often of many Volumes, while an Essay is only part of a Volume; as time goes on it forms part of a Volume, losing its identity as an Essay and becoming a Chapter of a great work. But it so happened that my studies and experiences were such, that if an Essay had not been written at the time, by stealing a few hours from the ceaseless burden of official business, it would have lost its freshness, or perhaps never have been written at all. And then it happens that some Essays will not coalesce with others in a Volume, so the device in my case of a Series of Linguistic and Oriental Essays was had recourse to; and when one Series

had reached several hundred pages, another was opened, and a vast number of Contributions to Reviews, separate Pamphlets, and Articles in Newspapers were thrown together, and saved from the waters of Lethe, and published in such a form that they could find their way to the New as well as the Old World. Then there often happens to be a variety of Languages, and some Volumes contain papers in English, French, German, Italian, Spanish, Greek, and my dear Hindustani: written in English by myself, and translated by competent scholars under my careful supervision, and proof-reading.

Another feature of the Essay is, that after a lapse of years it recalls thoughts and feelings of bygone times. I quote two Essays from my pen, which I wrote nearly forty years ago in a moment of deep depression, when by the will of God my prosperous career in India was brought to a sudden close, when I was cut off from official Honours, and, what I valued more, Usefulness, and crept back to my Native Land with my great Mission uncompleted. A kind friend said to me at the time that "Life was a period of compensations: if you do not get one thing, you get another." I have found it to be so, and have had nearly forty years of Usefulness, Literary employment, and Happiness.

"DIEM PERDIDI."

Thanks are due to the glorious old heathen, who uttered these memorable words. No doubt, in the discharge of his Imperial duties, he had that day issued orders to his Proconsuls in every part of the Roman World; he had replied to the queries of his Generals, who commanded his scattered forces on the Euphrates, the Danube, and in distant Britain; he had received the Ambassadors of Sovereigns, who held their sceptres at his pleasure; he had given his sanction to new and wise laws regulating the affairs of the human race (as it appeared to him); he had worshipped devoutly at the altars of his country's gods; he had presided at the games in the Flavian Amphitheatre, and entertained the nobles of Rome at a banquet on the Palatine: he seemed in the eyes of his courtiers to have done a good day's work, and yet when, according to the golden precepts of Pythagoras, he counted up what he had done, or

left undone, before he closed his eyes in sleep, he felt, and he exclaimed aloud, with so deep an intonation that his words still ring in the hearts of men, that *he had lost a day*. He remembered, that he had on that day done no act of kindness; had said no word of mercy, consolation, and love; had devised no scheme of benevolence and charity; had forgiven no personal injury; had returned good for no evil; had alleviated no life of sorrow, want, and disappointment; had by timely advice held back no rash spirit from the precipice of destruction; had by judicious suggestion turned into a happier and more hopeful channel the jaundiced thought of no broken-hearted one; had not ministered to any of the wants of his fellow-creatures; he had not helped to bear the burden of any brother, and thus fulfil the great law of his own life: and so the great Emperor, clothed in purple, sighed, because he had lost a day. We think, that his memory was bad, and that probably he had done much, but his inner consciousness was moved, that he had not done enough. Verily, of such men, who are thus moved, is the Kingdom of Heaven.

Life is like a basket, which everyone must fill before night: let us put in something that is really good, and be not content to exclude what is absolutely bad; something besides official reports, social conventionalities, and trivial amusements; let us put in what is really good at once, for the night comes on apace, and the golden opportunity may be gone. The poor man may have moved on from our door with his wants unrelieved; the sick man may have died with his bedside unvisited; the neighbour, who might have been saved, may have erred beyond hope of recovery; Christ Himself, in the form of a poor starving child, may have stood at our door and knocked, and not have been admitted? Do we ever ask ourselves, as the long tedious hours of the Indian Summer day at length wear themselves out, "Have I done anything, tried to do anything, said anything, thought anything, for the good of my fellow-creatures, and for the Glory of my Saviour?" No need to aspire to great things: little things make up the sum of life's history, and we are all capable of little things, so wisely typified in the cup of cold water, and the opportunity occurs so often, and in such multiform variety. We allude to the timely alms, the earnest co-operation, the word, only a word, of sympathy, the tribute of respect shown to unfashionable merit and goodness; the manful standing up

against error even in high places, and to the probable detriment of the opposer; the resistance to the current of down-grade morality, low religion, low sense of public duty; the word of advice spoken just in time to save; the thought wrought out which is able to breathe new life to others; the words put to paper, which will bring tears to the eyes, or burn the cheek of the reader, long after you are slumbering in your grave. Let each of us do each day something of this kind, or better, and he will not have lost a day; his labour will not be in vain in the Lord, and his works will follow him.

"Southern Cross," Allahabad, 1867.

So be it!

"IN TE, DOMINE, SPERAVI."

Changes of the most afflicting nature constantly occur in the circle of our Anglo-Indian community with a suddenness and bitterness which are quite appalling. We look around, and those, who were our every-day companions, are gone. We hear of neighbours, young and old, struck down by death, by disease, or incapacitated by blindness, or crushed by such bereavements, as carry with them all the bitterness, without the rest of death to the survivors. The air is indeed filled with farewells of the dying, and wailings for the dead; the casual acquaintance is disturbed by the complaints of the broken-hearted, and the burden of the disappointed, and we seem relieved, when the train carries off into space, no more to be heard of, the member of the community, who has ceased to be agreeable or useful. The turn of all comes, one by one; some sooner, some later; some oftener, some at long intervals: the same trite, well-meaning, but meaningless, consolation is tendered in all cases, whether on the death of an infant of a few weeks, of an aged parent, or one who hoped, and was hoped to be, the loving partner of a long life. The only real consolation is contained in the words we have above quoted, "Lord, in Thee have I trusted." Trust in God always!

The path, which we have selected, may appear to be a promising one for God's work, and a useful one and an agreeable one; but a wall is suddenly found, which interrupts onward progress. The heart sinks at the prospect of abandoning schemes of usefulness,

labours of love, prospects of success, brightened by loving sympathy, hallowed by sweet companionship. If God's service be our real object, let us not be cast down. Whether the impediment be sickness, bereavement, or disappointment, the Lord will provide for the sacrifice in His own time and in His own place. Let our hearts only be ready. Or the path, into which we have strayed, may be one of thoughtlessness, if not sin; of levity, if not an entire forgetfulness of God's service; of undue devotion to the world, and its honours and its snares, and a too eager gathering of the treasures, which perish, or clog when obtained. Let us be thankful, if a lion obstruct such a path, and let us welcome the calamity, whatever it may be, as God's Messenger, believing that our travel is afflicted with such trouble, lest the delight (over-delight of the provisions of the journey) should take away our desire for the Rest, which should be the journey's end. In such dark hours Trust in the Lord!

This is the last echo of a voice, or rather of two voices (one has been silent for three months in the grave, and the other will be heard here no more), which have striven to rouse their friends by advice, by illustration, by narratives, to a sense of a higher life, a nobler vocation, an obligation laid upon the British in India, to do something, each of us according to his ability, in the cause of our fellow-creatures, especially as regards spreading the Gospel among the people of India. The ardent desire to serve God here, longer and better, has not been gratified; but the sphere alone has been changed, *and not the work*. We may humbly believe, that the blessed saints, and spirits of the just made perfect, have still a work of Love and Self-sacrifice to do in their Father's Kingdom on high, and in the presence of that Saviour, whose faithful service was the Law of their brief mortal life. And the sufferer, left for a season to fill up the measure of his sufferings alone, will surely in due time find a work to be done by him below, if his Faith remains unshaken, and if he trusts in the Lord.

"Southern Cross," Allahabad, Nov., 1867.

So indeed, and more also, I have found it.

London, 1890.

Words uttered one day are forgotten next day, but if leisure permitted the sentiments which these words conveyed to the ear to be recorded on paper, something remains, which may have been

profitable to casual readers of the Volume, to read, and which after the lapse of thirty-six years it is pleasant to think that someone had grace to write it. It was written at Allahabad, my last residence in India, and the date shows that it was written early in 1867, the last year of my Indian life: perhaps it illustrates one of the advantages of contributing to the passing Literature of Periodicals.

Another reason why it is more easy and profitable to strike off articles for Periodicals than to work at a great book on one subject in many Volumes, like "The Decline and Fall of the Roman Empire," by Gibbon. Some subject comes before you, which has to be what is technically called got up by careful study, the consulting of many books, or the visit of distant places. The best way to utilize and perpetuate the acquired knowledge is by striking off an Essay on the subject, while you have the materials under your hand. This fact, or rather necessity, gave birth to a large number of the Essays or Magazine Articles enumerated in the Catalogue.

In the India Civil Department there is necessarily an abundance of writing of Reports from the official in charge of a District, or a cluster of Districts known as a Division, and his superior officers. They are necessarily long, but some officers acquire the art of not making them tedious, and tell their story fully and intelligibly; and great Administrators like Lord Lawrence, though perhaps they did not possess the gift themselves, appreciated it in such subordinates as Sir Richard Temple, and others.

In the administration of a newly conquered Province such as the Panjáb in Northern India in 1844-1864, there was room for the composition of many official Books in English or Urdu, and their publication at the expense of the Government, Books which would appear very odd in a list of Publications in England, but which had their merit and use in India, and the Annual Reports of the Administrator of a Province taught the Compiler a lesson in the Art, and many Members of the India Civil Service are famous for their power of writing, while they have little or no power of public speaking, as the mouth is not opened, and men are generally what their environment makes them. I submit a list of my Indian official Compositions: dull reading enough.

In another Essay I have described my Travels and Tours in Europe, Asia, and Africa. Before such an excursion I used to prepare myself by reading up all about the Country to be visited,

and after my return to my home, whether in India or England, a descriptive paper sent to some Periodical was the necessary conclusion.

Fifty years have elapsed since in 1850 I visited the Vale of Cashmere, then little known, and in 1851 I traversed Palestine, and after the lapse of half a Century, I read with delight my narrative of those delightful Tours. Other Essays record some Administrative experiences in my own Province of India, or describe the great Battles, in which I was present in 1845 and 1846, the result of which was the Conquest of the Panjáb, or brought into order the internal history of Languages, or some other delightful subject, which thrust itself under my observation twenty or forty years ago, and which formed the basis at a later date of some substantial Treatise. Poetry intermixed itself with Prose. My interest in Missions to Evangelize the Heathen led to the composition of many a Religious Essay, or Volume, and I am humbly thankful in my old age to think that I had Grace given to study the subject.

“ As by our works alone we shall be known,
 “ We must not live to please ourselves alone;
 “ For Life’s short space is lent for toil, and then
 “ Love to our God, Love to our fellow-men.
 “ When hundreds fell around on battlefield,
 “ Thou o’er my head didst spread Thy gracious shield;
 “ And when in Peace the fell assassin’s blow
 “ My Chief, and my Subordinate, struck low,
 “ I stood unharmed : and so it seems to me,
 “ Serving my fellow-creatures I serve Thee.”

R. N. CUST : *Poems of Many Years and Many Places*
 (Second Series, p. 270).

TABLE OF ABBREVIATIONS IN CHRONOLOGICAL LIST OF WRITINGS.

<i>Acad.</i> ...	...	means	<i>Academy.</i>
<i>Asiat. Q.</i> ...	...	„	<i>Asiatic Quarterly.</i>
<i>Athen.</i> ...	...	„	<i>Athenæum.</i>
B.F.B.S. ...	...	„	British and Foreign Bible Society.
C.M.S. ...	...	„	Church Missionary Society.
Coll. ...	...	„	College.
Copy ...	...	„	Copy in possession.
D. ...	...	„	Dictionary.
Fol. ...	...	„	Folio.
For. ...	...	„	Foreign.
G. ...	...	„	Grammar.
Geog. ...	...	„	Geographical.
<i>Guar.</i> ...	...	„	<i>Guardian.</i>
<i>Int.</i> ...	...	„	<i>Intelligencer.</i>
<i>J.R.A.S.</i> ...	...	„	<i>Journal of Royal Asiatic Society.</i>
<i>J.R.G.S.</i> ...	...	„	<i>Journal of Royal Geographical Society.</i>
L. ...	...	„	Language.
L. East Indies ...	...	„	“Modern Languages of East Indies.”
Lect. ...	...	„	Lecture.
L.O. Essays ...	...	„	“Linguistic and Oriental Essays,” I, II, III, IV, V, VI, VII.
Mag. ...	...	„	Magazine.
Mem. ...	...	„	Memorandum.
MSS. ...	...	„	Manuscripts.
N. ...	...	„	Note.
N. Miss. Sub. ...	...	„	“Notes on Missionary Subjects.”
N.W.P. ...	...	„	North-West Provinces of India.
Obit. N. ...	...	„	Obituary Notice.
Phil. ...	...	„	Philology. Philological.
P.I. Life ...	...	„	“Pictures of Indian Life.”
<i>P.M.G.</i> ...	...	„	<i>Pall Mall Gazette.</i>
Poems M.Y. ...	...	„	“Poems of Many Years and Many Places.”
Pref. ...	...	„	Preface.
Proc. ...	...	„	Proceedings.
<i>R.</i> ...	...	„	<i>Rock.</i>
<i>Rec.</i> ...	...	„	<i>Record.</i>
Rep. ...	...	„	Report.
Rev. ...	...	„	Review.
<i>R. R. of R.</i> ...	...	„	<i>Religious Review of Reviews.</i>
S. ...	...	„	South.
S.P.C.K. ...	...	„	Society for Promoting Christian Knowledge.
S.P.G. ...	...	„	Society for Propagation of the Gospel.
Trans. ...	...	„	Translation.
Vers. ...	...	„	Version.
Voc. ...	...	„	Vocabulary.

I.—CHRONOLOGICAL LIST OF WRITINGS.

No.	Date.	Subject.	Where to be found.
		I. ENGLAND, 1834-1842.	
1	1834	Reliquiæ Latinæ. Eton Coll. Volume	MS.
2		Classics. Eton Coll. Volume	MS.
3	1835	Primitiæ. Eton Coll. Volume	MS.
4		Secular Subjects. Prose. Eton Coll. Volume	MS.
5	1836	Religious Subjects. Prose. Eton Coll. Volume	MS.
6	1837 to 1896	English Prose and Poetry of Youth, Manhood, and Old Age. Volume	MS.
7	1840	Eton Addresses. Edited. With Preface. Eton. Volume	L.O. Essays, VII, 91.
-42	1841 1842	Haileybury-Observer Contributions, Prose and Verse: thirty-five in number, as per Table of Contents. Stephen Austin, Hertford. Volume.	Copy.

No.	Date.	Subject.	Where to be found.
		II. INDIA BEFORE FURLOUGH, 1842-1855.	
43	1845	Letter presenting Scholarships to Calcutta Students . . .	MS.
44	1846	The Country betwixt the Satlaj and Jamna. <i>Calcutta Rev.</i> . . .	L.O. Essays, I, 1.
45	1847	A Newly Conquered District in the Panjáb. <i>Calcutta Rev.</i> . . .	L.O. Essays, II, 86.
46	1848	Warning during a Rebellion in my District . . .	L.O. Essays, III, 626.
47	1851	Description of Cockayne-Hatley Church, Bedfordshire. With plates. Fol. Volume . . .	L.O. Essays, V, 724.
48		Christian Missions in N.W.P. . . .	MS.
49	1852	A Tour in Palestine and Lebanon. <i>Calcutta Rev.</i> . . .	L.O. Essays, I, 252.
50		Present State of Turkey. <i>Calcutta Rev.</i> . . .	L.O. Essays, II, 244.
51	1853	The Native Place of Christian Worship in India. <i>Banáras Mag.</i> . . .	Gospel Message, 324.
52		Death in India. <i>Banáras Mag.</i> . . .	L.O. Essays, V, 205.
53		The Ramáyana. <i>Calcutta Rev.</i> . . .	L.O. Essays, I, 56.
54		The Indian National Festival. <i>Dehli Mag.</i> . . .	Gospel Message, 404.
55		The Box of Indian Letters. <i>Dehli Mag.</i> . . .	L.O. Essays, V, 205.
56		Protest against Public Execution of Criminals . . .	L.O. Essays, III, 314.
57		Education : Bombay, Madras, N.W.P. <i>Dehli Mag.</i> . . .	Copy.

No.	Date.	Subject.	Where to be found.
58	1853	Questions for the Officials of the Collector of Land Revenue. (English and Urdu.)	L.O. Essays, V, 1013.
59		Questions for the Officials of Settlement Offices. (English and Urdu.)	Copy in both L.
60		Letter to Accountant-General, N.W.P., about Deposits	Copy.
61	1854	Collector of Land Revenue. <i>Calcutta Rev.</i>	L.O. Essays, I, 172.
62		Miriam, the Indian Girl. <i>Dehli Mag.</i>	L.O. Essays, V, 251.
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98	1857	On Positive Religion	L.O. Essays, III, 440.

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101		The Indian Rāja	L.O. Essays, V, 262.
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106		Life of Baba Nának, the Indian Reformer. (English and Urdu.)	L.O. Essays, V, 511.
107		“Detur Digniori,” or Patronage in India. <i>Calcutta Rev.</i> . . .	L.O. Essays, II, 164.
108		Civil Justice in the Panjáb. <i>Calcutta Rev.</i>	L.O. Essays, I, 198.
109		French Courts of Justice as applied to India. <i>Calcutta Rev.</i> . .	L.O. Essays, V, 378.
110		Farewell to my Indian District	L.O. Essays, V, 234.
111		On the subject of Attendance of British Officials at the Baptism of Native Converts to Christianity	L.O. Essays, III, 486.
112		The Two Indian Ships	L.O. Essays, V, 225.
113		The Indian District	L.O. Essays, V, 241.
114	1860	Danger of Denominational Churches in India. <i>Lahór Chronicle</i>	L.O. Essays, IV, 566.
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466		The Caucasus-Provinces. <i>Calcutta Rev.</i>	L.O. Essays, II, 235.
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480		The Opium-Trade. <i>Calcutta Rev.</i> . . .	L.O. Essays, IV, 143.
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505		Obit. N. of Mrs. Wood (<i>née</i> Cheales). <i>C.M.S. Int.</i>	L.O. Essays, V, 719.
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547		Cannibalism in West Africa. Letter to Sec. of State For. Office	L.O. Essays, III, 454.
548		Address to Count Campello at Bible House. (Italian.) <i>B.F.B.S. Reporter</i>	L.O. Essays, V, 443.
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773		L. of Bogótu, Isabel Island, Melanesia. Trans. Mark. Pref. S.P.C.K.	L.O. Essays, IV, 113.
774		L. of Kavrondo. Voc. Pref. S.P.C.K.	L.O. Essays, III, 129.
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874		Relations of Missionaries to Barbarous Sovereigns	Gospel Message, 247.
875		Relation of Missionaries to great European and Asiatic Governments	Gospel Message, 233.
876		Religious Toleration	Gospel Message, 218.
877		Bishop Steere, Bible-Translator. <i>B.F.B.S. Reporter</i>	L.O. Essays, IV, 560.
878		John Wenger, Bible-Translator. <i>B.F.B.S. Reporter</i>	L.O. Essays, IV, 563.
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1147		Protest against the B.F.B.S. publishing Versions of the Scriptures in Latin. Letter to <i>Rec.</i>	L.O. Essays, V, 122.
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1152		Twenty-five Years after India. <i>Asiat. Q.</i>	L.O. Essays, V, 212.
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No.	Date.	Subject.	Where to be found.
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1175		Jubilee Article to the <i>Calcutta Rev.</i> : "Advance of Knowledge in the last Half-century"	L.O. Essays, V, 41.
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1206		Suggestions for changes in the Procedure of the Society for Promoting Christian Knowledge	L.O. Essays, VI, 17.
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1210		The Wonderful Century. Letter to <i>Rec.</i>	L.O. Essays, VI, 71.
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10			Panjáb Revenue Manual.
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12			Panjáb Annual Revenue Report. Q.
13			Indian Reports and Minutes. Q.
14			English and Vernacular Catechism. (Urdu.)
15			Panjáb Civil Code and Judicial Circulars.
16			Hindustani Official Publications.
17			Hindustani Official Publications.
18			Kuleed Ganj. (Urdu.)
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24	1868 to 1903	England	Life-Memoir. Q.
25			Gospel-Message.
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27			Linguistic and Oriental Essays. Series I.

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35			Bible-Translation.
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40			Clouds on the Horizon.
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53			" " " (Italian.)
54			" " " (Spanish.)
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December 1st, 1903.

APPENDIX.

AFTER writing my last line the thought occurred to me that two branches of my literary labours had not been fully noticed, viz. :

A. Translations of certain of my Prose Essays.

B. "Voices of the Past," or Poetic Effusions during a period of
64 years.

So I have added this Appendix, and write a few words.

A. It occurred to me to translate two of my Essays into foreign Languages, such as French, Italian, Spanish, Greek, the subject of one being the Languages and Religions of India, and of the other the Languages of Africa, and I reprint the former in its Greek translation. The original Essay is entirely my own composition. I selected competent translators of each particular Language, but to secure correct rendering of technical phrases, I carefully revised each translation before I sent it to the Press, as I am familiar with all. It may encourage the preparation of other Translations into other Languages, and thus spread knowledge of the two subjects to which my attention has been turned during my whole life : Religion and Language.

B. "Voices of the Past," or Poetic Effusions dating in an uninterrupted stream from 1836, when I was at Eton College, to 1900, in English, Latin, and Greek, and scattered here and there in my

prose works, or in separate volumes, "Poems of Many Years and Many Places," or in Manuscript Volumes. Their total number is very large, but only a limited selection is reprinted, as in very deed recalling the Voices of the Past, written many years ago in distant lands, composed sometimes on the back of an elephant, in a native vessel on an Indian river, far from all European associations, in a variety of circumstances, and reflecting the feelings of the writer as they presented themselves under very different conditions, in contemplation of very different surroundings: on the battlefield, in the silent jungle, by the side of a grave in my lonely garden, in the midst of beautiful scenery, like the Himalaya Mountains, or places sanctified to all time, like the towns and valleys of the Holy Land. It has fallen to the lot of few to have such opportunities of expressing their inmost thoughts, and of preserving them as "Voices of the Past."

November 21st, 1903.

[*The proofs of this article were kindly examined for me by Miss HUGHES, Assistant Secretary of the Royal Asiatic Society, and a competent Greek scholar.*]

ΠΡΟΛΟΓΟΣ.

Μεταφράζων τὸ σύγγραμμα τοῦτο ἐπίστευσα ὅτι συντελῶ, ἔστω καὶ μικρὸν, εἰς τὴν σπουδαίαν ἐπιστημονικὴν ἀνάπτυξιν, ἣ τις ἀπὸ τινων ἐτῶν ἰδίως παρατηρεῖται ἐν τῇ ἡμετέρᾳ Πατρίδι.

Ἡ Ἰνδικὴ χώρα ὑπῆρξεν ἀνέκαθεν ἡ χώρα τῶν μυστηρίων, αἰείποτε δὲ οἱ σοφοὶ ἡσχολήθησαν εἰς τὰ αὐτὴν ἀφορῶντα διάφορα ζητήματα καὶ συγγραφαὶ ἐπὶ συγγραφῶν ἐδημοσιεύθησαν. Τὸ ἔργον τοῦ κυρίου Cust κέκτηται σὺν τοῖς ἄλλοις τὸ προτέρημα τοῦτο, ὅτι ὁ συγγραφεὺς αὐτοῦ διετέλεσεν ἐπὶ πολλὰ ἔτη ἀνώτερος δικαστῆς ἐν Πενγιάπ, καὶ οὕτως ἡδυνήθη ἐρευνήσῃ καλῶς τὰ ἥθη, τὰς γλώσσας καὶ τὰ θρησιεύματα τῶν Ἰνδῶν, μεθ' ὧν συνέζησεν. Οὕτως ἡδυνήθη νὰ παράσχη τοῖς περὶ τὴν ἀνατολὴν καὶ τὰς Ἰνδίας ἀσχολουμένοις πληροφορίας τέως ὅλως ἀγνώστους. Ὡς πρὸς τινὰς ἰδέας τοῦ ἐπιφανοῦς ἀσιανολόγου καὶ σεβαστοῦ φίλου κ. Cust διαφωνοῦμεν, μὴ πρεσβεύοντας μάλιστα τὰς ἀρχὰς τῆς Ἐκκλησίας τῶν διαμαρτυρομένων, ἧς αὐτὸς ἀποτελεῖ μέλος· καὶ διὰ τοῦτο ἐθεωρήσαμεν ἀναγκαῖον ἐνιαχοῦ νὰ παρενείρωμεν χάριν τῶν ἐλλήνων ἀναγνωστῶν σημειώσεις τινάς. Οὐχ ἥττον ἀδιστακτῶς ὁμολογοῦμεν ὅτι τὸ σύγγραμμα διακρίνει φιλοσοφικὴ βαθύνοια, σπουδαία

ἔρευνα καὶ δὴ θρησκευτικὴ ἀμεροληψία, ἀνεξιθρησκεία καὶ ἐπιείκεια, ἥτις, κατὰ τὴν ὀρθὴν τοῦ Γουβερνάτη παρατήρησιν, σπανίως ἀπαντᾷ παρὰ τοῖς ἄγγλοις, τοῖς διευθύνουσι τὰ τῆς Ἰνδίας πράγματα.

Παραδίδοντες τῇ δημοσιότητι τὸ σύγγραμμα τοῦτο, εὐχόμεθα ἵνα τοῦτο γίνῃ ἀπαρχὴ σπουδαίων ἔργων καὶ ἐκτενῶν μελετῶν περὶ τῆς Ἀνατολῆς ἐν Ἑλλάδι.

Ἐὰν οἱ Εὐρωπαῖοι μελετῶσι τὴν Ἀνατολὴν ἐκ λόγων καθαρῶς ἐπιστημονικῶν, ἢ Ἑλλὰς ὀφείλει, καὶ εἶναι καιρὸς ἤδη, νὰ πράξῃ τοῦτο καὶ ἐξ ἑτέρου λόγου· διότι αὕτη πολλοὺς καὶ ἀδιαρρήκτους δεσμοὺς ἔχει πρὸς ἐκείνην καὶ κοινωνικοὺς, καὶ θρησκευτικοὺς καὶ γλωσσικούς.

Ἐν Κερκύρα, κατὰ Ἰούλιον τοῦ 1884.

ΣΠΥΡ. Κ. ΠΑΠΑΓΕΩΡΓΙΟΥ.

ΚΕΦΑΛΑΙΟΝ Α΄.

ΑΙ ΘΡΗΣΚΕΙΑΙ ΤΗΣ ΙΝΔΙΑΣ*

Φαντάσθητε ἄνθρωπον πίπτοντα ἀπὸ τῆς σελήνης ἐπὶ τῆς Ἀγγλίας καὶ ποιοῦντα γενικὴν ἔρευναν τῆς θρησκείας τῶν κατοίκων τῶν Βρεταννικῶν νήσων. Οἱ μὲν θ' ἀπεκρίνοντο τοῦτο, οἱ δὲ ἐκείνο. Οἱ λόγιοι θὰ διεπραγματεύοντο τὸ ἀντικείμενον ὑπὸ ἱστορικὴν ἔποψιν ἢ φιλοσοφικὴν· οἱ θεολόγοι ὑπὸ θεολογικὴν ἔποψιν· οἱ πολιτικοὶ θὰ ἰσχυρίζοντο ὅτι αὕτη δὲν εἶναι ἄλλο εἰμὴ μηχανὴ πρὸς συντήρησιν τῆς τάξεως· οἱ ἄγαν ζηλωταὶ θ' ἀπεφαίνοντο ὅτι εἶναι πνευματικὸς μοχλὸς πρὸς ἀνύψωσιν τοῦ κόσμου· πάντες θὰ ἠδύναντο νὰ συμφωνήσωσιν ὅτι αὕτη ἔλαβεν ἀρχὴν παρὰ τῷ Ἰουδαϊκῷ λαῷ, ἐν μέσῳ τῆς Συρίας, ἐν Ἀσίᾳ· ἀλλὰ δὲν θὰ συνεφώνουν ἐπὶ οὐδενὸς ἄλλου σημείου,

* Essays by Colebrooke, Whitney, Max Müller, H. H. Wilson.—Indian Wisdom, by Monier Williams.—Ancient India, by M. Manning.—Translations of Vedas, by H. H. Wilson, Max Müller, etc.—Translation of Adi Granth, by Trumpp.—Essays on Phallic Worship, by Walhouse.—Essays on Non-Aryan Worship, by Dalton.—Essay on Brahmoism, by Nehemiah Goreh.—Vie de Krishna, par Pavie, Weber, Wilson.—Vie de Bouddha, par Barthélemy Saint-Hilaire, Bigandet, Beale, Foucaux, Hardy, etc.—Hindu Sects, by H. H. Wilson.—Indian Castes, by Sherring.—Hinduism, by Wurm, Haug, Ward, Vaughan, Monier Williams.—Sanskrit Texts, by John Muir.—Tree and Serpent Worship, by James Fergusson.

εἰμὴ ὅπως μεταχειρισθῶσι λέξεις παχείας κατὰ πάντων ἐκείνων οἷτινες θὰ εἶχον τὴν ἐναντίαν γνώμην πρὸς τὴν ἰδικήν των. Δὲν ἔπρεπε νὰ ἐλπίζῃ τις ὅτι τὸ θέμα θὰ συνεζήτεῖτο ἐν ἀμεροληψίᾳ, εἰλικρινείᾳ καὶ ἐν συνόψει. Οἱ Ἕλληες πίπτουσι κατ' ἔτος ἐπὶ τῆς Ἀγγλικῆς Ἰνδίας, ὡς ἀπὸ τῆς σελήνης, καὶ εἰςὶ πεπεισμένοι, καὶ δὴ ἄκουτες, ὅτι εὐρίσκονται ἐν μέσῳ λαοῦ μισοῦντος καὶ ἀγνοοῦντος τὴν ἐπικρατοῦσαν ἐν Εὐρώπῃ. θρησκείαν, ἀλλὰ καὶ αὐτοῦ διηρημένου εἰς πλῆθος θρησκευμάτων. Γενικῶς εἶναι γνωστὸν ὅτι τὰ θρησκευτάτα ταῦτα δύνανται νὰ καταταχθῶσιν εἰς δύο μεγάλας κλάσεις· τὸν Βραχμανισμόν καὶ τὸν Μαωμεθανισμόν, αἷς δύναται νὰ προστεθῇ καὶ τρίτη, ὁ Βουδδισμός· ὅτι ἀποδίδεται λίαν ἀπομεμακρυσμένη ἀρχαιότης εἰς τινα ἱερὰ βιβλία, καὶ ὅτι μεγαλοπρεπεῖς ναοὶ καὶ ἄπειρον πλῆθος λατρευτῶν μαρτυροῦσι τὴν σπουδαιότητα καὶ δημοτικότητα τῶν θρησκευμάτων. Προτιθέμεθα νὰ ποιήσωμεν σύντομον ἐπιθεώρησιν ὅλου τούτου τοῦ ὑλικοῦ, συμβουλευόμενοι τὰς σπουδαίας συγγραφὰς, τὰς ἐχούσας σχέσιν πρὸς τὸ ἀντικείμενον τοῦτο. Ἐπὶ πολλῶν σημείων ἡγέρθησαν ἀντιρρήσεις· ἡμεῖς δὲν θὰ ἀντιτάξωμεν νέας θεωρίας.

Ὁ λόγιος βεβαίως θὰ κατακρίνῃ τὴν ἀνακρίβειαν καὶ ἀτέλειαν ἡμῶν· ὁ ἱεραπόστολος θὰ σκανδαλισθῇ ἔνεκα τῆς κυνικῆς ἀμεροληψίας ἢ ἀδιαφορίας, μεθ' ἧς πραγματευόμεθα τὸ ἀντικείμενον· ὁ Ἰνδὸς θὰ δικαιоῦται πλείοτερον νὰ παραπονεθῇ περὶ τῆς αὐστηρότητος, μεθ' ἧς κρίνομεν τὴν χώραν καὶ τὰς θρησκευτικὰς πεποιθήσεις αὐτοῦ. Ἀλλ' ἡμεῖς θὰ

συζητήσωμεν τὸ ἀντικείμενον μετὰ τοῦ αἰσθήματος βαθυτάτου σεβασμοῦ, καὶ ὁ σκοπὸς ἡμῶν εἶναι νὰ ἀφήσωμεν ἐλεύθερον τὸν ἀναγνώστην νὰ ἐπιθεωρήσῃ διὰ περιεκτικοῦ βλέμματος τὴν καθόλου εἰκόνα καὶ νὰ τῷ ὑποδείξωμεν τὰ σημεία, δι' ὧν θὰ δυνηθῇ νὰ εὕρῃ πληροφορίας εἰδικωτέρας. Τόμοι ὁλόκληροι ἐγράφησαν. ἀλλ' οὗτοι δὲν ἀναγινώσκονται ὑπ' ἐκείνων οἷς ἀφιεροῦμεν τὰς σελίδας ταύτας.

Ἡ λέξις Θρησκεία περιέχει τὴν ιδέαν συνδέσμου μεταξὺ τῆς ψυχῆς καὶ τοῦ Θεοῦ, καὶ εἶναι καθ' ἑαυτὴν πρᾶγμα ἱερόν. Ἡ πρώτη ἀπόπειρα τοῦ ἀγρίου ἀνθρώπου εἶναι νὰ προσπαθήσῃ νὰ γνωρίσῃ τὰς ἀγνώστους δυνάμεις τῆς φύσεως καὶ νὰ καταστήσῃ αὐτὰς ὠφελίμους ἑαυτῷ.

Ἡ πρώτη κραυγὴ τῆς ψυχῆς, ἀφοῦ ἐλευθερωθῇ ἅπαξ ἀπὸ τῶν κωλυμάτων τῆς σαρκὸς, εἶναι τὸ νὰ ἐρωτήσῃ, ὡς ὁ Πιλάτος “τί ἐστὶν ἀλήθεια;”. Ὅσον ἀτελὲς καὶ ἂν ᾔναι τὸ ἰδεῶδες καὶ ἡ συγκεκριμένη διατύπωσις τοῦ δόγματος καὶ τῆς λατρείας, ἐν τούτοις μαρτυροῦσι τὴν διάπυρον ἐπιθυμίαν τῆς ἀνθρωπίνης ψυχῆς ἐν τῇ ὑψηλοτέρᾳ αὐτῆς μορφῇ, καὶ πρέπει νὰ ὧσι σεβασταί. Εἶναι σφάλμα, ἔγκλημα, τὸ νὰ καταδικάζωμεν τὰ θρησκευτά καὶ τὰς παλαιὰς θρησκευτικὰς πεποιθήσεις, καὶ νὰ συγχέωμεν ἄνευ μέτρου τὰ ζητήματα τοῦ πολιτισμοῦ καὶ τῆς ἠθικῆς πρὸς τὰ τῆς θρησκείας, ὡς νὰ μὴ ᾔσαν χριστιανοὶ πλάσματά τινα τοῦ Θεοῦ ἐκ τῶν μᾶλλον διεφθαρμένων, καὶ ὡς ἐὰν μὴ ᾔσαν πολλὰ μέλη τῶν Εὐρωπαϊκῶν κρατῶν πολὺ χείρονα τῶν ἐθνικῶν. Πᾶσαι αἱ

διεφθαρμέναι καὶ παρακμάζουσai θρησκεῖαι ὑποπίπτουσιν εἰς τὰ αὐτὰ λάθη καὶ ἀντικαθιστῶσι τὴν εὐσέβειαν διὰ τῆς λαμπρότητος τῆς λατρείας, καὶ τὰς ἐλλόγους πεποιθήσεις διὰ παχυλῶν προλήψεων.

Θὰ μεταχειρισθῶμεν τὴν λέξιν Ἰνδοῦ μόνον ὅπως σημάνωμεν τὸν ἰθαγενῆ τῆς Ἰνδίας ὑπὸ ἐθνικὴν ἔποψιν, οὐχὶ εἰς τὴν θρησκευτικὴν σημασίαν, καίτοι ἡ λέξις Βραχμὰν δὲν ἀρκεῖ νὰ ἐφαρμοσθῇ ἐπὶ τῆς Βεδικῆς περιόδου. Πρέπει νὰ παραδεχθῶμεν τὸν ὅρον Ἄριος ἐν ἀντιθέσει πρὸς τὰ λοιπὰ ἐκεῖνα μὴ ἄρια θρησκεύματα, ἅτινα ὑπῆρχον ἐν Ἰνδία πρὸ τῆς μεγάλης ἀρίας μεταναστεύσεως, καὶ τῶν ὁποίων ἡ ἐπικοινωνία λίαν ἐτελειοποίησε τὰς βεδικὰς θρησκευτικὰς δοξασίας καὶ ὧν εἰσέτι σώζονται λείψανα καὶ ἵχνη μεταξὺ τῶν μὴ ἀρίων ἐκείνων ἑκατομμυρίων τῆς κεντρικῆς Ἰνδίας καὶ τῶν μεσημβρινοανατολικῶν αὐτῆς συνόρων. Πρὶν ἢ πραγματευθῶμεν περὶ τῶν μὴ ἀρίων θρησκευμάτων, ὀφείλομεν νὰ ποιήσωμεν γνωστὰ τὰ ἄρια θρησκεύματα καὶ τὰς ἀναριθμήτους αὐτῶν αἱρέσεις. Τὰ ἄρια βεδικὰ συστήματα διεδέχθη μετὰ τινα χρόνον τὸ βραχμανικὸν σύστημα· ἀλλὰ τοῦτο εἶχεν ἀντικατασταθῇ πολὺ πρὸ Χριστοῦ ὑπὸ τοῦ μεγάλου βουδδιστικοῦ θρησκευματος, καὶ ἔκτοτε δὲν ἐπεκράτησε πλέον εἰμὴ δι' ἀνταγωνισμοῦ. Καίτοι πραγματικῶς ἐν ἐποχῇ ἀπομεμακρυσμένη καὶ ἀβεβαίῳ, οὐχ ἦττον οἱ βραχμᾶνες ἱερεῖς ἠδυνήθησαν νὰ καταστῶσι πανίσχυροι, χάρις εἰς τὴν πρόοδον τοῦ Βισνουϊσμοῦ καὶ τοῦ Σαβαϊσμοῦ· καίτοι δὲ ὁ Βουδδαϊσμός ἐξεδιώχθη ἀπὸ τῆς Ἰνδίας, τῆς ἀρίας καὶ τῆς

δραβιδικῆς, τὸ ἀρχαῖον θρησκευτικὸν σύστημα, τὸ προηγηθὲν τοῦ Βουδδισμού, δὲν ἡδυνήθη οὐδέποτε ν' ἀποκατασταθῇ εἰς τὴν πλήρη αὐτοῦ ἰσχύν, καὶ διὰ τοῦτο οἱ Ἰαῖνὰς, οἱ Μωαμεθανοὶ, οἱ Χριστιανοὶ, οἱ Ἰουδαῖοι, οἱ Πυρολάτραι, οἱ Λιγκαῖται, οἱ Σῖκ καὶ πολλαὶ ἄλλαι αἱρέσεις ἦλθον εἰς βιαίαν ἀντίθεσιν πρὸς ἀλλήλας καὶ ἀνταγωνισμὸν πρὸς τὸ θρήσκευμα τῆς πλειονότητος, τὸ ὁποῖον ἔπαυσε πράγματι μετὰ τὴν μωαμεθανικὴν ἐπιδρομὴν ἀπὸ τοῦ νὰ ᾔναι ἡ θρησκεία τοῦ κράτους καὶ ἀπώλεσε πᾶσαν δύναμιν διωγμοῦ ἀμέσου ἢ ἐμμέσου. Ἐπιθεωρήσωμεν ἤδη τὴν περίοδον, τὴν κοιτίδα, καὶ τὰς ἀρχαιοτέρας ἐπισήμους πηγὰς τῆς ἀρίας θρησκείας. Ὅ, τι ἀφορᾷ τὴν περίοδον, δὲν εἶναι εἰμὴ μία μόνη χρονολογία βεβαία πρὸ τῆς μωαμεθανικῆς κατακτήσεως, ἐφ' ἧς στηρίζονται καὶ πᾶσαι αἱ χρονολογικαὶ θεωρίαι. Ὀνομαστός τις ἡγεμὼν Τσαντραγούπτα ταυτίζεται, κατὰ πᾶσαν πιθανότητα, πρὸς τὸν Σαντρακόττος, βασιλέα τοῦ Παλιμπότρα, περὶ οὗ οἱ Ἕλληνες ἱστορικοὶ ἀναφέρουσιν ὅτι ὑπεδέχθη τοὺς πρέσβεις τοῦ Μεγάλου Ἀλεξάνδρου. Ὁ ἔγγονος αὐτοῦ Ἀσοκὰ ταυτίζεται πρὸς τὸν Πριγιαντάση, ὑψώσαντα εἰς διάφορα μέρη τῆς Ἰνδίας στήλας, σωζομένας μέχρι τῆς σήμερον καὶ ἐπιβαλλούσας τὴν τήρησιν τῶν βουδδιστικῶν θρησκευτικῶν ἀσκήσεων. Ἐτέρωθεν ὡς ἔτος τῆς γεννήσεως τοῦ Βούδδα, κατὰ τὴν γενικὴν γνώμην, ὠρίσθη τὸ 622 π. Χ. Αἱ θεωρίαι τῶν λογίων, στηριζόμεναι ἐπὶ τῶν γεγονότων τούτων εἰσὶ πλήρεις ἐπιφυλάξεων. Ὁ Colebrooke, στηριζόμενος

ἐπὶ τινων ἀστρονομικῶν χρονολογιῶν, ἀπαραδέκτων ὑπὸ τῆς νεωτέρας ἐπιστήμης, ὀρίζει ὡς ἐποχὴν τῶν Βέδας τὸ 1400 π. Χ· ὁ Max Müller, ἑτέραν μέθοδον ἀκολουθῶν, τίθησιν ὡς τοιοῦτον τὸ ἔτος 1100 π. Χ· ὥστε τὰ ἱερὰ βιβλία τῶν Ἀρίων θὰ ἦσαν σύγχρονα, ἐν μὲν τῇ πρώτῃ περιπτώσει, τῇ βίβλῳ τῆς Ἑξόδου, ἐν δὲ τῇ ἑτέρᾳ, τῇ ἰδρύσει τῆς ἰουδαϊκῆς μοναρχίας. Παραδεχόμενοι τὴν χρονολογίαν ταύτην ὡς τὴν ὡς οἶόν τε μᾶλλον ἀπομεμακρυσμένην, ὀφείλομεν νὰ παραχωρήσωμεν εὐρὺ χρονικὸν διάστημα εἰς τὴν ἀνάπτυξιν τῆς μεγαλοπρεποῦς ταύτης γλώσσης, ἥτις καὶ ἐν τοῖς παλαιότεροις αὐτῆς μνημείοις φέρει τὰ ἀναμφισβήτητα ἴχνη πολυχρονίου χρήσεως καὶ πάλης. Οἱ γραμματικοὶ τύποι δὲν περιορίζονται εἰς τὴν ἀπλὴν ἀρχικὴν χρήσιν τῶν ριζῶν, ὡς βλέπομεν αὐτὴν ἐν τοῖς ἱερογραφικοῖς κειμένοις τῶν ἀρχαίων Αἰγυπτίων, τοῖς ἀρχαιοτέροις κατὰ μίαν τοῦλάχιστον χιλιετηρίδα. Τὰ μᾶλλον παλαιὰ ἑβραϊκὰ κείμενα ὡς καὶ τὰ σανσκριτικά, ἅτινα δύνανται νὰ τεθῶσι περὶ τὸ 1100 π. Χ., παρουσιάζουσι γλώσσαν συνθετικὴν, πληρέστατα μορφωμένην, καὶ μὴ δεικνύουσαν οὐδόλως τὰς πρώτας ἀποπείρας λαοῦ πολιτισμένου, πολὺ δὲ ὀλιγώτερον τὰς τῶν νομάδων ποιμένων. Ὅπως ποτ' ἂν ᾖ, πρέπει δι' ὑποθέσεων μόνον νὰ προσδιορίσωμεν τὴν ἐποχὴν τῆς μεγάλης ἀρίας μεταναστεύσεως καὶ τῆς βαθμιαίας συναγωγῆς τοῦ βεδικοῦ ψαλτηρίου, τὸ ὁποῖον δύναται, ὡς τὸ ἑβραϊκὸν ψαλτήριον, νὰ περιέχῃ ποιητικὰ τεμάχια χρονικοῦ διαστήματος ἐννέα αἰώνων· διότι δὲν εἶναι μικρότερον τὸ διάστημα

τὸ μεταξὺ τῶν “ποταμῶν Βαβυλῶνος” καὶ τοῦ “ψαλμοῦ τῷ Δαβίδ.” Οὐχὶ ὅμως διὰ τὴν ἀρχαιότητα αὐτοῦ, ἀλλὰ διὰ τὴν συνεχῇ αὐτοῦ ἐπίδρασιν ἐπὶ τοῦ ἀνθρωπίνου γένους ὑπερτερεῖ τὸ βεδικὸν σύστημα τῶν ἄλλων.

Αἱ ἀρχαιότεραι θρησκείαι τοῦ κόσμου, αἱ τῶν Αἰγυπτίων καὶ τῶν Πρωτοβαβυλωνίων, τῶν Ἀσσυρίων, τῶν Σύρων καὶ αἱ ὠραῖαι ποιήσεις τῆς Ἑλλάδος ἐξέλιπον ἀπὸ αἰώνων. Οἱ Δελφοὶ σιγῶσιν, ὁ μέγας Πᾶν ἀπέθανε, τὰ μεγάλα νομοθετήματα τοῦ Μωϋσέως καὶ Ζοροάστρου ἀπέβησαν ἐθνικὰ ἐρείπια καὶ ἐπὶ αἰῶνας ἔμεναν ἐν τῇ ἐξορίᾳ, ἄνευ ιδίας πατρίδος, ἄνευ ιδίας γλώσσης. Τὰ μεγάλα προπαγανδιστικὰ συστήματα τοῦ Ἰησοῦ Χριστοῦ, τοῦ Βούδδα, τοῦ Μωάμεθ, τοῦ Κομφυκίου, καὶ τοῦ Λαο-Τσὀϊ εἶναι χρονολογίαι ἱστορικαί. Μόνον ἐν τῷ μέσῳ τῆς πυκνῆς ἀχλύος τῆς ἀρχαιότητος διακρίνεται τὸ βεδικὸν σύστημα ἔτι καὶ νῦν τιμώμενον ὑπὸ ἑκατομμυρίων πιστῶν ἐν τῇ χώρᾳ ἐν ᾗ εἶδε τὸ φῶς καὶ αὐτὸ παρήγαγε θρησκευτικὴν ιδέαν ἔτι ὑψηλοτέραν, τὸν Βουδδισμόν, ὅστις ὑπὸ τὰς διαφόρους αὐτοῦ μορφὰς ἀριθμεῖ πλείστα ὅσα ἑκατομμύρια ὁπαδῶν φυλῶν μὴ ἀρίων.

Εἰς οὐδὲν ἄλλο μέρος τοῦ κόσμου εἶδέ τις τόσῳ καταπληκτικὸν φαινόμενον!

Ὅσον ἀφορᾷ τὸν τόπον, οὐδεμία ὑπάρχει ἀμφιβολία. Ἐν τῇ ἐπαρχίᾳ Πενγιαβ (ὑπὲρ ἧς ἡ καρδιά τοῦ γράφοντος τὰς σελίδας ταύτας πάλλει πάντοτε μετὰ τρυφερᾶς ἀγάπης καὶ ζωηρᾶς συμπαθείας)

συνετέθησαν οἱ βεδικοὶ ὕμνοι ὑπὸ τῶν Ρῖς, ἥτοι ἀνδρῶν σοφῶν καὶ οὐχὶ ἀναγκαίως βραχμάνων, ἐν τῷ μέσῳ λαοῦ ποιμενικοῦ, ὅστις εἶχε πρὸ ὀλίγων χρόνων ἐγκαταλείψει τὴν ἀρχικὴν πατρίδα τῆς ἀρίας φυλῆς, ἀφ' ἧς καὶ ἐν ἐποχῇ ἀρχαιοτέρα εἶχον ἀποχωρισθῇ ὅπως διευθυνθῶσι πρὸς δυσμὰς οἱ Κελτοὶ, οἱ Τεύτονες, οἱ Ἑλλήνες-Λατῖνοι, οἱ Ληττο-Σλάβοι, καὶ πρὸς μεσημβρίαν ὁ μέγας ἱρανικὸς κλάδος. Αἱ γλῶσσαι βεβαίως πρέπει νὰ ἐμορφώθησαν μετὰ τὸν διαχωρισμὸν, διότι, καὶ τοι εἰσὶ τινὰ σημεῖα ὁμοιότητος, παρουσιάζουσιν ὅμως αὐταὶ διαφορὰς οὐσιώδεις. Ἐγένετο ἀπόπειρα νὰ συναχθῶσι πᾶσαι αἱ λέξεις, αἵτινες εἰσὶν ὁ κοινὸς κλῆρος τῆς ἀρίας οἰκογενείας πρὸ τῆς διαιρέσεως αὐτῆς, καὶ ν' ἀνασχηματισθῇ πάλιν ἡ πρωτόγονος γλῶσσα καὶ οὕτως ἐξαχθῇ ἐκ τῶν ἀπεξηραμένων ὁστῶν αὐτῆς ἰδέα τις περὶ τῆς θρησκείας καὶ τῶν ἡθῶν τῶν Πρωτοαρίων ἢ Προαρίων. Ἡ θρησκεία αὕτη ἔσχεν ἀκαριαίως νέαν ἀνάπτυξιν ἐν τῷ ἱρανικῷ κλάδῳ ἐκαθαρίσθη ἀπὸ τῆς πυρολατρείας, ἐν τῷ Ἰνδικῷ κλάδῳ ἐξέπεσεν εἰς πανθεῖσμόν. Πολλάκις γίνονται ὑπαινιγμοὶ περὶ τοῦ Πενγιαῖβ, τῆς χώρας τῶν πέντε ποταμῶν, ὡς ἐπίσης περὶ τοῦ Σαπτασίντου, τῆς χώρας τῶν ἑπτὰ ποταμῶν, καὶ πιθανῶς ἡ Σαρασβάτη εἶναι ἡ ἀποτελοῦσα τὸν ἔβδομον. Ἡμεῖς εὐρίσκομεν ἀναμφισβητήτους ὑπαινιγμοὺς ἐν τῷ μεγάλῳ Ὠκεανῷ, τοῦθ' ὅπερ ἄγει ἡμᾶς εἰς τὸ συμπέρασμα ὅτι ἤδη ἐν τῇ ἀπομεμακρυσμένῃ ἐκείνῃ ἐποχῇ οἱ μετανάσται εὐρίσκοντο ἐκεῖθεν τοῦ Ἰνδοῦ, καὶ τοι ἀκόμη δὲν ᾔσαν κύριοι τῆς

πεδιάδος τοῦ Γάγγου ποταμοῦ, περὶ οὗ δὲν γίνεται λόγος εἰμὴ ἅπαξ μόνον. Εὐρον τὴν χώραν κατειλημμένην ὑπὸ φυλῶν χρώματος φαιότερου, μεθ' ὧν ἔσχον ἀγῶνας συνεχεῖς καὶ φαίνεται ὅτι ἀντηγωνίσθησαν καὶ πρὸς ἀλλήλους.

Τὰ ἔγγραφα ἐπίσημα μνημεῖα εἶναι γνωστὰ ὑπὸ τὸ ὄνομα Βέδας εἰσὶ δὲ τέσσαρα· ἥδη καὶ τὰ κείμενα αὐτῶν εἶναι εὐπρόσιτα καὶ αἱ μεταφράσεις, περὶ τῶν ὁποίων ζήτημα ὑπῆρξεν ἂν πρέπει τις νὰ ἀκολουθήσῃ τὴν κατὰ παράδοσιν ἐρμηνείαν ἢ πρέπει νὰ ἐξαγάγῃ τις τὴν ἔννοιαν τῇβοηθείᾳ τῆς ἐξηγήσεως τῶν σοφῶν. Τὰ ἀρχαῖα ταῦτα μνημεῖα κέκτονται ἀναμφισβήτητον καθαρότητα.

Οὐδὲν ἀντίγραφον αὐτῶν περισωθὲν εἶναι ἀρχαιότερον τοῦ ἐννάτου αἰῶνος ἀπὸ Χριστοῦ, οὐδὲ σώζεται τις λιθίνῃ ἐπιγραφῇ ἀρχαία ὁποσοῦν ὑπὸ τὴν ἔποψιν ταύτην τὰ θρησκευματα τῶν Ἰνδῶν διατελοῦσιν εἰς θέσιν χείρονα ἢ τὰ τῆς Αἰγύπτου καὶ τῆς Μεσοποταμίας, ἅτινα ἐκτίθενται εἰς μνημεῖα πρωτότυπα, ἀρχαῖα κατὰ χίλια ἕως δισχίλια ἔτη πρὸ Χριστοῦ, καὶ ἀπηλλαγμένα τῶν κινδύνων τῶν ἀπροσέκτων ἀντιγραφέων καὶ τῶν σφαλμάτων ἱχνογράφου τινός.

Ὁ Ριγβέδας σύγκειται ἐκ πλειοτέρων ἢ χιλίων ὕμνων. Οὗτοι εἶναι ὁποίους ἔπρεπε νὰ προσδοκῶμεν αὐτοὺς, καὶ ὁποίους οὐδεμία μεταγενεστέρα γενεὰ θὰ ἠδύνατο νὰ τοὺς συνθέσῃ. Εὐρίσκει τις ἐν αὐτοῖς ἀρχαϊκὴν ἀπλότητα σκέψεων· τὰ αἰσθήματα εἶναι ὡς τὰ τοῦ παιδίου· οἱ πρῶτοι στεναγμοὶ καὶ οἱ πρῶτοι λυγμοὶ οἰκογενείας ἀνθρωπίνης πρὸς τὸν παντοδύναμον

Πατέρα, τὸν δημιουργήσαντα τὰ ὄντα, καὶ πρὸς τὴν φύσιν καὶ τὰ στοιχεῖα, ἥτοι τὴν μεγάλην μητέρα ἣτις τὰ ἔθρεψε· καὶ τοιαύτη νηπιότης τοῦ ἡμετέρου γένους καὶ τῆς ἡμέτερας θρησκείας δέον νὰ ἐπισύρῃ πρὸς ἑαυτὴν τὰς συμπαθείας πάσης εἰλικρινοῦς καρδίας. Δὲν ὑπάρχουσιν ἐκεῖ (πλὴν ἢ ἐν τῷ 10 βιβλίῳ) συστήματα κοσμογονίας καὶ παγκοσμίων γνώσεων· δὲν εἶχον συνείδησιν ἑαυτῶν· δὲν ἀπαντᾷ ἐν αὐτοῖς οὐδὲν δυνάμενον καὶ κατ' ἐλάχιστον νὰ χρησιμεύσῃ ὡς βάσις τῶν γιγαντιαίων παρὰ φύσιν ἰδεῶν τοῦ Βισνουϊσμοῦ καὶ τοῦ Σαβαϊσμοῦ· δὲν γίνεται λόγος ἐκεῖ οὔτε περὶ Ραμὰ οὔτε περὶ Κρίσνα· τὸ ὄνομα τοῦ Βισνου μνημονεύεται ὡς ὄνομα θεοῦ, ποιῶντος τρία βήματα, σύμβολα τοῦ ἀνατέλλοντος ἡλίου, τοῦ ἐν μεσημβρίᾳ ἡλίου καὶ τοῦ δύοντος ἡλίου, ἢ σημαίνοντα, κατ' ἄλλην ἐρμηνείαν, φῶς ἐπὶ τῆς γῆς ὡς πῦρ, φῶς ἐν τῇ ἀτμοσφαίρᾳ ὡς ἀστραπὴν, καὶ φῶς ἐν τῷ οὐρανῷ ὡς ἥλιον.

Ὁ Σίβας ὑποτίθεται ὁ αὐτὸς μὲ τὸν Ρούδρα, μνημονευόμενον ἔκ τισιν ὕμνοις· δὲν ἀπαντᾷ οὐδεὶς ὑπαινιγμὸς περὶ τῆς μεγάλης Ἰνδικῆς τριάδος, ἢ τῆς μετεμψυχώσεως, ἢ τῶν κοινωνικῶν τάξεων ἢ τῆς πανθεϊστικῆς φιλοσοφίας τῶν σοφῶν ἢ τῆς χυδαίας πολυθείας τῶν ἀσόφων· δὲν γίνεται λόγος περὶ ναῶν καὶ περὶ κλήρου βραχμανικοῦ· μετὰ τοῦ ἱερατικοῦ μονοπωλίου, δὲν ὑπάρχει οὐδ' ὁ ἐλάχιστος ὑπαινιγμὸς περὶ τοῦ Λιγκάμ. Ὁ ἥλιος λατρεύεται, ἀλλὰ τοι δὲν γίνεται λόγος περὶ τῶν πλανητῶν· ἢ σελήνη μνημονεύεται, ἀλλ' οὐχὶ καὶ οἱ ἀστερισμοί.

Τὰ ἀγαθὰ, ὑπὲρ ὧν ἐδέοντο, ἦσαν πρόσκαιρα· ἡ λατρεία ἦτο οἰκιακὴ καὶ ἀπηυθύνετο πρὸς ὄντα, ὧν ἡ παρουσία δὲν ἦτο πραγματικὴ καὶ ἄτινα δὲν παρίσταντο διὰ τύπων ὁρατῶν· δὲν ἦτο λοιπὸν εἰδωλολατρεία. Ἐλατρεύοντο αἱ δυνάμεις τῆς φύσεως, αἷτινες παρίσταντο ὡς θεότητες, ἀνταγωνιζόμεναι ἴσως, βεβαίως ὅμως ἀκαταμάχητοι· αἱ μᾶλλον τὸ πνεῦμα προσβάλλουσαι ἦσαν τὸ πῦρ, ἡ βροχὴ, ὁ ἄνεμος, ὁ ἥλιος· τοιουτοτρόπως Ἄγνι, Ἰνδρα, ἡ Βαγιοῦ καὶ Σούργια ἐσχημάτισαν τὴν ἀρχαίαν βεδικὴν τριάδα. Τούτοις ἠνώθησαν ἡ ἡὼς, αἱ θεότητες τῶν καταιγίδων, ἡ γῆ, τὰ ὕδατα, οἱ ποταμοὶ, ὁ οὐρανὸς, αἱ ἐποχαί, ἡ σελήνη καὶ αἱ σκιαὶ τῶν ἀποθανόντων.

Αἱ θυσίαι προσεφέροντο ὑπὸ τῶν στρατιωτῶν καὶ τῶν ιερέων ὡς τροφή τῶν θεῶν· οἱ ὕμνοι ἐψάλλοντο καὶ μετεδίδοντο διὰ στόματος· καὶ οὕτως ἐμορφώθη ἐν τυπικὸν τῆς λατρείας.

Ἡ ἀνάπτυξις τῆς θρησκείας εἶναι ἀναγκαίως συνεχὴς ὡς ἡ τῶν γλωσσῶν. Φαίνεται ὅτι ἡ ψυχὴ τοῦ ἀνθρώπου κέκτηται φυσικὸν τῶντι προσὸν τὴν θεωρίαν ἐνὸς Θεοῦ μεγάλου, δικαίου καὶ σοφοῦ· αἰσθημα τῆς ἐξαρτήσεως τοῦ ἀνθρώπου, ὑπὲρ ἧς μαρτυροῦσιν αἱ ἀνάγκαι, αἱ ἀσθένειαι καὶ ὁ θάνατος· διάκρισιν πραγματικὴν, ἀλλ' ἀόριστον, τοῦ καλοῦ καὶ τοῦ κακοῦ· τὴν ἐλπίδα ζωῆς κρείττονος, ἀλλὰ ὅπως-δήποτε ζωῆς ἐξ ὁλοκλήρου σωματικῆς καὶ ὑλικῆς.

Δύο αἷτια συνετέλεσαν καὶ συνέδραμον εἰς τῆς κῦξιν τῆς ἀπλῆς πίστεως καὶ τῆς βεδικῆς λατρείας· ἀφ' ἐνὸς τὰ μηχανήματα τῶν βραχμάνων ιερέων ὅπως

στερεώσωσι καὶ ἀναπτύξωσι τὴν δυνάμιν των· ἀφ' ἑτέρου τὰ ἴχνη ἅτινα ἢ μὴ ἀρία θρησκεία ἀφῆκεν ἐν τῇ χώρᾳ. Τοιουτοτρόπως προέβη βαθμηδὸν ὁ ἀνθρωπομορφισμὸς καὶ ἡ λατρεία τῶν δαιμόνων. Δυνατὸν καὶ πιθανὸν ὅτι ἐπίστευσαν οἱ ἱερεῖς εἰς τὸ ἐνιαῖον τῆς θεότητος, καὶ ὅτι τοιαῦται κατ' ἀρέσκειαν καὶ ποικίλαι δημιουργίαι δὲν παρίστων εἰμὴ τὰς διαφόρους φάσεις τῆς θείας φύσεως, τὰ προσόντα καὶ τοὺς κύκλους τῆς ἐνεργείας τοῦ Δημιουργοῦ· ἀλλ' ὁ λαὸς δὲν ἠδύνατο νὰ νοήσῃ τοῦτο· οὕτως ὥστε ὁ Πανθεῖσμός ὑπῆρξε τὸ ἐξαγόμενον θρησκευτικοῦ συστήματος λίαν χυδαίου καὶ ἐξωτερικῆς λατρείας ὑλικωτάτης.

Δυνάμεθα μόνον ἐν συντόμῳ νὰ μνημονεύσωμεν τῆς θεωρίας τῆς λατρείας τοῦ δένδρου καὶ τοῦ ὄφεως ἐν τῇ προαρίῳ Ἰνδία, ἐκδηλοῦντες αἰσθημα σεβασμοῦ πρὸς τὸν μέγα σοφὸν ὃς τις ἐπενόησεν αὐτὴν· τοῦτο ἐξέρχεται τῶν ὁρίων τοῦ ἡμετέρου θέματος.—Ἐβεβαιώθη ὅτι ὁ Βουδδισμὸς οὐδὲν ἄλλο ἔπραξεν εἰμὴ νὰ ἀναστήσῃ τὰς παχυλὰς προλήψεις καὶ τὰς παραδόσεις τῶν μὴ ἀρίων φυλῶν, μεταξὺ τῶν ὁποίων τὸ δένδρον καὶ ὁ ὄφις ἀπετέλουν σπουδαιότατον μέρος παρὰ τοῖς Ναγαῖς. Οὐχ ἦττον δὲν δικαιούμεθα ν' ἀποδόσωμεν ὅλον τὸ ἔργον τοῦ πολιτισμοῦ εἰς τοὺς ἀρίους μετανάστας· τὰ λείψανα ἅτινα ἀφῆκαν οἱ Βάρ, οἵτινες βεβαίως δὲν ἦσαν ἄριοι, μαρτυροῦσι πολιτισμὸν παρ' αὐτοῖς προχωρημένον, παρ' οὗ οἱ ἄριοι πολλὰ ἐδιδάχθησαν ἔν τε τῇ ἀρχιτεκτονικῇ καὶ ἐν τῇ θρησκείᾳ. Ἐὰν σὺν τῷ χρόνῳ ἀποδοθῇ

δικαιοσύνη θὰ καταδειχθῇ ἐπιτέλους ὅποσα ὀφείλουσι, Σημίται καὶ θὰ καταδειχθῇ ὅποσα ὀφείλουσι καὶ οἱ Ἄριοι, Ἀσίας καὶ Εὐρώπης, εἰς τοὺς προγόνους αὐτῶν μὴ ἀρίους καὶ μὴ σημίτας.

Συνήθως πιστεύεται περὶ τοῦ βραχμανικοῦ συστήματος ὅτι δὲν παραδέχεται προσηλύτους. Ἀλλ' ἐκεῖνο τὸ ὁποῖον ἀποδεικνύει ὅτι ὑπῆρξέ ποτε ἀναγκαίως προσηλυτιστικόν, εἶναι ἡ ἐπέκτασις τῆς πνευματικῆς αὐτοῦ ἐπικρατήσεως μέχρι τῶν μὴ ἀρίων Δραβίδων τῆς μεσημβρινῆς Ἰνδίας καὶ τῶν περιφήμων ἀποικιῶν ἐπὶ τῆς Ἰάβας καὶ ἐπὶ τῶν λοιπῶν νήσων τῆς Ἰνδικῆς πολυνησίας· ἀπὸ τῶν πρώτων ὅμως ἡμερῶν ἤρχισε νὰ ἀπορροφᾷ τὰς κατωτέρας φυλάς. Τὸ ὄνομα Σούτρα ἀπεδόθη ἐκείνοις οἵτινες συγκατετίθεντο νὰ ᾔναι κατ' ὄνομα ὑποτελεῖς. αἱ λέξεις Τάσγια καὶ Μλέκχα ἀπεδόθησαν ἐκείνοις οἵτινες διετέλεσαν ἐχθροὶ καὶ ἀποστᾶται· καὶ μετὰ τοιαύτην ἀπορρόφησιν στοιχείων ἑτερογενῶν συνέβη μετασχηματισμὸς τῆς λατρείας καὶ τῆς τυπικῆς αὐτῆς διατάξεως. Ἀκόντων τῶν Βέδα καὶ τῶν Βραχμάνων, καὶ ἴσως τῇ συννενοχῇ τῶν τελευταίων, ὑπῆρξε πάντοτε εἰδὸς τι κρυφίου ρεύματος, οὕτως εἰπεῖν, εἰδωλολατρικῶν ἐθίμων, καὶ ἡ ἐλαχίστη ἔρευνα ἀποδεικνύει τὴν ὑπαρξιν πανταχοῦ τῆς Ἰνδίας ἀντικειμένων τῆς λατρείας ἐγχωρίων, ὧν τὰ ἱερὰ βιβλία οὐδένα ποιοῦνται λόγον. “Semper, ubique, et ab omnibus.” Ἴσως ἡ φράσις εἶναι μυσταγωγικὴ ἐπίσης ἐν Βεναρὲς ὡς ἐν Ρώμῃ, ἀλλ' ἐπίσης ὀλίγον ὑποστηρίζεται. Καθ' ὃν τρόπον ὁ ρωμαῖος καθολικὸς προσκυνεῖ πρὸ

τῶν ἐγχωρίων ἱερῶν, καὶ παραδίδεται εἰς λατρείαν ὁμοίαν τῇ εἰδωλολατρείᾳ, εἴτε τῇ συνενοχῇ τῶν ἱερέων, εἴτε αὐτῶν ἀκόντων, οὕτως ἐν παντὶ τόπῳ τῆς Ἰνδίας εἰσὶ Πνεύματα ἐπὶ τῶν κορυφῶν τῶν ὀρέων, εἰσὶν ἀντικείμενα λατρείας λίμναι ἱεραὶ, καὶ φαντασιῶδες πῦρ, ὡς τὸ τοῦ Ἰοβαλὰ Μσοκχὶ ἐν Πανγιάπ, εἰσὶ νῆσοι κινούμεναι, ὡς αἱ Μουντὶ καὶ ἄλλοι ἐπίσημοι τόποι.

Ἐνῶ ἅφ' ἐνὸς ὁ ἀπλοῦς νατουραλισμὸς τῶν Ἀρίων ἦτο βεβυθισμένος εἰς μίγμα στοιχείων μὴ Ἀρίων, ἅφ' ἐτέρου ἀπεκαλύπτετο, ἠϋξάνετο καὶ ἐστερεοῦτο ὑπὸ τῶν Βραχμάνων. Οἱ Βέδα παρήγαγον τοὺς Βραχμᾶνας, τοὺς Ἀραנגιάκας καὶ τοὺς Οὐπάνισάδ, ὡς ἐπίσης εὐρὴ πλῆθος δογμάτων καὶ λατρευτικῶν τύπων.

Ὁ σκοπὸς τοιούτων συνθέσεων γνωστῶν τὴν σήμερον κατὰ τὸ μᾶλλον ἢ ἡττον, ἦτον ἢ πραγματοποιήσεις, τηρουμένης τῆς μνήμης αὐτῶν, τῶν μυστηριωδῶν ἰδεῶν πολλῶν κατὰ διαδοχὴν ἀνθρώπων, κεκτημένων τὴν εὐρυτέραν εὐφυΐαν, ἣν ἡδύνατο νὰ ἔχῃ ἀνθρώπινον πλάσμα. Προσεπάθησαν, ἀλλὰ ματαίως, διὰ μεθόδου θεωρητικῆς καὶ δι' ἐσωτερικῶν ἐρευνῶν νὰ εὕρωσι τὸν λογικὸν σκοπὸν τῆς λατρείας καὶ τὴν κατάλληλον βάσιν, ἐφ' ἧς νὰ οἰκοδομήσωσι τὸ ἠθικὸν αὐτῶν ἰδεῶδες. Ἐὰν τὸ ἐαυτῶν πνεῦμα εἶχε τὴν δύναμιν, ἄνευ βοηθήματος, νὰ ἐλκύσῃ τὸν Θεὸν ἀπὸ τοῦ οὐρανοῦ, θὰ τὸ ἔπραττον. Τὰ βιβλία ἐκεῖνα διεδέχθη κατ' ἄγνωστα χρονικὰ διαστήματα ἢ φιλοσοφικὴ περίοδος. Ἐὰν τοῦτο συνέβῃ ἐν διαστήματι ἑκατονταετηρίδων ἢ δεκαετηρίδων,

ἀδύνατον νὰ ὀρισθῇ· διότι ἡ ἐξαίρετος διάλεκτος, ἐν ᾗ ἐγράφησαν οἱ ἀφορισμοὶ, δὲν δεικνύει ἱκανὰς διαφορὰς, ὥστε νὰ δικαιούμεθα νὰ συμπεράνωμεν ἐπὶ χρονικῶν διαστημάτων. Ὅπωςδὴποτε, ἡ περίοδος αὕτη δὲν θὰ προηγήθῃ πολὺ τῶν φιλοσοφικῶν σχολῶν τῆς Ἑλλάδος, διότι ὁ Βούδδας, ὃς τις ὑπῆρξεν ὁ τελευταῖος, ἦτο σύγχρονος τοῦ Πυθαγόρου, τοῦ Κομφυκίου ἐν Σινικῇ καὶ ἴσως τοῦ Ζωροάστρου ἐν Περσίᾳ.* Ἐν τῇ περιόδῳ ἐκείνῃ τῆς ἱστορίας τοῦ κόσμου θὰ ἐπεκράτει βεβαίως μέγας πυρετὸς καὶ τάσις εἰς ἔρευναν. Αἱ ἐξ φιλοσοφικαὶ σχολαὶ τῆς Ἰνδίας ἐν Κάπιλά, Παταγγιάλι, Γιαϊμίनि, Βυάσα, Γαουτάμα καὶ Καναδᾶ† ἐγεννήθησαν ἐκ τῆς ζωηρᾶς ἐπιθυμίας τῶν τεταραγμένων καρδιῶν τοῦ νὰ ἀποκαλύψωσι τὸ βαθὺ μυστήριον τῆς ὑπάρξεως.— Τίς εἶμαι;—Πόθεν ἔρχομαι;—Ποῦ πορεύομαι;— Ὑπὸ διάφορα ὀνόματα καὶ κατὰ διαφόρους μεθόδους ὑπέθεσαν ὅτι πέραν τῆς ψυχῆς τῶν ὑπάρχει ἄλλη δύναμις, εἴτε Βισβακάρμα εἶναι, εἴτε Πουρούσα, εἴτε Βριχασπάτη, ἢ Βράχμα, ἢ Ἀτμὰν ἢ Παραματμὰν,

* Ἐπὶ τῶν χρονολογικῶν τούτων ὑπολογισμῶν διαφοροὶ ἐπικρατοῦσι γνώμαι.

Σ. Μ.

† Ἐν ἀπορίᾳ εὑρέθημεν ἐν ἑλληνικῇ μεταφράσει Ἰνδικῶν ἀνομάτων ν' ἀποδόσωμεν τὴν ἀκριβῆ αὐτῶν φωνήν, στερουμένης ὁμολογουμένως κατὰ τοῦτο τῆς ἑλληνικῆς γλώσσης τῶν ἀναλόγων φωνηέντων ἢ συμφώνων. Κατὰ τοῦτο αἱ εὐρωπαϊκαὶ γλώσσαι πλεονεκτοῦσι. Γνωστὸν ποιοῦμεν ἐν τούτοις, ὅτι τὰ μὲν γράμματα τὰ ἀντιστοιχοῦντα πρὸς τὸ εὐρωπαϊκὸν d μετεφράσαμεν οὐγὶ διὰ τοῦ δ, ὡς συνήθως, ἀλλὰ διὰ τοῦ π, τὸ δὲ h οὐχὶ διὰ τοῦ β ἀλλὰ διὰ τοῦ π· διότι τὸ Penjab π. χ. ὁμοιότερον ἡχεῖ πρὸς τὸ Πενγιαπ ἢ τὸ Πενγιαβ, ἐπίσης τὸ Vindhia μᾶλλον ὁμοιάζει πρὸς τὸ Βίντια ἢ πρὸς τὸ Βινδία.

Σ. Μ.

δῆλον ὅτι ἡ μόνη αἰωνία καὶ παγκόσμιος ψυχή. Κατέληξαν εἰς τὸ νὰ ἀποκαλύψωσιν ἐκεῖνο τὸ ὁποῖον οἱ ἄγριοι οὐδέποτε ἐγνώρισαν, ὅτι πᾶν ὄν εἶχεν ἐν ἑαυτῷ σπέρμα τι τοῦ Αἰωνίου, καὶ ἤρχισαν νὰ ἐρευνῶσι, πῶς θὰ ἡδύνατο τὸ αἰώνιον στοιχεῖον νὰ ἐλευθερωθῇ τοῦ ἀθλίου καὶ φθαρτοῦ περικαλύμματος, ἐν ᾧ ἐκλείσθη. Οὗτος ὑπῆρξεν ὁ παλαιὸς ἀγὼν τοῦ πνεύματος καὶ τῆς ὕλης· καὶ αἰσθάνεται τις τὴν ζωηροτέραν συμπάθειαν πρὸς τοὺς ἀρχαίους ἐκείνους σοφοὺς, διότι αὕτη εἶναι ἡ ἀληθὴς αἰτία, ἣτις διακρίνει καὶ διαχωρίζει τὰς σχολὰς καὶ τοὺς διαφόρους λαοὺς ἀπ' ἀλλήλων, καὶ ἣτις πιέζει ἔτι καὶ ταρασσει τὴν ἀνθρωπίνην καρδίαν. Οἱ Βέδα, διὰ τῆς ἀπλῆς αὐτῶν ψαλμωδίας, εἶχον παραλείψῃ τὸ σκοτεινὸν ζήτημα τῆς ἀρχῆς καὶ τοῦ σκοποῦ τῆς ποινῆς, τοῦ πόνου, τῆς ἀσθενείας καὶ τοῦ θανάτου, τὸν λόγον τῆς γεννήσεως καὶ τοῦ θανάτου, τὴν ὑπαρξιν μελλούσης τινὸς νέας καταστάσεως καὶ τὴν ἀνισότητά τῆς τύχης τοῦ ἀνθρωπίνου γένους. Ἄλλ' οἱ θαυμάσιοι φιλοσοφικοὶ ἀφορισμοὶ μαρτυροῦσι τὰς τάσεις τῆς ταλαιπώρου ἀνθρωπίνης καρδίας πρὸς τὸ ἄγνωστον. Ὁ νουνεχὴς Βραχμὰν θὰ ἔλεγε τότε ὡς καὶ νῦν ἀναμφιβόλως, ὅτι τὰ διάφορα σύμβολα καὶ εἰδῶλα δὲν ἦσαν ἢ ἐκδηλώσεις τοῦ ἐνὸς Θεοῦ. Ὁ ἥλιος εἶναι εἰς ἐν τῷ οὐρανῷ, καὶ ὅμως ἀντανεκλάται ὑπὸ μυρία σχήματα ἐν τοῖς ὕδασι τῆς λίμνης. Αἱ διάφοροι σχολαὶ καὶ αἱρέσεις ὁμοιάζουσι πρὸς τὰς διαφόρους πύλας, αἵτινες εἰσάγουσιν εἰς τὴν αὐτὴν πόλιν. Ἄλλ' οἱ τηρηταὶ τῶν λατρευτικῶν τύπων τῆς

τότε ἐποχῆς δὲν ἠδύναντο νὰ πράξωσιν οὐδὲν πλέον τῶν τῆς σήμερον. Ὅσῳ μᾶλλον οἱ φιλόσοφοι ἐγένοντο ἄθελτοι, τόσῳ ἐπίσης, κατ' ἀναλογίαν, αἱ τάξεις τῶν ἀμαθῶν ἀπέβησαν δεισιδαίμονες. Παρὰ τὰ βιβλία λεπτεπιλέπτου λατρείας ἀνεφάνησαν βιβλία, ἐν οἷς τὸ τολμηρότερον καὶ ἐλευθερώτερον πνεῦμα ἀπελύετο ἀπὸ παντὸς χαλινοῦ καὶ ὁ ἐξωτερικὸς τύπος ἔφθασε νὰ θεωρῇται ὡς ναρκωτικὸν φάρμακον τῆς συνειδήσεως, δυνάμενον νὰ καταπαύσῃ μὲν τὸν πόνον, οὐχὶ ὅμως νὰ ἐκριζώσῃ τὸ κακόν. Ἐδημιουργήθη ἐντεῦθεν μία ἐσωτερικὴ θρησκεία καὶ μία ἐξωτερικὴ ὄγκος δεισιδαιμονιῶν, ἐν αἷς ὁ λαὸς ἐκυλίετο κατεχόμενος ὑπὸ τῆς φιλοσοφικῆς ἀθείας. Οἱ φιλόσοφοι τοιούτων σχολῶν, ὡς οἱ μοναχοὶ τοῦ παρελθόντος αἰῶνος, δὲν εἶχον τὴν τιμιότητα καὶ τὸ θάρρος νὰ ἐγκαταλίπωσι τὴν θρησκείαν τοῦ κράτους. Ἐπεφυλάσσετο τὸ διάβημα τοῦτο τοῖς τολμηροτέροις πνεύμασι, τοῖς διδάσκουσι τὸν Βουδδισμόν.

Διαρκούσης τῆς περιόδου ἐκείνης ἡ ἀρία φυλὴ προυχώρησεν ἐντὸς τῆς πεδιάδος τοῦ Γάγγου καὶ ἔφθασε μέχρι τῆς παραλίας Σόνε καὶ τῶν Βίντια ὀρέων· οἱ μὴ ἄριοι ἢ συνεσσωματώθησαν ἢ ἀπεδιώχθησαν πρὸς τὰ δεξιὰ εἰς τὰ ὄρη τῆς κεντρικῆς Ἰνδίας, ἢ πρὸς ἀριστερὰν εἰς τὰ σύνορα τῶν Ἰμαλάγια.

Μέχρι τινὸς ἐποχῆς, ἥς ἡ χρονολογικὴ ἐξακρίβωσις ὑπῆρξε τὸ ἀντικείμενον μεγάλων συζητήσεων, τὸ περιεχόμενον τῶν ἱερῶν βιβλίων μετεδίδετο διὰ προφορικῆς παραδόσεως ἀπὸ γενεᾶς εἰς γενεάν·

ἀλλ' ἦλθε στιγμή, καθ' ἣν κλάδος τις τοῦ μεγάλου φοινικικοῦ ἀλφαβήτου εἰσέδυσεν εἰς τὴν Ἰνδίαν, εἴτε κατὰ θάλασσαν μεταβιβασθεὶς ἀπὸ τῆς Ἀραβίας, εἴτε κατὰ ξηρὰν ἀπὸ τῆς Μεσοποταμίας, τοῦτο εἶναι ἀκόμῃ ἀντικείμενον συζητήσεων. Τὰ δύο ἀλφάβητα Ἀσοκὰ δεικνύουσι τοὺς ἀρχαιοτέρους χαρακτῆρας τῆς Ἰνδικῆς γραφῆς· χαρακτῆρων ἐγχωρίων, εἴτε ἰдео-γραφικῶν εἴτε συλλαβικῶν, δὲν ὑπάρχει οὐδὲν ἴχνος· ἐξ ἄλλου, λαὸς, ἔχων τοιαύτην συναίσθησιν ἑαυτοῦ, δὲν θὰ παρημέλει νὰ σημειώσῃ τὰς βαθμίδας, ἃς ὑπερέβη ὅπως φθάσῃ μέχρι τῆς θαυμασίας τέχνης τοῦ νὰ ἐκφράσῃ φθόγγους διὰ μέσου συμβόλων, εἰς πρᾶγματι εἶχεν ἐργασφῇ τὴν πνευματικὴν ἐκείνην ἐργασίαν, ἥς εὐρίσκομεν ἴχνη προφανῇ ἐν τοῖς μνημείοις τῶν Σινῶν, τῶν Αἰγυπτίων, τῶν Ἀσσυρίων, οἵτινες δὲν ἠδυνήθησαν νὰ φθάσωσι μέχρι τῆς αὐστηρᾶς ἀπλότητος ἀλφαβήτου, οἷον τὸ φοινικικὸν ἀλφάβητον. Οἱ Βραχμᾶνες ἠῤῥξισαν τὴν ἐπιρροήν των· ἠῤῥξισε δὲ καὶ ἡ ἀλαζονεία αὐτῶν· εἶχον μορφώσει ἓνα κώδικα συνεννοῦντα ἥθη καὶ νόμους διεσκορπισμένους, ὑπὸ μορφῇ, ἥς ὁ κόσμος δὲν εἶδέ ποτε ὁμοίαν. Ὁ νόμος τῶν τάξεων ἐθεσπίσθη μετ' ἀπαρασαλεύτου αὐστηρότητος· οἱ γάμοι μεταξὺ τῆς τάξεως τῶν μαχητῶν καὶ τῆς τῶν ἱερέων, οἵτινες ἴσως ἐφηρμόσθησαν ἐν τῇ βεδικῇ περιόδῳ, κατέστησαν ἤδη ἀδύνατοι. Ἐάν ποτε οἱ νόμοι ἐκεῖνοι ἐφηρμόσθησαν, οἱ Σούτρας θὰ ὑπέστησαν βεβαίως ἀφορήτους αὐστηρότητας· ἀλλ' ἀνέκδοτά τινα τῶν ἀτελευτήτων ἡρωϊκῶν ποιημάτων παρέχουσι τὸ ἐνδόσιμον νὰ πιστεύσωμεν ὅτι οἱ νόμοι

ἐκείνοι οὐδέποτε ἐφηρμόσθησαν αὐστηρῶς. Ὁ βίος τοῦ κοινου πολίτου διαγράφεται ἐν τοῖς καθέκαστα μετὰ γελοίας λεπτολογίας. Οἱ οἰκογενειάρχαι, καὶ αὐτοὶ οἱ σεβαστότεροι, ὀφείλουσιν ἐν τινι ἡλικίᾳ αὐτῶν νὰ ἐγκαταλίπωσι τὸν οἶκόν των, νὰ ἀποδημήσωσιν εἰς τὴν ἔρημον, νὰ διάγῃσι βίον ἐρημικὸν καὶ νὰ παραχωρήσωσι τὴν οὐσίαν των τοῖς κληρονόμοις. Τὸ ἄγριον ἔθιμον τῶν υἱῶν, οἷτινες τρώγουσι τοὺς γέροντας γονεῖς μὲ ἄλας καὶ λειμώνιον, ἔθιμον ἐπικρατοῦν εἰσέτι παρὰ τοῖς Βάττας τῆς νήσου Σουμάτρας, φαίνεται ὅτι εἶναι φιλανθρωπότερον ἐκείνου, καθ' ὃ ὑποχρεοῦται πλῆθος γερόντων νὰ ἀποχωρήσωσιν εἰς τὴν ἔρημον καὶ διάγῃσι ἐκεῖ ἀσκητικὸν βίον ἀφοῦ ἐβίωσαν ἀνέτως ὡς κτηματικοί. Αἱ οἰκτραὶ ἀπάται τῆς μετανοίας καὶ τοῦ ἀσκητισμοῦ, ἡ μεγαλητέρα μάστιξ τῆς ἀνθρωπότητος πνευματικῶς καὶ φυσικῶς, ἤρχισαν νὰ ἀναφαίνωνται ὑπὸ τὴν τολμηροτέραν μορφήν. Οἱ οὐρανοὶ ἐπληρώθησαν σμήνους θεοτήτων μὴ ἔχουσῶν θείαν ἰσχύν. Ἡ ταύτισις τοῦ Θεοῦ πρὸς τὸ Πᾶν παρήγαγε τὸν Πανθεϊσμόν. Ἡ ἀρχαιοτάτη εὐρεῖα ἔρημος, ἐφ' ἧς οἱ ἄποικοι καθ' ἡμέραν ἐξηπλοῦντο, κατῳκήθη ὑπὸ ἐκτρωμάτων· οἱ ἅγιοι ἄνθρωποι ἐνόμισαν ὅτι ἦτο ἀξία τις τὸ νὰ ἀποχωρήσωσιν εἰς τὰ ἀπομεμονωμένα ἐκεῖνα μέρη, καὶ νὰ διάγῃσι ἐκεῖ βίον ἄμωμον, ἐν αὐταπαρνήσει, ἐν προσευχῇ, ἐν θυσίαις, ἐν φυσικαῖς στερήσεσιν, ὅπως οὕτως ἀπολαύσωσι τῆς μεγίστης ἰσχύος τοῦ νὰ ἐκπλήξωσι καὶ αὐτοὺς τοὺς θεοὺς ἐν τῇ οὐρανίῳ αὐτῶν κατοικίᾳ καὶ ἀναγκάσωσιν αὐτοὺς νὰ κατα-

φύγωσιν εἰς ἀνάξια μέσα ἵνα πειράσωσι τοὺς ἁγίους ἐρημίτας καὶ κάμωσιν αὐτοὺς νὰ λησμονήσωσι τὰς ἀσκητικὰς προσευχὰς ἐν σχέσεσι πρὸς νεάνιδας κεχαριτωμένας, ἃς ἔπεμπον ὅπως τοὺς εἰσενέγκωσιν εἰς πειρασμόν. Ἡ βασιλεία τῶν οὐρανῶν ἐβιάσθη! Μία θερμὴ προσευχὴ εἶχε τότε τὴν δύναμιν, καθὼς τώρα ἐν τῇ διανοίᾳ φανατικοῦ τινος ἐξημμένου, νὰ εἰσακούηται ἀφ' ἐαυτῆς. Ὅσάκις ἡ δυστυχὴς ἀνθρωπότης τίθεται εἰς ἄμεσον κοινωνίαν πρὸς τὴν θεότητα, εἶναι βέβαιον ὅτι θὰ ὑποπέσῃ εἰς τρέλλαν τινα. Ἡ φαντασία καὶ ἡ προσποίησης, τὸ ψεῦδος καὶ ἡ εὐπιστία, ἀχαλίνωτοι παρεδόθησαν εἰς μυθοπλαστίας περὶ ἀγώνων θαυμασίων πρὸς τὰ ἐκτρώματα ἅτινα διέκοπτον τὰς θυσίας· τὴν νίκην ἡκολούθει βροχὴ ἀνθέων ἐξ οὐρανοῦ, ἦχος μουσικῆς θείας καὶ θέα οὐρανίων χορῶν· οὕτως εὕρισκόμεθα ἐν τῇ ἡρωϊκῇ περιόδῳ.

Οἰαδήποτε καὶ ἂν ᾖ ἡ περίοδος ἐν ᾗ ἀνεφάνη ἡ ἰδέα τῆς Ἀβατάρ, ἡ τῆς θείας ἐνσαρκώσεως, δεικνύει αὕτη καταπληπτικὴν πρόοδον ἐν τῇ θρησκευτικῇ ἀναπτύξει. Πρέπει νὰ ὑπάρχῃ ἀληθεία τις βαθεῖα ἐν τῇ παραδόξῳ τοῦ πνεύματος προοράσει ὅτι ὁ Θεὸς ἔμελλε νὰ κατέλθῃ ἐκ τῶν οὐρανῶν καὶ προσλάβῃ μορφήν ἐνὸς κτίσματος, ὅπως σώσῃ τὸν κόσμον. Τοιαύτη ἰδέα ἦτο ἄγνωστος τοῖς Σημιτικοῖς λαοῖς καὶ ταῖς μὴ ἀρίαις φυλαῖς, μέχρις οὗ πληρωθέντων τῶν καιρῶν, ὁ Λόγος σὰρξ ἐγένετο. Τὸ βραχμανικὸν σύστημα μνημονεύει ἐννέα θεοφανείας. Ἐν ταῖς πρώταις, οἱ θεοὶ λαμβάνουσι μορφὰς

ζώων, τούλάχιστον ἐν μέρει· ἐν ταῖς ἐπομέναις παρουσιάζονται ὡς ἥρωες· ἡ πρόοδος ἐνταῦθα εἶναι πρόδηλος. Τὴν χελώνην διαδέχεται ὁ ἰχθύς, τὴν ἄρκτον ὁ λέων· ἔπειτα ἔρχεται ὁ νάνος, ὃς τις κάμνει τρία μεγάλα βήματα· δύο Ραμὰ, Κρίσνα καὶ Βούδα· ἦσαν καὶ αὗται τόσαι ἐκδηλώσεις τοῦ Βισνού· καὶ συνεπῶς δημιουργίαι περιόδου, καθ' ἣν ἡ λατρεία τοιούτων θεοτήτων εἶχεν ἐπικρατήσῃ. Ὁ, τι ἀφορᾷ τὰς πρώτας Ἀβατὰρ (ἐνσαρκώσεις), οὐδὲν ἄλλο ποιούμεν εἰμὴ ὑποθέσεις· ἀλλ' ἐν τῇ ἱστορίᾳ τοῦ Παράσου Ράμα ἀνευρίσκομεν τὸν ἀγῶνα τῶν ἱερέων καὶ τὴν νίκην αὐτῶν κατὰ τῆς τάξεως τῶν μαχητῶν, καὶ ἐν τῷ Ραμὰ, τῷ υἱῷ τοῦ Τασαράτα, ἀναγνωρίζομεν πραγματικὸν πρόσωπον, τὸ ὁποῖον ὑπέστη διπλὴν μεταμόρφωσιν, πρῶτον μὲν ὑπὸ τὴν μορφήν μυθώδους ἥρωος καὶ, μετὰ τινὰς αἰῶνας, ὑπὸ μορφήν θεοῦ παντοδυνάμου. Ὁ βákχος καὶ ὁ Ἡρακλῆς καὶ πιθανῶς καὶ αἱ ἄλλαι θεότητες τῆς Ἑλλάδος καὶ τοῦ Λατίου κατὰ τὸν αὐτὸν τρόπον μετεσχηματίσθησαν. Ἐνταῦθα φαίνεται ὅτι ἰστάμεθα ἐπὶ στερεοῦ ἐδάφους· ἐφθάσαμεν εἰς τι, τὸ ὁποῖον φαίνεται ἱστορικόν· ὁ μῦθος εἶναι εἰσέτι ἀναμεμιγμένος μὲ τὴν θρησκείαν, ἀλλ' ὑπ' αὐτὸν ὑπάρχει τι ἔδαφος δυνατῆς πραγματικότητος. Τὸ μέγα ἐπικὸν ποίημα Ραμαγιάνα, ἀφιερῶνται ὁλόκληρον εἰς τὴν ἀφήγησιν τοῦ βίου τοῦ μεγάλου ἐκείνου ἥρωος. Ὁρθῶς παρετηρήθη ὅτι ὁ Ραμὰ καὶ ὁ Κρίσνα παρίστανται ἐν τῷ Ραμαγιάνα καὶ ἐν τῇ Μαχαβαράτα ἕκαστος ὑπὸ τὴν διττὴν μορφήν ἀνθρώπου καὶ θεοῦ. Ἀλλ' ἡ θεία

μορφὴ δὲν ἀναφαίνεται εἰμὴ εἰς ἓν μόνον μέρος τῶν δύο μεγάλων ποιημάτων, καὶ φαίνεται ὅτι τὴν προσέ-
 θηκαν, ὅπως παραστῇ τὸ θεῖον πρόσωπον ὡς ἐνσάρ-
 κωσις τοῦ Βισνού, ιδέα, εἰς ἣν ἐνησμενίζοντο οἱ μετὰ
 ταῦτα αἰῶνες· πράγματι δύναται νὰ παραλειφθῇ,
 χωρὶς νὰ διακοπῇ ἡ συνέχεια τοῦ ἡρωικοῦ ποιήματος.
 Ἡ ἀπλὴ μνεῖα τοῦ Ραμὰ καὶ τοῦ Κρίσνα ἐν βιβλίῳ
 προγενεστέρῳ δὲν ἀποδεικνύει ἄλλο εἰμὴ ὅτι ἐν
 ἀρχαιοτέρᾳ ἐποχῇ ἀπεδίδοντο εἰς τοὺς ἥρωας ἐκείνους
 τιμαὶ θεῖαι· ἡ μυθώδης ἱστορία ἀναφέρει τοιαῦτα
 πρόσωπα, ἀλλ' ἐν τοῖς μετέπειτα χρόνοις ἀνυψώθησαν
 ταῦτα εἰς θεότητες, (περίπου ὅπως συνέβη ἐν τῷ
 χριστιανισμῷ, τοῦ ὁποίου οἱ ἥρωες, οἱ ἅγιοι, ἀπεθεώ-
 θησαν ἐνίοτε,* ὡς ἡ Ἰωάννα Ἀρκ ἀνυψώθη εἰς
 ἁγίαν, καὶ ὡς ἡ φαντασία καὶ ἡ δεισιδαιμονία θὰ
 δυνηθῶσί ποτε νὰ μεταμορφώσωσιν εἰς θεότητα τὸν
 βασιλέα Ἀρθοῦρον καὶ τὸν Ὁρλάνδον). Πρέπει νὰ
 θεωρήσωμεν αὐτοὺς ὅποιοι παρίστανται πρὸ τῶν
 ὀφθαλμῶν καὶ τῶν ὥτων τοῦ λαοῦ, ὅσον καὶ ἂν ᾖ τοῦτο
 ἀναχρονισμός. Μετὰ τὸ μέγα ποίημα Ραμαγιάνα,
 ἔπονται πλῆθος ἄλλων μεγάλων ποιημάτων σανσκρι-
 τικῶν, πάντων ἀφιερωμένων εἰς τὸ αὐτὸ προσφιλὲς

* Ὁ διαμαρτυρούμενος τὸ θρήσκευμα συγγραφεὺς ταῦτα γράφων
 ἔχει ὑπ' ὄψιν τὴν κατάχρησιν τῶν καθολικῶν πρὸ πάντων, οἵτινες τὴν
 τιμὴν τῶν ἁγίων πολλάκις κατεβίβασαν εἰς ἀνθρωπολατρείαν καὶ
 εἰδωλολατρείαν. Ὁ καθαρὸς ἄλλως χριστιανισμὸς δικαίως τιμᾷ τοὺς
 ἁγίους ἄνδρας, διότι τιμὴ ὀφείλεται πρὸς τὴν ἀρετὴν τῶν εὐσεβῶς
 βιωσάντων καὶ πρὸς τὴν μεγάλην αὐταπάρνησιν τῶν μαρτύρων, οἵτινες
 χάριν μιᾶς εὐγενοῦς ιδέας καὶ ὑπὲρ τῆς ἀληθείας ἔχυσαν τὸ αἷμα
 αὐτῶν.

ἀντικείμενον. Καὶ δὲν ἔψαλλον μόνον οἱ σανσκριτικοὶ ποιηταὶ τὰ αὐτὰ κατορθώματα, μετὰ τινων ποικιλιῶν· οἱ δραβιδικοὶ ποιηταὶ οἰκειώθησαν τὸ θέμα καὶ τὸ ἀνέπτυξαν ἕκαστος κατὰ τὴν καλαισθησίαν αὐτοῦ· καὶ ἔτι ἀπωτέρω, ἐν Ἰάβα, Βαλὶ, Λάμποε, ἐν ταῖς νήσοις τῆς Ὠκεανίας, ἀνευρίσκεται ἡ αὐτὴ ἱστορία, οὐχὶ ἐν μεταφράσεσι κατὰ γράμμα, ἀλλ' ὑπὸ τὴν μορφὴν πρωτοτύπων συνθέσεων εἰς διάλεκτον καβὶ καὶ ἰαβαϊκὴν. Ἐν μέσῳ τηλικαύτης συγχύσεως ἰδεῶν, ἐν ᾗ ἡ φαντασία παραδίδεται ἐλευθέρᾳ εἰς στίχους γλυκεῖς καὶ ἁρμονικοὺς, ἐν ᾗ λαμπρὰ μεγαλοπρέπεια τῆς γλώσσης ἀμιλλᾶται πρὸς τὸ μεγαλεῖον τῶν εἰκόνων, ἃς μόναι αἱ ἀνατολικαὶ γλῶσσαι δύνανται νὰ διαγράψωσιν, ἐν τῷ μέσῳ τῆς ὑπερηφάνου περιγραφῆς τῆς δυνάμεως, ἐκείνων τῶν χωρῶν, τῶν πόλεων ἐκείνων, καὶ τῶν λαμπρῶν ἐκείνων γεγονότων, γεννᾶται τὸ μέγα ἱπποτικὸν πρόσωπον τοῦ ἐθνικοῦ ἥρωος, ἀληθὲς θαῦμα ἀγιότητος, εὐσεβείας καὶ αὐταπαρνήσεως.

Παρήλθον ἱκανὰ ἔτη ἀφότου ὁ συγγραφεὺς τοῦ παρόντος βιβλίου ἐδημοσίευσεν ἀφήγησίν τινα λεπτομερῇ τοῦ βίου τοῦ ἥρωος ἐκείνου, καὶ ὥδοιπόρησεν ἀπὸ τῆς Αἰότγιά, πρωτευούσης τοῦ βασιλείου αὐτοῦ, πρὸς βορρᾶν τοῦ Γάγγου, διὰ μέσου τοῦ μεγάλου καὶ ἀδιεξόδου δάσους, τοῦ χωρίζοντος τότε τὴν βόρειον Ἰνδίαν ἀπὸ τῆς μεσημβρινῆς, μέχρι τῆς Λάνκα ἢ Κέϋλαν καὶ ἐξηκρίβωσε τὰς γεωγραφικὰς τοποθεσίας. Τοιαῦται λεπτομέρειαι εἶναι ἐκτὸς τοῦ θέματος ἡμῶν, τὸ ὁποῖον δὲν περιλαμβάνει εἰμὲν τὸ θρησκευ-

τικὸν μέρος τῆς ἡμετέρας ἀφηγήσεως. Παραδεχθῶμεν τὸ ὑψηλὸν τοῦτο πρόσωπον εἴτε πραγματικὸν, εἴτε φαντασιῶδες. Πόσον διαφέρει παντὸς ἄλλου δημιουργήματος προγενεστέρου τῆς φαντασίας· ἡ μονογαμία, ἡ ἀγνότης, ἡ υἱικὴ ὑπακοή, ἡ συζυγικὴ πίστις, ἡ αὐταπάρνησις, ἡ αὐτοκατάκρισις, ἡ ταπείνωσις δὲν εἶναι πράγματι τὰ συνήθη χαρακτηριστικὰ σημεῖα ἐνὸς ἥρωος ἀνατολίτου. Ὁ, τι ἀφορᾷ τὴν σημασίαν ἣν ὁ μῦθος ὑποκρύπτει, αἱ γνώμαι εἰσὶ διηρημέναι ἴσως ὑποκρύπτει τοὺς ἀγῶνας καὶ τὸν θρίαμβον τῶν ἀρίων κατὰ τῶν μὴ ἀρίων φυλῶν τῆς μεσημβρινῆς Ἰνδίας, καὶ τοι τοιοῦτοι ἀγῶνες δὲν μνημονεύονται οὐδόλως ἐν τῇ δραβιδικῇ φιλολογίᾳ ἴσως συμβολικῶς παριστᾷ τὸ μέγα μυστήριον τοῦ ἀγῶνος μεταξὺ τοῦ ἀγαθοῦ καὶ τοῦ κακοῦ, ἢ ἐν τέλει τὸν ἀγῶνα τοῦ Βισνοῦ κατὰ τοῦ Σίβα. Ἄλλοι διαβλέπουσιν ἐν αὐτῷ θεωρίαν ἡλιακὴν, καὶ ὑπὸ τὴν μορφήν τῶν γιγάντων καὶ τῶν ἐκτρωμάτων θέλουσι νὰ διῶσι τὸ σκότος ἢ τὸν χειμῶνα. Τὸ καθ' ἡμᾶς προτιμῶμεν νὰ πιστεύσωμεν εἰς τὴν πραγματικὴν ὑπαρξιν τοῦ ἥρωος.

Ὁ μῦθος ἀναμφιβόλως ἔχει τι πραγματικὸν παρὰ τῷ Ἰνδικῷ λαῷ, ἔθικόν καὶ θρησκευτικὸν συγχρόνως. Ἐν αὐτῷ εὐρίσκομεν τὰ σπέρματα τοῦ θρησκευτικοῦ συστήματος τῆς πίστεως ἢ Βακτὶ, τῆς πεποιθήσεως δηλαδὴ τοῦ λατρεύοντος εἰς τὴν προστατεύουσαν αὐτὸν θεότητα, ἥς ἐπικαλεῖται τὴν προστασίαν, τὸν ἀρχικὸν τύπον τοῦ κοινωνικοῦ ἀσπασμοῦ, τοῦ ἐν χρήσει παρὰ τῷ λαῷ, ὅς τις συνετέλεσεν εἰς τὴν

διαμόρφωσιν τοῦ πλείστου μέρους τῶν ὀνομάτων, ἐν τέλει τὸν λόγον τῆς μεγίστης αὐτῶν ἐθνικῆς ἐορτῆς. Ἐν τῇ ἐμφανίσει παντὸς θρησκευματος τὸ θέατρον, τὸ ὁποῖον ἐν ταῖς μετέπειτα περιόδοις ἐν οὐδεμιᾷ διατελεῖ σχέσει πρὸς τὴν λατρείαν τοῦ θείου, ἐνταῦθα ἀναποσπάστως συνδέεται πρὸς τὴν λατρείαν ταύτην καὶ μετέχει τῆς ιδέας τῆς εὐσεβείας. Ἐντεῦθεν κατὰ πᾶν ἔτος ἐν πάσῃ πόλει, ἐν πάσῃ κώμῃ ὁ δημῳδὸς οὗτος μῦθος παρίσταται ἐν δράματι ἐνώπιον λαοῦ συμπαθοῦς, ἀκροαζομένου εὐλαβῶς καὶ σκιρτῶντος ἐκ χαρᾶς. Ναοὶ καὶ λειψανθήκαι εἰσὶ διεσπαρμένα ἐν πάσῃ τῇ χώρᾳ. Ἡ τέχνη καὶ ὁ ζῆλος τοῦ ἀγαλματοποιοῦ, τοῦ ποιητοῦ, τοῦ ζωγράφου καὶ τοῦ ἱερέως ἀμιλλᾶται ὅπως διαδώσῃ πανταχοῦ τὴν λατρείαν τοῦ Ραμὰ καὶ τοῦ Σίβα, καὶ διὰ μέσου αὐτῶν τὴν τοῦ κυριωτάτου μέρους τῆς δευτέρας τριάδος, Βισνού. Ὁ μῦθος ἀνεπτύχθη βεβαίως ἐν ταῖς χερσὶ τοῦ χρονογράφου, καὶ τὸ αὐτὸ συνέβη περὶ τοῦ μύθου τοῦ Ἀρτούρου καὶ τοῦ Ἄσματος τοῦ Ὀρλάνδου ἐν τῇ Εὐρώπῃ τοῦ μεσαιῶνος· ἀλλ' ὁ μῦθος ὅς τις ἐχρησίμευσεν ἐν ἐποχῇ σχετικῶς πλησιεστάτῃ ὡς βάσις τῆς θρησκείας ταύτης, ἀπερροφήθη ἐν τῇ εὐρυτάτῃ αὐτῆς ἀναπτύξει. Ἀγνοοῦμεν πότε καὶ πῶς ἐγένετο ἡ μεταμόρφωσις αὕτη, ἀλλὰ φαίνεται βέβαιον ὅτι τοῦτο συνέβη μετὰ τὸν Βουδδισμόν, καὶ κατὰ συνέπειαν μετὰ Χριστόν.

Ἐὰν κρίνωμεν ἐκ τῆς θρησκευτικῆς ἀναπτύξεως, φαίνεται ὅτι ἐμεσολάβησεν ἱκανὸν διάστημα μετὰ τῆς ἀνακηρύξεως καὶ παραδοχῆς τοῦ δόγματος περὶ

Ἄβατάρ, ἥτοι ἐνσαρκώσεως τοῦ Βισνοῦ ὡς Ραμὰ, καὶ περὶ Ἄβατάρ τοῦ αὐτοῦ θεοῦ ὡς Κρίσνα. Ἀμφότεροι ἀνῆκον εἰς τὴν πολεμικὴν τάξιν· ἀμφότεροι ἰσχυροὶ ἐπίγειοι ἡγεμόνες· ἀμφοτέροις ἀπεδίδετο δύναμις θαυμασία καὶ ἀνδρεία ἄρεως· ἀλλ' ὁ εἰς ἦτο ὁ τύπος τῆς ἀρετῆς καὶ τῆς μετριοφροσύνης, ὁ ἕτερος διεκρίνετο ἐπὶ ἀστασία καὶ ἀναιδεῖ ἀνηθικότητι. Ἡ χεὶρ τῶν ἱερέων δείκνυται φανερώτερον ἐν τῷ τελευταίῳ μύθῳ· καὶ τὸ σύστημα τῆς πίστεως, ἡ Βακτὶ εἶναι πληρόστατα ἐκεῖ ἀνεπτυγμένον, καὶ μετ' αὐτῆς ἡ Ἀγάπη, ἡ τε πνευματικὴ καὶ ἡ γήϊνος. Ἐὰν ἡ μετάνοια εἶναι τὸ χαρακτηριστικὸν τοῦ Σαβαϊσμοῦ, ἐὰν τὸ καθήκον εἶναι τὸ διακριτικὸν τοῦ Ραμὰ, ἡ ἀγάπη, ὡκεανὸς ἀγάπης, εἶναι τὸ στοιχεῖον ἐν ᾧ ἄρχει ὁ Κρίσνα. Εἶναι ὁ Θεὸς ὁ πανταχοῦ παρὼν, τὸ ἀντικείμενον τῆς ἀγάπης ἑκατομμυρίων λατρευτῶν, ὃς τις ἱκανοποιεῖ τὴν ἀγάπην πάντων, ἐνῶ ἕκαστος πιστεύει ὅτι μόνος αὐτὸς κληρονομεῖ τὴν ἀγάπην. Δὲν δύναται τις ν' ἀναγνώσῃ τὸ Γίτα-Γοβίνδα, τὸ ᾄσμα τῶν ἀσμάτων τῶν Ἰνδῶν, καὶ τὴν Βαγαβὰδ-Γίτα, ἥτις εἶναι τὸ ἔσχατον ὄριον τῆς ἀφ' ἑαυτοῦ ἀναπτύξεως τοῦ ἀνθρωπίνου πνεύματος, χωρὶς νὰ νοήσῃ ὅτι εἰσάγεται εἰς νέαν τάξιν ἰδεῶν καὶ ὅτι προῦχώρησε μέχρι τῆς διαπασῶν τῆς ἀνθρωπίνης διανοίας πολὺ περισσότερον τῆς βεδικῆς περιόδου, τῆς φιλοσοφικῆς καὶ τῆς ἡρωικῆς.

Τὰ κείμενα ἐν οἷς χαρακτηρίζεται τὸ πρόσωπον τοῦτο, εἶναι τὰ μεγάλα ἐπικά ποιήματα Μαχαβαράτα, Παγαβάτα Πουράνα, Γίτα-Γοβίνδα τοῦ Ἱαγιάτέβα

καὶ ἕτερα ἄλλα ἔργα περιέχοντα τὸ αὐτὸ ἀντικείμενον. Τὰ ἐν τῇ Μαχαβαράτα μέρη, τὰ ἀφορῶντα τὸν Κρίσνα εἰσὶ προδήλως προσθῆκαι νεωτέρας ἐποχῆς. Ὁ πόλεμος μεταξὺ πατριῶν τῆς αὐτῆς φυλῆς, ὁ γενόμενος παρὰ τὰς ὄχθας τοῦ Σαρασβάτι ἐν Πανγιαπ, ὑπῆρξε πιθανῶς προγενέστερος τῆς ἱστορίας τοῦ Ραμὰ, ἐν ᾗ ἀπαντῶμεν τοὺς ἀρίους ἐγκατεστημένους εἰρηνικῶς πολὺ κατωτέρω ἐν τῇ πεδιάδι τοῦ Γάγγου. Δυνατὸν νὰ ὑπῆρξεν ἀρχηγὸς, ὀνόματι Κρίσνα, μετασχὼν τῆς μάχης· ἀλλ' οὗτος παρίσταται ὡς ἡγεμὼν ἐν Δβάρκα, ἐπὶ τῶν ὀχθῶν τοῦ Ἰνδικοῦ Ωκεανοῦ, ἐν τῇ Χερσονήσῳ τοῦ Καττυβάρ, μεσημβρινῶς τῶν ὀρέων Βίνδια. Ἡ ἱστορικὴ αὐτοῦ περίοδος ὑπῆρξε 1300 ἔτη π. Χ., ἀλλ' ἡ ἀποθέωσις τοῦ δὲν δύναται νὰ τεθῇ πέραν τοῦ 700 μ. Χ., καὶ αὕτη ὑπῆρξε προφανῶς τὸ ἀντικείμενον ζωηροτάτων ἀγώνων. Βλέπομεν ἐπιβαλλομένην τὴν ὑπεροχὴν αὐτοῦ ὑπὲρ πάσας τὰς ἄλλας θεότητας, καὶ πᾶσαν ἐξ αὐτῶν ἐκτεθειμένην εἰς τὴν ἡτταν καὶ τὸν περίγελων αὐτοῦ. Ὁ Σίβα καὶ ὁ Βράχμας, οἵτινες μετ' αὐτοῦ ἀποτελοῦσι τὴν νέαν τριάδα, οἱ Ἄγνι, Ἰνδρα, Βαρούνα καὶ Γιάμα, αἱ ἀρχαῖαι βεδικαὶ θεότητες, πᾶσαι κατέχουσιν ἀλυσιτελῇ θέσιν ἐν τοῖς μύθοις, τοῖς συντεθεῖσιν ὅπως ἀνυψώσωσι τὴν λατρείαν τοῦ Κρίσνα. Ἡ κατὰ τοῦ Ἰνδρα προσβολὴ φαίνεται ὅτι ὑπῆρξεν εἰδικῶς πνευματικὴ κίνησις, ἐπανάστασις κατὰ τῆς λατρείας τῆς φύσεως. Ἐν τοιούτῳ βαθμῷ προόδου τῆς ἀνθρωπότητος, αἱ καρδίαι τῶν λατρευτῶν φαίνονται τείνουσαι πρὸς προσωπικὴν τινα θεότητα.

Ὁ Ἴνδρα ἠδύνατο τὸ πολὺ νὰ τιμωρήσῃ ἢ νὰ προστατεύσῃ ἐν τῷ κόσμῳ τούτῳ· ἀλλὰ τὸ νέον θρησκευτικὸν σύστημα ἐξετείνετο καὶ πέραν τοῦ τάφου, καὶ ἐν ἄλλῳ κόσμῳ. Οἱ Αἰγύπτιοι εἶχον φθάσῃ εἰς τὴν αὐτὴν θεωρίαν τοῦ Ὀσίριδος πρὸ δισχιλίων ἐτῶν.

Πῶς ἐξηγητέα ἡ σχέσις μεταξὺ τῶν ἰουδαϊκῶν καὶ χριστιανικῶν, καὶ βραχμανικῶν καὶ βουδδιστικῶν ἰδεῶν; Ἐνταῦθα ἀπαιτεῖται κρίσις αὐστηρὰ καὶ ἀμερόληπτος.

Οἱ πρῶτοι διαπλεύσαντες τὴν Ἐρυθρὰν θάλασσαν, τὰ περσικὰ караβάνια τοῦ Εὐφράτου καὶ τοῦ Γάγγου δυνατὸν νὰ ἐξήγαγον καὶ εἰσήγαγον, συγχρόνως μετὰ τῶν ἐμπορευμάτων τῆς ἀνατολῆς καὶ τῆς δύσεως, τὰς διδασκαλίας, τὰς σκέψεις, τὰς ἰδέας αἵτινες ἀδύνατον νὰ λησμονηθῶσι, τὰς λέξεις, αἵτινες ἅπαξ λεχθεῖσαι, ζῶσι διαπαντός. Ἀλλὰ τίς ὠφελεῖτο ἐκ τῆς συναλλαγῆς; Πολλὴ σοφία κατηναλώθη ἐν τῷ μεγάλῳ τούτῳ ζητήματι. Ὑπάρχει ὁμοιότης μεταξὺ τοῦ Κρίσνα καὶ τοῦ Βάκχου, μεταξὺ τοῦ Κρίσνα καὶ τοῦ Ἀπόλλωνος, τοῦ θεοῦ τῆς ζωῆς, τῆς ποιήσεως καὶ τοῦ φωτός, τοῦ ἀντικειμένου, ὃ ἀποθαυμάζει ἡ ἐρώσα νεότης· μεταξὺ τοῦ Κρίσνα, τοῦ Ἡρακλέους καὶ τοῦ Ὀρφέως· ὑπάρχει ἀκόμη παράδοξος ὁμοιότης μεταξὺ τῶν Ἰνδικῶν παραδόσεων καὶ τῆς ἡμετέρας ἱερᾶς ἱστορίας. Πιθανοὶ λοιπὸν οἱ μῦθοι τῶν λεγομένων ψευδῶν Εὐαγγελίων καὶ αἱ χριστιανικαὶ εἰκόνες νὰ εἰσέδυσαν εἰς τὴν Ἰνδικὴν διὰ μέσου τῶν Νεστοριανῶν, ἐξ ὧν αἱ μερικότητες ἐλήφθησαν καὶ

προσετέθησαν ἐν τῷ Ἰνδικῷ μύθῳ περὶ τῆς νηπιότητος τοῦ Κρίσνα. Οἱ Βραχμᾶνες δὲν παραδέχονται τοῦτο· ἅς λύσωσι δὲ τὸ ζήτημα ἄλλοι σοφοί.

Ἡ ὁμοιότης τῶν ὀνομάτων εἶναι τυχαία. Ἦτο ἀνάγκη νὰ σαρκωθῇ ὁ Βισνουὶ ἐκ νέου, ὥπως ἐλευθερώσῃ τὸν κόσμον ἀπὸ τοῦ Κάνσα, βασιλέως τοῦ Μούτρα ἐπὶ τῆς Ἰαμούνα. Οὗτος ἔμαθεν ὅτι εἰς υἱὸς τοῦ Βασουτέβα καὶ τῆς Τεβάκη ἔμελλε νὰ τὸν καταστρέψῃ. Ὡστε συνέλαβε τοὺς γονεῖς, κατέσχευ αὐτοὺς δεσμίους καὶ ἐφόνευσε τὰ ἐξ πρῶτα τέκνα αὐτῶν· ἀλλὰ δὲν ἐπέπρωτο νὰ θριαμβεύσῃ ἐπὶ μακρόν. Ὁ ἔβδομος υἱὸς ἀφηρέθη θαυμασίως ἀπὸ τῆς μητρικῆς γαστρὸς καὶ παρεδόθη εἰς τὴν γαστέρα ἄλλης γυναικὸς, ἣτις τὸν ἐγέννησεν ὑπὸ τὸ ὄνομα Βαλὰ-Ράμα, ἐνῶ ὁ ὄγδοος Κρίσνα, οὕτω κληθεὶς διὰ τὸ μελανὸν αὐτοῦ χρῶμα, ἠρπάγη ὑπὸ τοῦ πατρὸς, κατὰ χάριν τῶν θεῶν καὶ μεθ' ὅλας τὰς φυλακὰς, τὰ τείχη καὶ τοὺς ποταμοὺς, καὶ παρεδόθη εἰς τὴν μέριμναν τῆς συζύγου τοῦ ποιμένος Νούντα, οὗ ὁ υἱὸς ἀπεστάλη ὅπως ἀντικαταστήσῃ τὸν Κρίσνα. Τὸ τέκνον ἀνετράφη ἐν τινι κτηνοστασίῳ μεταξὺ τῶν ποιμένων. Ἐν τῷ μύθῳ ἐπίσης γίνεται λόγος περὶ ἀστέρος καὶ περὶ δοθέντος φόρου. Πᾶσαν δύναμιν καταβάλλει ὁ Κάνσα ὅπως ἐξολοθρεύσῃ τὸ νήπιον· ἔπεται σειρά θαυμάτων, καὶ ὁ φιλήδονος βίος τοῦ Κρίσνα, ὑπερβαίνοντος τὸν Σολομῶντα, ἂν οὐχὶ κατὰ τὴν σοφίαν, τοῦλάχιστον κατὰ τὸν ἀριθμὸν τῶν γυναικῶν του. Ἐκεῖ ἐπίσης βλέπει τις τὸν Κρίσνα ἀνιστῶντα τοὺς νεκρούς· εἶδος θαύματος ὀλίγον κοινοῦ ἐν Ἰνδίᾳ.

θεραπεύοντα ἓνα κυφὸν καὶ ἐξαλείφοντα δι' ἀπλοῦ βλέμματος τὴν κηλίδα τῆς ἁμαρτίας. Ἐγένετο ἀνά-
 λυσις ἐπιμελῆς τῆς Παγαβὰτ Γίτα, παρατηρεῖ δέ τις
 ἐν αὐτῇ ἀναρίθμητα μέρη ἅτινα φαίνονται ἀπολύτως
 ληφθέντα ἐκ τῶν Εὐαγγελίων. Οἱ κριτικοὶ οἱ συζη-
 τοῦντες τοιαῦτα ζητήματα λησμονοῦσιν ὅτι ἀπλὴ
 σύμπτωσης γλώσσης οὐδὲν ἀποδεικνύει καὶ ὅτι αἱ
 συμπτώσεις τῆς διανοίας δύνανται νὰ ἐξηγηθῶσιν
 ὅταν παραδεχθῶμεν σημεῖα κοινὰ τῶν ἀρχῶν, τῶν
 ἰδεῶν καὶ τῶν ἀνατολικῶν συστημάτων ἅτινα ἀνέρ-
 χονται εἰς ἐποχὴν πολὺ ἀρχαιοτέραν τῆς χριστιανικῆς.

Τινὲς μὲν ἠθέλησαν νὰ διῶσιν ἐν τῷ μύθῳ τὸν
 διαγωνισμόν τοῦ βραχμανικοῦ συστήματος κατὰ
 τῶν Βουδδιστῶν, ἢ τοῦ τῶν Βισνουϊτῶν κατὰ τῶν
 Σαβαϊτῶν. Ἄλλοι ἐπίστευσαν ὅτι εἶδον ἐν τῇ
 ἀσυνήθως ἐπικρατούσῃ ἐλευθερίᾳ ἀντίδρασιν κατὰ
 τῆς αὐστηρότητος τῶν βουδδιστικῶν ἡθῶν. Ἡ ἀκό-
 λαστος καὶ σαρκικὴ φαντασία τοῦ ποιητοῦ ἐπιμένει
 εἰς τὴν ἀγάπην τῶν ποιμενίδων πρὸς τὸν κύριόν των,
 ἐνῷ οἱ θεολόγοι, μᾶλλον ἐπιφυλακτικοὶ, θεωροῦσι τὰς
 ποιμενίδας μόνον ὡς ἐνσαρκώσεις τοῦ βεδικοῦ ὕμνου.
 Τὸ ποίημα Γιάγιαδέβα ἔχει περιέργους ὁμοιώσεις
 πρὸς τὸ Ἄσμα τῶν Ἀσμάτων τοῦ Σολομώντος.
 Ὁ λόγιος ἀναγνώστης θὰ ἴδῃ βεβαίως ἐν τῷ Κρίσνα
 τὸ ἀνθρώπινον σῶμα, ἐν ταῖς ποιμενίσιν τὸ δέλεαρ τῶν
 αἰσθήσεων, καὶ ἐν τῇ Ραδὰ, τῇ εὐνοουμένη αὐτοῦ, τὴν
 γνῶσιν τῶν θείων. Τὸ ὅλον ποίημα δύναται νὰ
 θεωρηθῇ προσέτι ὡς ἀλληγορία τοῦ θεοῦ καὶ τῆς
 προσευχῆς, τοῦ ἐρῶντος καὶ τοῦ ἐρωμένου προσώπου,

παριστάντων τὴν ἀνθρωπίνην ψυχὴν καὶ τὸ θεῖον ὄν. Ἐν τῷ μέσῳ τοῦ μυστικισμοῦ τῶν Σουφί, ἐν τοιαύτῃ προσεγγίσει τοῦ ἀγαθοῦ καὶ τοῦ κακοῦ, πρέπει νὰ προβαίνωμεν στερεῶς τῷ ποδὶ· ἐν τοιαύταις ἱεραῖς διδασκαλίαις, καλυπτομέναις ὑπὸ τὸ προσωπεῖον τῆς θείας ἀγάπης, πρέπει νὰ προσδοκῶμεν νὰ εὕρωμεν μεταξὺ τοῦ ἀμαθοῦς πλήθους τὴν μεγίστην ἐλευθερίαν καὶ τὴν δικαιολόγησιν ἀμαρτημάτων, διαπραχθέντων ὑπὸ μιᾶς θεότητος, χάρις εἰς τὴν εὐχρηστον θεωρίαν τῆς ἐκ τοῦ γοήτρου ἀπάτης, ἢ τῆς Μάγιά. Ἡ πτώσις τῆς ἠθικῆς, τῆς θρησκείας καὶ τῆς συνειδήσεως δὲν ἀπέχει πλέον πολὺ.

Τοιοῦτόν τι ὁμοίου χαρακτῆρος φαίνεται ὅτι διήλθε δι' ὅλης τῆς θρησκευτικῆς ἱστορίας, καὶ παρίσταται ὑπὸ τὰς ἀλληγορίας τοῦ νυμφίου καὶ τῶν γάμων, ἐν τοῖς ὀνείροις νέων γυναικῶν, π. χ. τῆς ἀγ. Ἀγνῆς καὶ ἄλλων, πιστευουσῶν ὅτι ἐνυμφεύθησαν τὸν θεόν των· τὸ αὐτὸ δὲ σύστημα ὑπηγόρευσε καὶ τὴν ἰδέαν των γυναικείων μονῶν. Ὁ Πρέμ-Σαγάρ τοῦ Κρίσνα δὲν εἶναι ἄλλο εἰμὴ ὁ ὠκεανὸς τῆς ἀγάπης. Ἡ ἀγάπη ἐν τῷ οὐρανῷ, εἶναι ὁ οὐρανὸς ἐν τῇ ἀγάπῃ· κακὴ καὶ ἐπικίνδυνος ἀντίθεσις λέξεων καὶ ἐννοιῶν, ἐπικίνδυνος πρὸ πάντων εἰς λαὸν ἀνατολικόν. Ἀναγινώσκοντες τοὺς στίχους τοῦ Σαδὶ, τοῦ πέρσου ποιητοῦ, θαυμάζομεν καὶ ἀποροῦμεν βλέποντες λαμβανόμενα τὸ ποτήριον τοῦ οἴνου καὶ τὸν ἐρωμένον εἰς ἐκδοχὴν τόσον διάφορον τῆς συνήθως ἀποδιδομένης αὐτοῖς. Οἱ ἑβραῖοι προφῆται ὁμοίως ἔχουσιν πού τοιαύτας διφορουμένας καὶ εἰκονικὰς ἐκφράσεις. Ἡ ἀσύμφορος

ἀνάμειξις τῶν θείων καὶ τῶν ἀνθρωπίνων εἶναι ὀλιγοτέρα ἐν τῇ ἑλληνικῇ μυθολογίᾳ, διότι οἱ Ἰνδοὶ θεολόγοι συνέλαβον ἰδέας περὶ θεότητος τόσον ὑψηλὰς, ὥστε ἡ συνείδησις προσβάλλεται ὅταν τις ἐπιχειρήσῃ νὰ δικαιολογήσῃ τὴν τοιαύτην ἀνθηκότητα τοῦ ἐνσαρκωθέντος θεοῦ αὐτῶν, καὶ δηλοῦσιν ὅτι ἀναγκάζονται νὰ πιστεύσωσι εἰς τὰς πράξεις τοῦ Βισνοῦ, ὅτι ἡ διαγωγή αὐτοῦ δὲν δύναται νὰ τεθῇ ὑπὸ συζήτησιν, ὥς εἰ προὔκειτο περὶ μυστηρίου, καὶ ὅτι τὸ ὑψιστον ὃν δὲν δύναται νὰ ἐκτεθῇ εἰς ἀμαρτίαν. Ἡ βλασφημία αὕτη ὑπερβαίνει πᾶν ὄριον, καὶ τὰς συνεπειὰς αὐτῆς θὰ ἴδωμεν ἐν ταῖς φαντασιοπληξίαις τῶν Βαλλαμπά.

Ἄλλ' ἡ πίστις ἦτο θαυμασία· εὐρίσκομεν ἐν παρὰ-δειγμα ἐν τῷ Βισνοῦ Πουράνα, ἐν τῇ ἱστορίᾳ τοῦ σοφοῦ ἐκείνου, ὅς τις ἀφοῦ διῆλθε τοσαύτας μετεμψυχώσεις ἐνεθυμείτο τὰς φάσεις τοῦ παρελθόντος βίου, ἐνεθυμείτο δὲ αὐτὰς καὶ ἀμέσως μετὰ τὸν τελευταῖον αὐτοῦ θάνατον· καὶ ἐνῶ ἔκειτο ἡμιθανὴς ἐνόει τὸν βασιλέα τοῦ θανάτου ἀπαγορεύοντα τοῖς δούλοις αὐτοῦ νὰ προσβάλωσιν ἄνθρωπον, ὅς τις ἀπέθνησκειν ἐν τῇ πίστει τοῦ Βισνοῦ.

Εἶναι παράδοξον φαινόμενον ὅτι οἱ συγγραφεῖς τῆς Βαγαβὰδ-Γίτα ἐξέλεξαν τὴν ἀκμὴν τῆς μάχης ὥς τὴν κατάλληλον στιγμὴν ὅπως διδάξωσι τὰς φιλοσοφικὰς ἰδέας τὰς ὑψηλοτέρας πασῶν, ὅσας ὁ ἄνθρωπος ἠδυνήθη νὰ συλλάβῃ· καὶ εἶναι ἔτι μᾶλλον παράδοξον ὅτι ἐν τῷ “ἄσματι τοῦ Ὁρλάνδου,”

ἐν τῇ ἀκμῇ ἀγωνός τινος τοῦ Ὀρλάνδου πρὸς τὸν ἀντίπαλον αὐτοῦ, ὁ μοναχός, ὁ ποιητὴς τοῦ ποιήματος ὑπὸ τὴν ἐπίρροιαν τοῦ πνεύματος τῶν χρόνων καὶ τοῦ τάγματος αὐτοῦ παρενέβαλε μακρὰν θεολογικὴν συζήτησιν.

Ἦναγκάσθημεν νὰ πραγματευθῶμεν συγχρόνως τὴν ἡρωϊκὴν καὶ τὴν θείαν σύλληψιν τοῦ Ραμὰ καὶ τοῦ Κρίσνα, παρατηροῦντες ὅμως ὅτι μεταξὺ τῶν δύο συλλήψεων παρῆλθε διάστημα τοῦλάχιστον δέκα αἰώνων. Ἐν τῷ μεταξὺ χρόνῳ ἀνεφάνη ἐπὶ τῆς σκηνῆς ἀνὴρ μείζων αὐτῶν, ὁ μέγιστος τῶν ἐπὶ τῆς γῆς ὑπαρξάντων θνητῶν. Οἱ σύγχρονοι αὐτοῦ καὶ οἱ μεταγενέστεροι τὸν ἐγνώρισεν ὑπὸ τὸ ὄνομα Σακῦα, Σιττάρτα, Γουατάμα, Ταταγάτα καὶ Βούδδα. Ἀνῆκεν εἰς τὴν τάξιν τῶν πολεμιστῶν καὶ ἦτο υἱὸς βασιλέως τινὸς τῶν ὑπεργαγγείων Ἰνδιῶν. Ὡς χρονολογία τῆς ἐμφάνισεως αὐτοῦ ὠρίσθη κατὰ γενικὴν σχεδὸν γνώμην, τὸ ἔτος 622 π. Χ.* Οὐδεὶς ἀφῆκε βαθύτερα ἵχνη τῆς διαβάσεώς του ἐπὶ γῆς. Οἱ ὀπαδοὶ αὐτοῦ ἀριθμοῦνται τανῦν εἰς ἑκατομμύρια· ὁ ἀριθμὸς αὐτῶν ὑπερβαίνει πολὺ τὸν ἀριθμὸν τῶν Χριστιανῶν καὶ τῶν Μωαμεθανῶν· αὐτοὶ κατέχουσι πᾶσαν τὴν ἀνατολικὴν Ἀσίαν, συμπεριλαμβανομένης τῆς Κεϋλὰν, Βριμανίας, Σινικῆς, Τιβετ, Σιάμ, Καμπόδγ, Κοχιγκίνας, Μογγολικῆς, Μανσουρίας καὶ Ἰαπωνίας, καὶ τοι ἐξεδιώχθησαν τῆς χώρας, ἐν ᾗ ἡ διδασκαλία αὐτῶν εἶδε τὸ φῶς καὶ ἐν ᾗ ἐπὶ αἰῶνας

* Τινὲς τῶν σοφωτέρων ἰνδιολόγων θέτουσι τὴν ἐμφάνισιν τοῦ Βουδδισμοῦ ἔτι μεταγενέστερον κατὰ τινὰς ἑκατονταετηρίδας.

ἐπεκράτησαν. Ὁ Βούδδας ἐφεύρεν ἡ τουλάχιστον ἐφήρμοσε δημοσίᾳ τὸν προσηλυτισμὸν, διὰ μέσου συλλογισμῶν καὶ συμπερασμάτων· κατήργησε τὰς τάξεις, ἀπώθησε τοὺς ἱερεῖς, δὲν ἐφρόντισε περὶ Βέδα καὶ τῶν λοιπῶν ἱερῶν βιβλίων, κατήργησε τὰς θυσίας, ἐξεθρόνισε τοὺς θεοὺς ἀπὸ τοῦ οὐρανοῦ, ἐποίησεν ἑκκλησίαν πρὸς τὸ ὑψηλότερον ἰδεῶδες τῆς ἠθικῆς καὶ ἐδίδαξεν, ὡς θείαν ἔμπνευσιν, τὴν ἀπορρόφησιν τοῦ θείου. Αὐτὸς ὑπῆρξε πραγματικῶς ὁ ἀπόστολος τοῦ μηδενισμοῦ καὶ τῆς ἀθείας· διότι πρὸ τῆς γεννήσεως οὐδὲν ὑπάρχει, καὶ μετὰ θάνατον οὐδὲν πλὴν τοῦ τέλους. Ὁ Βουδδισμὸς παρήγαγε φιλολογίαν τόσον πολύτομον ἐν τῇ σανσκριτικῇ, ἐν τῇ διαλέκτῳ Παλὶ, τῇ Τιβετικῇ, τῇ Βιρμανικῇ, τῇ Πεγουανῇ, τῇ Σιαμικῇ, τῇ Καμποδγικῇ, τῇ Ἀνναμικῇ, τῇ Ἰαβαϊκῇ, τῇ Σινικῇ καὶ τῇ Μογγολικῇ, ὥστε ἀπαιτεῖται ἐργασία ἄλλης γενεᾶς ὅπως δυνηθῇ νὰ σχηματισθῇ ἀκριβὴς ἰδέα τοῦ περιεχομένου αὐτῆς.

Παρὰ τὸν Βουδδισμόν, καὶ ἔχοντα πολλὴν τὴν ἀναλογίαν πρὸς αὐτὸν, εὐρίσκομεν τὸν Γίαινισμόν. Ἐὰν ὑπῆρξε νεώτερος ἢ ἀρχαιότερος τοῦ Βουδδισμοῦ, συνεζητήθη ἐσχάτως πολλαχῶς. Εἶναι ὅμως βέβαιον ὅτι ὁ Γίαινισμὸς κέκτεται, ὡς ὁ Βουδδισμὸς, φιλολογίαν κολοσσαίαν καὶ ἐπίσης ὀλίγον γνωστὴν, καὶ ὁ νοῦς συγχέεται ἀπέναντι τῆς δυσκολίας τοῦ νὰ ἀναλύσῃ τὴν τοσαύτην πληθὺν χάριτος καὶ λεπτότητος, ἣν ἀναρίθμητοι γενεαὶ ἐπεσώρευσαν. Οἱ Γιαῖνου φαίνεται ὅτι ἔσχον τὴν ἐποχὴν τῆς ὑπεροχῆς

αὐτῶν ἐν τῇ μεσημβρινῇ Ἰνδία· ἀλλὰ σήμερον δὲν ἀποτελοῦσιν εἰμὴ ἀσήμαντον αἵρεσιν· ἀναγνωρίζουσι τὴν διαίρεσιν τῶν τάξεων καὶ ἐὰν ἀπορρίπτωσι τὴν αἵρεσιν αὐτῶν, δύνανται ν' ἀπολαύσωσι τῶν προνομίων ἐκείνων, ἅτινα ἐν μέρει μόνον ἀπώλεσαν.

Εἶναι δύσκολον νὰ διαχωρίσῃ τις τὰ ἱστορικὰ γεγονότα ἀπὸ τῶν μύθων οἵτινες μετὰ τῆς ἱστορίας ἠϋξήθησαν. Εὐτυχῶς κατέχομεν ἐπίσημα κείμενα, ἅτινα διὰ τὴν πληθὺν αὐτῶν καὶ τὸν χαρακτῆρα εἰσὶν ἀνώτερα πάσης ὑποψίας δόλου. ἔχομεν ἐπιγραφὰς ἐπὶ στηλῶν καὶ ἐπὶ βράχων, ἀνερχομένας μέχρι τοῦ 250 ἔτους π. Χ., καὶ χειρόγραφα, γεγραμμένα ὑπὸ δύο οἰκογενειῶν, διαφόρων ἀλλήλαις, ὧν ἡ διαίρεσις ἐγένετο πρὸ Χριστοῦ καὶ αἵτινες ἀμφοτέραι ἔχουσιν ἀρχὴν ἐν Μαγαδὰ ἢ Βεχάρ, ὅπου ὁ Βουδδὰς ἔζησε καὶ ἀπεβίωσεν. Ἡ βορεία οἰκογένεια ποιεῖται χρήσιν τῆς σανσκριτικῆς καὶ τῆς τιβετικῆς· αὕτη χρονολογεῖται ἀπὸ τῆς ἐποχῆς, ἐν ᾗ πρὸ τῆς βραχμανικῆς ἀντιδράσεως οἱ βουδδισταὶ ἔφυγον εἰς τὰ πλησίον τοῦ Νεπάλ ὄρη, ὅπου κατ' εἰρωνείαν τῆς τύχης, κατεδιώχθησαν ὑπὸ τῶν Βραχμάνων, οἵτινες καὶ αὐτοὶ ἐπίσης ἐφυγαδεύθησαν ὑπὸ τῶν Μωαμεθανῶν. Ἡ μεσημβρινὴ οἰκογένεια μεταχειρίζεται τὴν γλῶσσαν Παλὶ ἐν τῇ διαλέκτῳ Μαγαδί. Διὰ μέσου τοιαύτης γλώσσης τὸ δόγμα μετηνέχθη εἰς Κεϋλάν, ὅπου ἔτι καὶ νῦν ἀκμάζει ἡ αὐτὴ θρησκεία καὶ ἀφ' ἧς διεδόθη εἰς τὴν Ἰνδοσινικὴν χερσόνησον. Οὐδεμία ἄλλη θρησκεία βασιζέται ἐπὶ τόσῳ πολυαριθμῶν καὶ καθαρῶν ἐπισήμων ἐγγράφων, ὥς ὁ Βουδδισμός.

Ὁ Σιδτάρτα, ἦτο υἱὸς βασιλέως (Ραδγιπούτ) τοῦ Καπιλαβάστου, κράτους μικρᾶς ἐκτάσεως, κειμένου περιπου μεταξὺ Ἀγϊότυά, Κορακπούρ καὶ Νεπάλ. Ἐπὶ τῇ γεννήσει του συνέβησαν θαύματα. Ἀμέσως μετὰ τὴν γέννησίν του τὸ νήπιον ἐποίησεν ἑπτὰ βήματα πρὸς ἕκαστον μέρος τοῦ ὀρίζοντος, λέγων τὰ ἑξῆς· “Εἶμαι ὁ ἀληθὴς κύριος τοῦ κόσμου· ἀπὸ τῆς ἡμέρας ταύτης αἱ γεννήσεις μου λαμβάνουσι πέρας.” Μέχρι 29 ἐτῶν, διήγαγε βίον ἐνάρετον καὶ συνήθη. Ἐνυμφεύθη καὶ ἀπέκτησεν υἱόν. Ἡμέραν τινὰ περιπατῶν συνήντησε γέροντα καὶ ἔμαθε παρ’ αὐτοῦ ὅτι τὸ γῆρας καὶ τὸ ἔσχατον γῆρας εἶναι ὁ κλῆρος πάντων. Ἄλλην τινὰ ἡμέραν συνήντησεν ἄνθρωπον τινα καταβεβλημένον ὑπὸ ἀσθενειῶν καὶ ἔμαθεν ὅτι αἱ ἀσθένειαι εἶναι κλῆρος κοινὸς πάντων. Καὶ ἄλλην ἡμέραν συνήντησε νεκρὸν φερόμενον ἐν κλαυθοῖς καὶ ὀδυρμοῖς, καὶ ἔμαθεν ὅτι ὁ θάνατος εἶναι κοινὸς ἐπίσης. Καταβεβλημένος ἐκ τῆς ὀδυνηρᾶς ἐντυπώσεως, ἦν τῷ ἐνεποίησεν ἡ ἀθλιότης τῆς δυστυχοῦς ἀνθρωπότητος, ἐπανῆλθεν εἰς τὸ ἀνάκτορον αὐτοῦ περιφρονῶν τὸ ἴδιον μεγαλεῖον καὶ τὴν ἰδίαν εὐδαιμονίαν, καὶ δὲν ἠθέλησε πλέον νὰ σκεφθῇ περὶ ἄλλου ἢ περὶ τῆς ἀσταθείας τῆς ἐπιγείου εὐδαιμονίας. Τοιαύτη εἶκαι ἡ παλαιὰ καὶ λυπηρὰ ἱστορία ἐν διαφόροις ἐκδόσεσι καὶ μετὰ διαφόρων μύθων ἐκτεθειμένη μετὰ κάλλους ρωμαντικοῦ. Μόνη αὕτη θὰ ἤρκει ὅπως χρησιμεύσῃ ὡς θέμα τῷ ποιητῇ ἢ τῷ ἠθικολόγῳ. Ὁ Σιδτάρτα ὅμως δὲν ἦτο φαντασιόπληκτος. Ἄλλοτε πάλιν ἀπήντησε πτωχὸν ἔχοντα

ὄψιν ἤρεμον, ἐνδεδυμένον μετρίως, ὅς τις ἐγκαταλειφθεὶς ὑπὸ τοῦ κόσμου ἐγκατέλιπεν ἐπίσης αὐτὸν, καὶ εἶχεν ἐκδιώξῃ ἀπὸ τῆς καρδίας αὐτοῦ τὴν ὀργήν, τὰς κακὰς ἐπιθυμίας, τὸν πόνον. Ὁ Σιδτάρτα ἀνεγνώρισεν ἐν αὐτῷ τὸν τύπον, ὃν ἔπρεπε νὰ προσλάβῃ.

Ἐγκατέλιπε τὸ ἀνάκτορον τοῦ πατρὸς, καὶ ἐπὶ πεντήκοντα ἔτη περιεπλανήθη εἰς στενὸν κύκλον. Μετὰ μακρὰς μελέτας ἐν τῇ ἐρήμῳ Βούδδα Γάγια, ἐν τῇ ἐπαρχίᾳ Βεγγὰλ ἐγένετο Βούδδας ἦτοι φωτισμένος καὶ ἐθεμελίωσε νέαν αἵρεσιν. Ἠκολούθησε τὴν μέθοδον νὰ περιοδεύῃ διδάσκων ἐν τῇ γλώσσει τοῦ λαοῦ ἐνώπιον πασῶν τῶν τάξεων ἄνευ οὐδεμιᾶς διακρίσεως. Δὲν παρεδέχετο τὴν ὑπαρξιν οὐδενὸς θεοῦ, καὶ συνεπῶς κατήργησε τὴν θυσίαν, ὥρισεν ὅμως τὴν χρῆσιν τῆς ἐξομολογήσεως. Ὅπου δὲν ὑπάρχει θεὸς, δὲν δύνανται νὰ ὑπάρχωσιν οὔτε εἰδῶλα οὔτε ἱερεῖς. Οἱ μαθηταὶ του συνήρχοντο ἐν μοναστηρίῳ τινι, δικαιούμενοι νὰ ἐξέρχωνται κατ' ἀρέσκειαν· ἀπεδιώκοντο δὲ οἱ ὑποπίπτοντες εἰς ἁμαρτήματα κατὰ τῆς ἠθικῆς. Κατ' ἔτος ἀπεδήμουν ὅπως κηρύξωσι τὴν διδασκαλίαν των· ὅσοι δὲν ἐπεζήτησαν τὴν ὑψηλὴν χάριν νὰ γίνωσι Βούδδα, ἠδύναντο νὰ ἐξακολουθήσωσιν ἐν τῷ κοινῷ βίῳ ἐφαρμόζοντες τὴν ἀρετὴν καὶ προσδοκῶντες ὑψηλότεραν τύχην ἐν τῇ μελλούσῃ ζωῇ.

Ἐν ἡλικίᾳ 82 ἐτῶν, τῷ 543 π. Χ., ὁ μέγας διδάσκαλος ἀπεβίωσεν ἐν Κουσιναγάρᾳ, ἐν αὐτῇ τῇ ἐπαρχίᾳ. Ἀπέθανεν ὡς ἔζησε, προγινώσκων ὅτι

τὸ τέλος αὐτοῦ ἐγγίζει, ἐν τῷ μέσῳ τῶν μαθητῶν αὐτοῦ, καὶ αἱ τελευταῖαι αὐτοῦ λέξεις ὑπῆρξαν αἱ ἐξῆς· “Δὲν δύναται νὰ ὑπάρχῃ οὐδεμία ἀμφιβολία ἐν τῷ πνεύματι ἐνὸς ἀληθοῦς μαθητοῦ περὶ τοῦ ὅτι, ἐκεῖνο τὸ ὁποῖον εἶναι αἰτία τῆς ζωῆς εἶναι ἐπίσης αἰτία τῆς καταλύσεως καὶ τοῦ θανάτου. Μὴ λησμονεῖτε ποτὲ τὸν λόγον μου τοῦτον· νὰ ὦσι δῆλα δὴ αἱ ψυχὰι ὑμῶν πεπεισμέναι περὶ τῆς ἀληθείας ταύτης. Ἐκάλεσα ὑμᾶς ὅπως ποιήσω αὐτὴν ὑμῖν γνωστήν.” Τὸ μεγαλεῖον τοῦτο μεθ’ οὗ ὁ Σιδτάρτα ἐγκατέλιπε τὴν ζωὴν, ὡς εἰ ἐξετέλει καθῆκον τιμῆς ὑπὲρ τοῦ πλησίον αὐτοῦ, δύναται νὰ παραβληθῇ πρὸς τὸ μεγαλεῖον τοῦ Σωκράτους ἢ τοῦ Εὐαγγελιστοῦ Ἰωάννου.

Μετὰ τὸν θάνατον αὐτοῦ συνῆλθον συνοδοὶ ὅπως ἀθροίσωσι τὰ ἀξιώματα αὐτοῦ, θεμελιώσωσι τὴν ἐκκλησίαν αὐτοῦ καὶ διαδόσωσι τὴν διδασκαλίαν πέραν τῶν ὁρίων τῆς Ἰνδίας. Οἱ τόμοι οἱ περιέχοντες τοιαύτας διδασκαλίας εἶναι γνωστοὶ ὑπὸ τὸ ὄνομα Τριπιτάκα, ἢ τὰ τρία κάμιστρα. Τὸ πρῶτον εἶναι ἡ Σούτρα, καὶ περιέχει τὴν διδασκαλίαν καὶ τὸ πρακτικὸν μέρος· τὸ δεύτερον, Βινάγῖα, περιέχει τὴν ἐκκλησιαστικὴν τάξιν· τὸ τρίτον, Ἀπιτάρμα, εἶναι ἡ μεταφυσικὴ καὶ ἡ φιλοσοφία. Δυνάμεθα νὰ ὑποθέσωμεν ὅτι περιῆλθον μέχρις ἡμῶν ὅπως ὠρίσθησαν ὑπὸ τῶν συνόδων, ἐπεὶδὴ ὁ πλήρης χωρισμὸς τῶν βορείων Βουδδιστῶν ἀπὸ τῶν νοτίων χρησιμεύει ἡμῖν εἰς τὸ νὰ δυνηθῶμεν νὰ παραβάλωμεν τὰ κείμενα πρὸς ἄλληλα· Ἀπαντῶσιν ἐν αὐτοῖς ὑπαινιγμοὶ περὶ

τῶν ἄλλων βραχμανικῶν θεοτήτων, ἄλλ' οὐδεὶς λόγος περὶ Κρίσνα, τοῦθ' ὅπερ ἐπιτρέπει νὰ ὀρίσωμεν τὴν χρονολογίαν. Αἱ βάσεις τῆς τοιαύτης θρησκείας συνηθροίσθησαν ἐν τῷ ἀρχαιοτάτῳ τύπῳ, ὃν διετύπωσε πιθανῶς αὐτὸς ὁ θεμελιωτῆς, καὶ ὃς τις καλεῖται αἱ τέσσαρες ἀλήθειαι. Α'. Ἡ ἀθλιότης εἶναι σύντροφος διαρκῆς τῆς ὑπάρξεως.—Β'. Πᾶσα ὑπαρξίς εἶναι ἀποτέλεσμα τῶν παθῶν καὶ τῶν ἐπιθυμιῶν.—Γ'. Δὲν δύναται νὰ ὑπάρξῃ τις, εἰμὴ ὑπὸ τὸν ὅρον νὰ καταβάλλῃ τὰς ἐπιθυμίας.—Δ'. Τούτου τοῦ σκοποῦ ἐπιτυγχάνει ὁ διατρέχων τὰς τέσσαρας ὁδοὺς, τὰς ἀγούσας εἰς Νιρβάνα. Αἱ ὁδοὶ αὗται εἰσὶν αἱ ἐξῆς· πρώτη, ἡ καρδιά πρέπει νὰ γρηγορῇ· δευτέρα εἶναι, τὸ νὰ ἡμεθα ἀπηλλαγμένοι ἀκαθάρτων ἐπιθυμιῶν καὶ τῶν αἰσθημάτων τοῦ μίσους· ἡ τρίτη καὶ ἡ τετάρτη εἶναι τὸ νὰ μὴ ἔχωμεν τὰς κακὰς ἐπιθυμίας τῆς ἀμαθείας, τὴν ἀμφιβολίαν, τὴν αἵρεσιν, τὴν κακίαν, τὴν μεμψιμοιρίαν καὶ τὸ πλήρωμα πάντων πρέπει νὰ εἶναι ἡ τελεία φιλανθρωπία. Εἶναι τῶνόντι ἀξιοθαύμαστον πῶς ὁ τύπος οὗτος τῆς ἡθικῆς ὁ ἄθεος, ἄνευ παθῶν, ἄνευ ἐλπίδος, ἡδυνήθη νὰ συγκινήσῃ τὸ πεμπτημόριον τοῦ ἀνθρωπίνου γένους. Εἶναι τὸ αὐτὸ ὡς εἰ ἡ Βίβλος συνίστατο ἐκ μόνου τοῦ βιβλίου τοῦ Ἐκκλησιαστοῦ “Ματαιότης ματαιότητων, τὰ πάντα ματαιότης.” — Καὶ ὅμως ὁ κόσμος εἶναι καλὸς καὶ αἱ δυνάμεις τοῦ ἀνθρώπου εἰσὶ δεκτικαὶ ἀγαθότητος, μεγαλείου καὶ ἀρετῆς καὶ ἡ ἀθανασία τῆς ψυχῆς φαίνεται ὅτι εἶναι ἰδέα ἐγγενὴς τῇ ἀνθρωπότητι. “Ὅπως ποτ' ἂν ᾖ καὶ

ὅποιανδήποτε γνώμην καὶ ἂν ἔχωμεν περὶ τοῦ παραδόξου τούτου συστήματος τὸ ὁποῖον βαθέως ριζοῦται ἐν τῇ ἀνθρωπίνῃ καρδίᾳ, οὐδεμία ὑπάρχει ἀμφιβολία ὅτι ὁ Βούδδας εἶναι μέγιστος ἥρως τῆς ἀνθρωπότητος, καὶ ὅσον περισσότερον οἱ ἄνθρωποι δυνηθῶσι νὰ νοήσωσι τὸν ἑξοχὸν αὐτὸν τύπον, ὅστις εἶναι τὸ ἄκρον ἰδεῶδες εἰς ὃ δύναται ἰδίαις δυνάμεσι νὰ φθάσῃ τὸ ἀνθρώπινον γένος, τόσῳ ὠφελιμώτερον θὰ ἀποβῇ αὐτῷ τοῦτο. Ὑπάρχουσιν ἀξιοθαύμαστοι ἀναλογίαι μεταξὺ τοῦ Βουδδισμού καὶ τοῦ Χριστιανισμοῦ. Εὐρίσκομεν ἐν τῇ ὑπ' ἀμφοτέρων πλήρει καταργήσει τῶν θυσιῶν τὴν αὐτὴν πρόοδον τοῦ ἀνθρωπίνου πνεύματος. Ὅτε ὁ Βραχμανισμὸς ἐπανεκτέσθη τὴν ἰσχὺν αὐτοῦ, αἱ ἱερατικαὶ θυσίαι, αἱ ἄλλοτε ἐν χρήσει, δὲν ἀνενεώθησαν πλέον, πλὴν ὀλιγίστων ἐξαίρέσεων. Κατενοεῖτο ἤδη ὅτι εἶχε πλέον παρέλθῃ ὁ καιρὸς τοιαύτης χρήσεως. Ἡ θυσία ἐξέλιπεν ἐπίσης παντελῶς ἐν τῷ Μωαμεθανισμῷ. Ἐτέρα εἰδικὴ σύμπτωσις εἶναι ὅτι ὁ Βουδδισμὸς, ὡς ὁ Χριστιανισμὸς, ἐξεδιώχθη πληρέστατα καὶ ἀπολύτως ἀπὸ τῆς χώρας ἐν ᾗ εἶδε τὸ φῶς καὶ πρὸς τὸ πνεῦμα τοῦ ὁποίου δὲν ἠδύνατο νὰ ἐξοικιωθῇ. Ἐν τούτοις δύναται τις νὰ ἐρωτήσῃ· ὁ Βουδδισμὸς ἐξεδιώχθη; ἐν τίνι ἐποχῇ; Εἶναι πιθανὸν ὅτι ἡ ἀκριβὴ τήρησις τοῦ Βουδδισμού περιωρίσθη ἐν Ἰνδίᾳ, καὶ ὅτι ὁ Βραχμανισμὸς ἐτροποποιήθη ἀφ' ἑαυτοῦ διὰ τῆς καταπληκτικῆς ἀφομοιώσεως ἐκ τῆς ἐπαφῆς. Αὐτὸς ὁ Βούδδας ἀνυψώθη εἰς τὸ ἀξίωμα ἀβατὰρ τοῦ Βισνού. Κατὰ τὸν ἑβδομον αἰῶνα ὁ ἐκ Σινικῆς

περιηγητῆς Χιουέν Τσαγκ εὔρε τὰ δύο εἶδη τῆς λατρείας τὸ ἐν παρὰ τὸ ἄλλο, ὡς ἀπαντῶσι τὴν σήμερον ἔτι ἐν ταῖς νήσοις Βαλί. Ἐν πολλοῖς μέρεσιν ἀπαντῶσιν ἴχνη ἀφομοιώσεως τῆς λατρείας καὶ προσοικειώσεως τῶν ναῶν καὶ τῶν εἰδώλων ἐν τῇ νέᾳ χώρᾳ. Σὺν τῷ χρόνῳ ὁ Βουδδισμὸς ἔπαυσε τοῦ νὰ ᾔηται ἡ θρησκεία τοῦ κράτους· τὸ τοῦ λαοῦ αἶσθημα ἦτο τότε ἐναντίον αὐτοῦ· ὁ Σάνκα-Ἀχάρκα ἐδίδασκε τὴν λατρείαν τοῦ Σίβα καὶ τὰς νέας διδασκαλίας. Οἱ ἀσυμβίβαστοι κατέφυγον εἰς Νεπάλ· ἡ λατρεία ἐσβέσθη. Δὲν σώζονται ἀκριβεῖς εἰδήσεις περὶ τῶν τότε συμβάντων, ἀλλὰ τὰ ἔρημα μοναστήρια καὶ οἱ ναοὶ τοῦ Ἀγιούντα δὲν φέρουσιν οὐδὲν ἴχνος βιαίας καταστροφῆς. Ἡ λατρεία ἢ μᾶλλον ἡ πίστις ἐξέλιπεν ἐντελῶς κατὰ τὸν ἔβδομον αἰῶνα μετὰ Χριστὸν καὶ μόλις σήμερον ἀπαντᾷ καὶ εἰς βουδδιστῆς ἐν Ἰνδία.

Ὁ Βουδδισμὸς ἐν Βοκαρὰ καὶ ἐν Καβούλ μετεβλήθη εἰς τὴν λατρείαν τοῦ Ζωροάστρου, ἀλλ' ἐν ταῖς χώραις, ἐν αἷς ὁ βραχμανικὸς πολιτισμὸς δὲν εἶχε ρίζας, ὁ θρίαμβος τοῦ Βουδδισμοῦ ὑπῆρξε πλήρης. Ἄνευ οὐδεμιᾶς ἀμφιβολίας ὑπέστη μεγάλας τροποποιήσεις ἐκ τῆς ἐπαφῆς πρὸς ἰθαγενῆ εἰδωλολατρείαν. Ἀπεπνευματώθη καὶ μετεσχηματίσθη εἰς Λαμαϊσμὸν ἐν Τιβετ, ταπεινωθεὶς δὲ ἀπέβη Σαμανισμὸς ἐν τῇ κεντρικῇ Ἀσίᾳ· ἐν Σινικῇ ἀνεμίχθη μὲ τὸν Κομφουκιανισμόν· ἐν Κεϋλὰν καὶ τῇ Βριμανία ἀπελιθώθη εἰς εἰδωλατρείαν ἄνευ ζωῆς. Ἡ ἱστορία τοῦ Βούδδα, κατὰ παράδοξον τῆς τύχης σύμπτωσιν,

εἶναι ἢ αὐτὴ σχεδὸν μέ τὴν τοῦ ἁγ. Βαρλαάμ καὶ τοῦ ἁγ. Ἰωσαφὰτ ἐν τοῖς συναξαρίοις τῆς καθολικῆς ρωμάνας ἐκκλησίας. Οὐδεμία ἄλλη θρησκεία συνέτεινε τόσον εἰς τὴν τελειοποίησιν τοῦ ἀνθρωπίνου γένους ὅσον ὁ Βουδδισμός.* Ὅ, τι ὁ χριστιανισμὸς ἔκαμεν ἐν Εὐρώπῃ, τοῦτο ἔκαμεν ἐν τῇ ἀνατολικῇ Ἀσίᾳ τὸ παράδοξον αὐτὸ θρήσκευμα· ἀνύψωσε τὴν ἀνθρωπίνην φύσιν καὶ ἐτροποποίησε τὰ ἄθλια εἰλωλατρικὰ ἥθη.

Παράδοξος διδασκαλία, ἥτις δὲν χρονολογεῖται εἰμὴ ἀπὸ τῆς βεδικῆς ἐποχῆς, ἀλλ' ἥτις ὑπῆρξε τὸ διανοητικὸν ἐξαγόμενον ἐποχῆς ἀρχαιοτέρας, εἰσεχώρησε διὰ τῶν βουδδιστῶν ἐν τῷ νεοβραχμανικῷ συστήματι. αὕτη εἶναι ἢ περὶ μετεμψυχώσεως διδασκαλία. Τοιαύτη διδασκαλία εἶναι μᾶλλον παρήγορος παρὰ ἢ περὶ πεπρωμένου διδασκαλία, ἥτις ἐπείξε πρότερον τὴν ἀνθρωπότητα. Ὑπὸ τὴν ἐπιρροὴν αὐτῆς, ὁ πτωχὸς καὶ δυστυχὴς καὶ περίλυπος διατελεῖ ἐν τῇ ὁδυνηρᾷ αὐτῇ καταστάσει διὰ τὸν μόνον λόγον ὅτι τῇ σκληρᾷ εἰμαρμένῃ οὕτως ἔδοξε καὶ ἐπειδὴ δὲν ἔχει ἐν τῇ αὐτοῦ ἐξουσίᾳ οὐδὲν θεραπευτικὸν μέσον οὔτε τοῦ παρόντος, οὔτε τοῦ παρελθόντος. Διὰ τῆς διδασκαλίας τῆς μετεμψυχώσεως τοῦναντίον νοεῖ ὅτι ἢ παροῦσα κατάστασις εἶναι τὸ ἀποτέλεσμα τῶν ἠθικῶν ἁμαρτημάτων τοῦ παρελθόντος, ὧν τὴν ποινὴν

* Παραπολὺν φρονοῦμεν μεγαθύνει τὴν ἀξίαν τοῦ Βουδδισμοῦ ὁ συγγραφεὺς ἐνταῦθα. Τὸ ἔργον τοῦ Χριστιανισμοῦ δὲν δύναται νὰ παραβληθῇ πρὸς τὸ τοῦ Βουδδισμοῦ κατὰ τὴν τελειότητα καὶ τὴν εὐγένειαν.

ἀποτίει σήμερον· καὶ νοεῖ ὅτι ἂν δὲν δύναται νὰ μεταβάλλῃ τὸ παρὸν, εἶναι τοῦλάχιστον κύριος τοῦ μέλλοντος καὶ ὅτι διάγων βίον κρείττονα, δύναται νὰ ᾗναι βέβαιος περὶ τῆς μελλούσης αὐτοῦ εὐδαιμονεστέρας ὑπάρξεως. Πᾶσαι αἱ φιλοσοφικαὶ σχολαὶ παρεδέχθησαν τὴν διδασκαλίαν ταύτην· οὐδεὶς ἐτόλμησε νὰ τὴν ἀμφισβητήσῃ. Οἱ Βουδδισταὶ τὴν ἐθαύμασαν, ἐκεῖνοι οἵτινες ἄλλως εἶχον ἀποβάλλῃ πάσας τὰς ἄλλας βραχμανικὰς διδασκαλίας· οὐχ ᾗττον αὕτη δὲν εἶναι πρόβλημα τοῦ ἀνθρωπίνου πνεύματος αὐτόδηλον, καὶ δὲν ὑπάρχει οὐδεὶς ἐν Εὐρώπῃ ὅσον καὶ ἂν ὑποτεθῇ πνευματικῶς πεπτωκὼς καὶ τεταπεινωμένος, ὅς τις νὰ πεισθῇ νὰ παραδεχθῇ αὐτήν. Ἐν τούτοις ἡ διδασκαλία αὕτη εἶναι ἡ πίστις τοῦ ἐνὸς πέμπτου τῆς ἀνθρωπότητος. Παραδεχόμεναι αὐτὴν αἱ φιλοσοφικαὶ σχολαὶ τῆς Ἰνδίας, ἠρεύνησαν τὸ ζήτημα, πῶς ἡδύνατο τοιαύτη ὁδυνηρὰ μετάβασις τῆς ψυχῆς ἀπὸ σώματος εἰς σῶμα νὰ λάβῃ πέρας καὶ πῶς ἡδύνατό τις νὰ φθάσῃ εἰς τὴν ἀπελευθέρωσιν ἥτοι μόκσα. Τὸ μὴ ὑπάρχειν, τοῦτο εἶναι ἡ ὑψίστη ἀνταμοιβή. Κατ' οὐσίαν τοῦτο ἦτο ἀπόπειρα ὅπως ἐπιτευχθῇ ἡ λύσις τῆς τόσῃ μεγάλης δυσκολίας, διατί ἐν τῷ κόσμῳ οἱ κακοὶ ἀπολαύουσι τόσῳ ὑπερβολικῆς εὐδαιμονίας, οἱ δὲ ἀγαθοὶ ὑποβάλλονται εἰς κατάθλιψιν τόσῳ μυστηριώδη; Οὕτως ἔφθασαν νὰ ὀρίσωσι θετικῶς τὴν σχέσιν μεταξὺ τῶν δύο αἰτίων, ἅτινα προῆλθον ἐν τῷ προγενεστέρῳ βίῳ, καὶ τῶν συνεπειῶν, αἵτινες ἀναπτύσσονται ἐν τῷ μεθεπομένῳ βίῳ. Δὲν δύναται τις νὰ κατανοήσῃ

τὸ μέγεθος τῆς πνευματικῆς διαφορᾶς μεταξὺ τῶν ὁπαδῶν τοῦ Μωαμεθανισμοῦ καὶ τῶν ὁπαδῶν τοῦ Βραχμανισμοῦ, εἰμὴ συσχετίζων τὴν σημιτικὴν θεωρίαν τῆς ἀθανασίας τῆς ψυχῆς πρὸς τὸ δόγμα τῆς μετεμψυχώσεως, μετὰ τοῦ δυνατοῦ τῆς ἀπορροφήσεως ἢ, ἄλλως εἰπεῖν, νιχιλισμοῦ.

Ἐφθάσαμεν εἰς τὴν ἀνάπτυξιν τῆς δευτέρας τριάδος· Βράχμα τοῦ ποιητοῦ, Βισνοῦ τοῦ συντηρητοῦ καὶ Σίβα τοῦ καταστροφέως. Ὁ τοιοῦτος συνδυασμὸς εἶναι ἐντελῶς τεχνικὸς καὶ στηρίζεται προφανῶς ἐπὶ αὐθαιρέτου θεωρίας. Ὁ Βράχμας δὲν σημαίνει οὐδέν· δὲν ἔχει εἰμὴ δύο ἢ τρεῖς ναοὺς καὶ ὀλίγους λατρευτάς. Ἡ βραχμανικὴ θρησκεία ἐν τῇ ἐποχῇ τῇ μεταγενεστέρα τοῦ βουδδισμοῦ εἶναι μίγμα μερῶν ληφθέντων ἐκ διαφόρων συστημάτων ἀλλήλοις ἀντιθέτων. Οἱ μὲν προτιμῶσι τὸν Σίβα, οἱ ἄλλοι τὸν Βισνού· τρίτη δὲ μερὶς φέρει μεθ' ἑαυτῆς ἐν θῆλυ στοιχείῳ, μίαν μητέρα τοῦ θεοῦ, ἣ ἀποδίδονται τιμαὶ ἡμιθέου. Οὕτω συνέβαινεν ἐν τῷ παλαιῷ εἰδωλολατρικῷ κόσμῳ ἢ Αἴγυπτος. ἢ Ἑλλάς, ἢ Συρία παρῆγον θεούς. Δὲν παράγει σήμερον ἢ Ἰσπανία, ἢ Ἰταλία, ἢ Γαλλία ἀγίους λατρευομένους θερμῶς ὑπ' ὄχλου δεισιδαίμονος; Οἱ λαοὶ θέλουσιν ἰδίους ἱεροὺς τόπους, ὡς θέλουσιν ἔθνικὰς σημαίας. Ἐκάστῳ προσώπῳ τῆς δευτέρας τριάδος προσήφθη μία θεά. Ὁ Βράχμας ἔσχε τὴν Σαρασβάτι, θεὰν τῆς ρητορείας· ὁ Βισνοῦ τὴν Λάκσμι ἢ Σρί, θεὰν τῆς τύχης, καὶ ὁ Σίβα τὴν ποικίλην καὶ φοβερὰν

τὴν ὄψιν θεᾶν, γνωστὴν ὑπὸ τὰ ὀνόματα Δεβὶ, Κάλι, Γουάρι, Οὔμα, Δούργα, Παρβάτι, Παβάνι, καὶ ἥτις καταπτᾶ εἰς ἄβυσσον καταπτώσεων ἐμπνεουσῶν ἡμῖν ἀποστροφῇν.

Ἡ λατρεία τοῦ Σίβα μνημονεύεται ὑπὸ τοῦ Μεγασθένους, καὶ πρέπει συνεπῶς νὰ ᾔηται ἀρχαιοτέρα τοῦ Βουδδισμού, καίτοι ἦτο ἄγνωστος κατὰ τὴν βεδικὴν ἐποχὴν. Ἀναμφιβόλως θὰ ἐπολεμήθη ὑπὸ τῶν Βραχμάνων, ἀλλὰ τὸ ρεῦμα παρὰ τῷ λαῷ ἦτο λίαν ἰσχυρόν. Γινώσκομεν μετὰ θετικότητος ὅτι ἐπὶ τῆς ἐποχῆς τοῦ Μαχμουτ Γάτζινεβίδ ὑπῆρχον δύο τεμένη περίφημα χάριν τῆς λατρείας τοῦ Λιγκάμ, ὧν τὸ ἐν ἦτο Σομνάθ, ὅπερ κατεστράφη παρά τινος εἰκονοκλάστου. Ὁ Λιγκάμ, ἡ Φαλλὸς μετὰ τῶν συνήθων κοσμημάτων, εἶναι νῦν τὸ μόνον καὶ κοινὸν ἔμβλημα τῆς λατρείας τοῦ Σίβα. Ἀλλὰ δὲν εἶναι βέβαιον ὅτι πάντοτε ὑπῆρχεν οὕτως. Ἐπιστημονές τινες εἶπον ὅτι ἡ λατρεία ἐκείνη ἦτο καταγωγῆς μὴ ἀρίας· ἀλλ' εἰς τοῦτο παρετήρησαν ἄλλοι ὅτι δὲν ὑπάρχει οὐδαμοῦ οὐδὲν ἶχνος αὐτῆς παρὰ τοῖς ἔτι σωζομένοις μὴ ἀρίοις λαοῖς, καὶ ὅτι δὲν ὑπάρχουσι παραδείγματα ὁμοίας συγγενείας. Οὐδεμία σημασία ἀπρεπῆς ὑπάρχει ἐν τῷ συμβόλῳ τοῦ Λιγκάμ. Οὐδεμία τελετὴ, ἔχουσα χαρακτῆρα ἀσελγῆ καὶ ἀναιδῆ, ἀνήκει κυρίως εἰς τὸ λίθινον ἐκεῖνο εἶδωλον. Ἡ αὐτὴ λατρεία ὑπάρχει ἐν Αἰγύπτῳ καὶ ἐν Ἑλλάδι, καὶ οἱ αἰγυπτιολόγοι ἀποδίδουσιν εἰς τὸν ὀβελίσκον τὴν αὐτὴν ἀρχήν. Τοιοῦτον σύμβολον ὑπάρχει ἐν τοῖς αἰγυπτιακοῖς ἱερογλυφικοῖς ἄνευ ἐπιφυλάξεως

καὶ ἄνευ κακοῦ τινος σκοποῦ· πράγματι δὲ ἐφαρμόζεται ἐν τῇ μεγάλῃ λατρείᾳ τῆς φύσεως. Οἱ λατρευταὶ τοῦ Σίβα, καίτοι εἰσὶ διεσπαρμένοι ἐφ' ἀπάσης τῆς Ἰνδίας, ἐπικρατοῦ· σιν ἰδίως ἐν ταῖς μεσημβριναῖς χώραις, ὅπου ἡ σιβαϊκὴ λατρεία ὠρίσθη ὑπὸ τοῦ Σάνκαρ-Ἀχάρνα, μετὰ τὴν ἐξωσιν τῶν Βουδδιστῶν, περὶ τὸν Η'. ἢ Θ'. αἰῶνα π. Χρ. Ἡ λατρεία, ὡς ἤδη εἴπομεν ἦτο ἀρχαία· ἀλλὰ καθ' ὃν τρόπον ἡ λατρεία τοῦ Ράμα καὶ τοῦ Κρίσνα ἀνεπτύχθη ἐν τῷ Βισνουϊσμῷ, οὕτως ἡ λατρεία τοῦ Λιγκάμ, ὅτε ἐμονιμοποιήθη, ἀνεπτύχθη ἐν τῷ Σιβαϊσμῷ. Ἡ λατρεία τοῦ φυτοῦ Τουλσί (τουλασί) καὶ τοῦ λίθου Σαλίκ-Ράμ ὑπῆρξε σπουδαία παρὰ τοῖς Βισνουΐταις.

Αἱ δύο αὗται λατρεῖαι θεοτήτων ἀνταγωνιζομένων, ἀνεξαρτήτων, ὑψίστων καὶ παντοδυνάμων δὲν ἔπρεπε κατ' ἀνάγκην νὰ ᾔναι ἀντίθετοι· ἀλλ' ὁ ἀγὼν προῆλθεν ἐκ τοῦ ἀμαθοῦς ζήλου τῶν ὁπαδῶν αὐτῶν. Εἰς τὸ ἐξογκωμένον ὕφος τῶν Πουράνα, βλέπομεν τὸν Ἀργιούνα ἀπευθύνοντα πρὸς τὸν Σίβα προσευχὴν σιωπηρὰν, ἐνῶ ταῦτοχρόνως πιστεύει ἀδιστάκτως εἰς τὸν Κρίσνα. Διὰ τῶν θηλειῶν δυνάμεων ἡ Κάκτι (Σάκτις) ἐπῆλθε νεωτέρα καὶ ὑλικωτέρα ἀνάπτυξις ἰδίως εἰς ὃ, τι διακρίνει τὴν Δούρια, τὴν ὑποτιθεμένην νύμφην τοῦ Σίβα· τὰς εὐρίσκομεν ἐν τοῖς Τάντρας, τοὺς ὁποίους ἀτελῶς μὲν γινώσκουμεν, εἶναι ὅμως, ὡς γνωστὸν, πλήρεις αἰσχροτήτων. Ἡ διαφθορὰ ἔκαμε γιγαντιαίας προόδους. Ἡ μελέτη τοῦ Βέδα εἶχεν

έντελῶς παραμεληθῇ· δὲν συνίστατο εἰς ἄλλο εἰμὴ εἰς ἐπανάληψιν λέξεων κενῶν ἐννοίας· ἡ πίστις εἰς τὴν δημῶδη θεότητα ἤρκει καὶ ἀντικαθίστα τὴν ἐπιστήμην, τὰς τελετὰς, τὴν ἠθικὴν. Δὲν πρέπει νὰ θαυμάσωμεν ἐπὶ τῇ βεβαίᾳ ταύτῃ μεταβολῇ τοῦ δόγματος καὶ τῆς πρακτικῆς ἠθικῆς, τοῦναντίον πρέπει νὰ σκεφθῶμεν ὅτι θὰ ἦτο παράδοξον ἂν, παρὰ τὰ συνήθως ἀνθρώπινα, τὸ δόγμα ἔμενεν ἀμετάβλητον. Ὁ πανθεισμός τῆς πρωτοβραχμανικῆς περιόδου μετέπεσεν εἰς πολυθείαν ἐν τῇ νεοβραχμανικῇ περιόδῳ.

Ἐν ἄλλῃ ἐποχῇ τῆς παγκοσμίου ἱστορίας ὁ Χριστιανισμός θὰ ἠδύνατο νὰ διαδοθῇ ἐν Ἰνδία (ἐὰν μὴ ὁ Αἰώνιος Ἄρχων τῶν ἀνθρωπίνων ἄλλως ἡυδόκει) εἴτε διὰ τῆς πολιτικῆς ἡγεμονίας, εἴτε διὰ τῆς Εὐαγγελικῆς διδασκαλίας. Ὅφειλομεν νὰ μὴ λησμονῶμεν ὅτι ἂν ὁ Χριστιανισμός ὑπῆρξεν ἡ θρησκεία τοῦ μεγάλου ρωμαϊκοῦ κράτους καὶ τῶν χωρῶν τῶν παρ' αὐτοῦ ἐκπολιτισθισῶν, δὲν ἐξεταθῇ ὅμως περισσότερον, μεθ' ὅλον τὸν ζῆλον καὶ τὴν ἐπιβεβαίωσιν τῶν σύρων ἱεραποστόλων. Ἐπὶ τῶν Ἀντωνίνων ἦτον ἡδὴ πρόδηλον ὅτι τὸ ρωμαϊκὸν κράτος δὲν θὰ ἐξετείνετο πέραν τοῦ Τίγριδος. Ἡ θρησκεία τοῦ Ζωροάστρου προέτεινε τῷ Χριστιανισμῷ πρόχωμα ἀνυπέρβλητον· ἀλλὰ καὶ αὐτὴ μετὰ τινὰ αἰῶνα ἐξέλιπε πρὸ τοῦ δόγματος τοῦ Μωάμεθ. Οὕτως ἡ Ἰνδία ἀπώλεσε τὴν πιθανότητα νὰ ἐκχριστιανισθῇ διὰ τῆς πολιτικῆς

ἡγεμονίας. Νέα ὁδὸς ἡνοίχθη τῷ Χριστιανισμῷ διὰ τῶν εἰρηνικῶν προσπαθειῶν τῶν νεστοριανῶν ἱεραποστόλων· ἀλλ' οὗτοι δὲν ἡδυνήθησαν νὰ ἀγωνισθῶσιν ἐν τῇ ἐσχάτῃ Ἀνατολῇ κατὰ τῶν προόδων τῶν βουδδιστῶν ἱεραποστόλων, καὶ ὑπῆρξαν ἀνίσχυροι ὅπως πολεμήσωσι τὴν νέαν ἀνάπτυξιν τοῦ Σαβαϊσμοῦ καὶ τοῦ Βισνουϊσμοῦ. Οὐχ ἦττον ἡ περίστασις ἦτο εὐνοϊκή. Τὸ Βραχμανικὸν σύστημα κατεσείσθη ἐκ θεμελίων καὶ, εἴτε διὰ τὸν ἓνα λόγον εἴτε διὰ τὸν ἄλλον, τὸ βουδδιστικὸν σύστημα δὲν εἶχε καταβάλλῃ ρίζας. Αἱ παλαιαὶ πεποιθήσεις κατεστράφησαν, νέαι δὲ ιδέαι τοῦναντίον ἐγένοντο ἀποδεκταὶ ἐνθουσιωδῶς. Ἀλλ' εἶναι λυπηρὸν ὅτι ἐξημίωσε τὸν πολιτισμὸν καὶ τὴν ἀνθρωπότητα ὁ θρίαμβος τῶν χονδροειδῶν καὶ ἀχρείων θεωριῶν τοῦ Βισνουϊτικοῦ Κρίσνα καὶ τοῦ σιβαϊτικοῦ Λιγκάμ. Σημειωτέον ὅμως ὅτι τοιαῦται θεωρίαι ἦσαν συμφυεῖς τῷ ἐδάφει καὶ διεμορφοῦντο εἰς ὅλα καὶ καθ' ὅλα κατὰ τὰ αἰσθήματα τοῦ λαοῦ, ἀναμιγνυόμεναι μετὰ τῶν ἡρωϊκῶν μυθοπλαστιῶν καὶ ὑποστηριζόμεναι παρὰ τῆς ἱερατικῆς κατὰ κληρονομίαν τάξεως. Ἡμεῖς δὲν ἔχομεν ἀκόμη ἱκανὴν γνῶσιν τῶν μυστηριωδῶν πηγῶν τῆς ἱστορίας τοῦ κόσμου, ὅπως δυνηθῶμεν ν' ἀναλύσωμεν τὰς αἰτίας καὶ τὰς περιπτώσεις καθ' ἃς δύναται λαὸς τις ἢ οὐχὶ ν' ἀποδεχθῇ νέαν τινα πίστιν. Ἡ Σινικὴ, ἡ Ἰνδοσινικὴ καὶ αἱ ἐσχατιαὶ τῆς Ἀνατολῆς παρεδέχθησαν τὴν θρησκείαν, ἣν ἡ Ἰνδία ἀπέκρουεν. Ἡ Εὐρώπη ἐνηγκαλίσθη τὸν Χριστιανισμόν, ἀποκρουσθέντα ὑπὸ

τῆς Ἀσίας καὶ τῆς Ἀφρικῆς.* Ἡ διδασκαλία τοῦ Μωάμεθ διεδόθη καθ' ἅπασαν τὴν Ἀνατολὴν καὶ ἐπεβλήθη ταῖς νήσοις τῆς Ἰνδικῆς Πολυνησίας· ἀλλ' οὐδέποτε ἔθεσε πόδα ἐν Εὐρώπῃ· Οὐδεμία θρησκεία ξένη ἐνεφυτεύθη οὐδέποτε ἐν Ἰνδία, οὐδὲ ἡδυνήθη νὰ σύρῃ πρὸς ἑαυτὴν τὰ ἄρια πλήθη, ἀπὸ τῆς ἐποχῆς τῆς μεταναστεύσεως τῶν βεδικῶν προγόνων· ὁ μωαμεθανικὸς πληθυσμὸς τῆς Ἰνδίας συνίσταται ἢ ἐκ ξένων ἐπηλύδων, ἢ ἐκ μη ἀρίων, μεταβαλόντων θρήσκευμα.

Ὑπῆρξεν ἐποχὴ, καθ' ἣν ἡ ἀδελφὴ θρησκεία τοῦ ἱρανικοῦ λαοῦ θὰ ἡδύνατο νὰ διαδοθῇ ἐν Ἰνδία. Ἀπεδείξαμεν ἤδη ὅτι ἀμφότερα τὰ ἔθνη ἦσαν κλάδοι ἐνὸς καὶ τοῦ αὐτοῦ δένδρου καὶ ὅτι αἱ γλώσσαι καὶ αἱ θρησκείαι ἔχουσι στενὴν συγγένειαν πρὸς ἀλλήλας. Τὸ πνεῦμα τῶν Ἰρανῶν προὔτιμα τὰς ἠθικὰς ἀρχὰς μᾶλλον ἢ τὰς χονδροειδεῖς καὶ ὑλιστικὰς τῶν Ἰνδῶν, τῶν λατρευόντων τὰ στοιχεῖα τῆς φύσεως. Ἡ διδασκαλία αὐτῶν, ἀφοῦ ἐξηυγενίσθη ὑπὸ τοῦ Ζοροάστρου, ἐγένετο ἡ καθαρωτέρα πασῶν τῶν διδασκαλιῶν τῶν πρωτογενῶν θρησκευμάτων καὶ ἡ μᾶλλον πλησιάζουσα πρὸς τὴν ἑβραϊκὴν λατρείαν. Τὸ φίλτρον τοῦ Κύρου καὶ τοῦ Δαρείου πρὸς τοὺς ὑπηκόους αὐτῶν σημίτας ἀποδίδεται εἰς τὴν κοινωνίαν τινῶν θρησκευτικῶν ἰδεῶν, κοινωνίαν, ἣν οἱ Ἑβραῖοι δὲν θὰ ἐπεθύμουν ν' ἀναγνωρίσωσιν ἴσως. Πολλοὺς αἰῶνας κατόπιν

* Τοῦτο ἐν μέρει, πιστεύομεν, ἀληθεύει. Ὁ χριστιανισμὸς πρῶτον ἐν Ἀσίᾳ διεδόθη καὶ ἔπειτα ἐν Εὐρώπῃ κυρίως ἐπεκράτησε. Κατὰ τὸν Δ'. δὲ αἰῶνα ὑπῆρχον χριστιανικαὶ κοινότητες πανταχοῦ τῆς ὑψηλίου.

οἱ πυρολάτραι, φεύγοντες τὰς καταδιώξεις τῶν Μουσουλμάνων, εὗρον ἄσυλον ἐν Ἰνδία, φέροντες μεθ' ἑαυτῶν τὰ ἱερά των βιβλία καὶ τὴν ἀρχαίαν των πίστιν, ὅσον καὶ ἂν ἐγκατέλιπον ἔπειτα τὴν ἑαυτῶν γλῶσσαν· καὶ οὗτοι ὑπῆρξαν οἱ Πάρσοι. Τὸ ὄνομα τοῦτο ἐν Ἰνδία, εἶναι συνώνυμον τοῦ πλούτου, τῆς ἐνεργείας καὶ τῆς σκέψεως· ἡ θρησκεία των ὁμως δὲν εὗρεν ὁπαδοὺς, ἡ πίστις δὲν ἔκαμε προσηλύτους. Τὸ αὐτὸ παρατηρεῖται καὶ περὶ τῶν Ἑβραίων, οἵτινες ἀπὸ πολλοῦ χρόνου ἐγκατεστάθησαν ἐν Ἰνδία, ἀλλ' οὐδεμίαν πρόοδον ἐποίησαν ἐν τῇ χώρᾳ.

Ἄλλ' ἐνῶ οἱ Χριστιανοὶ, οἱ Πυρολάτραι, οἱ Ἑβραῖοι οὐδὲν εἰσήγαγον ἢ δὲν ἡδυνήθησαν νὰ εἰσαγάγωσι στοιχεῖον θρησκευτικὸν εἰς τὴν Ἰνδίαν, ἢ διὰ τῆς βίας ἢ διὰ τῆς πειθοῦς, αἵφνης ἀνεφάνη μετὰ δυνάμεως ἐν θρήσκευμα, ὃ διεδόθη εἰς πᾶσαν τὴν δυτικὴν Ἀσίαν καὶ τὴν βόρειον Ἀφρικὴν μέχρι τῶν ἡρακλείων στηλῶν. Ἦτο ὁ Μωαμεθανισμός. Ἡ διδασκαλία, ἣν ἐκήρυττον οἱ ὁπαδοὶ αὐτοῦ ἦτο τόσον ἀπλὴ, ὥστε ἀμέσως ἐνοήθη, καὶ δὲν ἦτο δυνατὸν οὔτε νὰ λησμονηθῇ, οὔτε νὰ συζητηθῇ· ἦτο τόσον εὐκατάληπτος εἰς τὸν ἀνθρώπινον καθαρὸν νοῦν, ὥστε ἐφαίνετο ἀξίωμα, καὶ τόσον εὐρεία, ὥστε συνέφερεν εἰς πᾶσαν φυλὴν καὶ τάξιν τοῦ ἀνθρωπίνου γένους. “Οὐδεὶς ἄλλος Θεὸς ὑπάρχει, εἰμὴ ὁ Θεός.” Ἡ ἀρχὴ ἦτα ἀπλὴ, ἀλλ' οὔτε Ἰνδὸς οὔτε Ἰρανὸς θὰ ἡδύνατο νὰ τὴν διατυπώσῃ· δὲν ὑπῆρχον πλέον οὔτε ναὸς, οὔτε βωμοί, οὔτε θυσία, οὔτε θεωρία ἀνθρωπόμορφος· οὐδὲν ἄλλο, ἢ εἰς Θεός

ἐλέους, ὁ βασιλεὺς τῆς ἡμέρας τῆς κρίσεως, Θεὸς εἰσακούων τῶν δεήσεων καὶ ἔτοιμος νὰ συγχωρήσῃ, ἐνόσφ ὁ ἥλιος θὰ ἀνατέλλῃ ἐν τῷ ὀρίζοντι· οὐχὶ πλεον θεὸς εἰδικὸς ἐνὸς ἐκάστου λαοῦ, ἀλλ' εἰς κοινὸς πάντων, παντοδύναμος, παντογνώστης. Τοιαύτη διδασκαλία ἐλήφθη κατὰ μέγα μέρος παρὰ τῶν Ἑβραίων καὶ τῶν Χριστιανῶν, ἀλλ' οὐδέποτε ἄλλοτε ἐρριζώθη τόσον βαθέως οὐδὲ διετυπώθη τόσον ἐπιβλητικῶς.

Ὁ Βούδδας εἶχεν ἀποθάνῃ πρὸ χιλίων διακοσίων ἐτῶν, ὁ Μωάμεθ δὲν ἰσχυρίσθη ὅτι ἐθαυματούργει οὔτε ἀπῆτει νὰ ἀποθεωθῇ· ἦτο κηρυξ καὶ ἔγραψε τὸ Κοράνιον. Ἡ ἀνακήρυξις τῶν διδασκαλιῶν του (622 μ. Χ.) εἶναι μία τῶν καθόλου ἱστορικῶν ἐποχῶν. Αἱ ἀνθρώπινοι θυσίαι, ἡ εἰδωλολατρεία, τὰ βδελυρὰ ἔθιμα, αἱ ἄγριαι τελεταὶ, ὁ καννιβαλισμὸς ἐξελίπον πρὸ τοῦ Ἰσλαμισμού. Ἐνίστε οἱ χριστιανοὶ ἱστορικοὶ λησμονοῦσιν ὅτι ὁ πολιτισμὸς ἀνεπτύχθη διὰ μέσου τῶν μεγάλων προσηλυτιστικῶν θρησκειῶν· ὅτι αἱ εἰδωλολατρικαὶ φυλαὶ διετέλεσαν μέχρι τοῦ νῦν ἐν καταστάσει ταπεινώσεως, διότι δὲν ὑπέκνυσαν εἰς τὴν εὐεργετικὴν ἐπίρροιαν μιᾶς θρησκείας πεφωτισμένης. Περὶ τὸ ἔτος 1000 μ. Χ. ὁ Μωαμεθανισμὸς εἰσεχώρησεν ἐν Ἰνδία τῇ συνδρομῇ τοῦ ξίφους· τὸ ξίφος ἐναπετέθη εἰς τὴν ξιφοθήκην, ἀλλ' ἡ θρησκεία διεδόθη εἰρηνικῶς μεταξὺ τῶν φυλῶν τῶν μὴ ἀρίων μέχρι τῶν τερμάτων τῆς Ἰνδίας. Ἐν τῇ ἐπαρχίᾳ τῆς Βεγγαλ ἑκατομμύρια ἀνθρώπων ἀπεδέχθησαν τὸν πολιτισμὸν καὶ τὸ θεμελιῶδες δόγμα τοῦ Μωάμεθ,

καὶ τοι περιέχει ἰδιοτρόπους παραλογισμοὺς περὶ τοῦ παραδείσου καὶ τῆς κολάσεως τῶν μουσουλμάνων.

Ἐπάρχει ἐν τῷ ἰσλαμισμῷ ἑκφρασίς τις αἰωνίας ἀληθείας, ἀντανάκλασις τοῦ μεγάλου ἐκείνου πνευματικοῦ γεγονότος, ὅπερ εἶναι ἡ ἀρχὴ πάσης προόδου· “ ἡ ἄπειρος φύσις τοῦ καθήκοντος·” συνέπεια τούτου εἶναι ὅτι αἱ πράξεις τῶν ἀνθρώπων οὐδέποτε ἀπόλλυνται· ὁ ἄνθρωπος ἐν τῷ βραχεῖ αὐτοῦ βίῳ δύναται νὰ κερδίσῃ τὴν βασιλείαν τῶν οὐρανῶν ἢ νὰ γίνῃ ἄξιος τῆς κολάσεως· φέρει κεκρυμμένην ἐν ἑαυτῷ θαυμασίαν καὶ φοβερὰν αἰωνιότητα.

Ἐπέπρωτο τῷ μωαμεθανισμῷ νὰ διαδοθῇ ἐκεῖ ὅπου ὁ Χριστιανισμὸς οὐδέποτε εἰσεχώρησεν. Ὁ ἄραψ ἔμπορος τὸν φέρει μεθ’ ἑαυτοῦ ἐν ταῖς ἐρήμοις τῆς Ἀφρικῆς καὶ τὸν μεταδίδει εἰς τὰς μαύρας φυλάς, ὡς τὸ πρῶτον σπέρμα τοῦ πολιτισμοῦ· ὁ μαλαίσιος πειρατὴς τὸν φέρει πρὸς τοὺς καννιβάλους καὶ τοὺς ἀγρίους τῆς Ἰνδικῆς Πολυνησίας καὶ λαλεῖ αὐτοῖς περὶ τῆς ἰσότητος τῶν ἀνθρώπων, περὶ τῆς καταργήσεως τῆς ἱερατικῆς ἐξουσίας, περὶ τῆς βεβαιότητος τῆς ἡμέρας τῆς κρίσεως. Κατωκίσθη καὶ ἐν τῇ δυτικῇ Σινικῇ, ὅπου ἀντηγωνίσθη πρὸς τὸν Βουδδισμόν. Ἀνευ μεγάλων προσπαθειῶν προσηλυτισμοῦ, χωρὶς νὰ καταφύγῃ εἰς ἱεραποστολικὰς διδαχὰς, ὁ Μωαμεθανισμὸς βλέπει ἀδιακόπως αὐξάνοντα τὸν ἀριθμὸν τῶν ὁπαδῶν αὐτοῦ, καθότι οὐδὲν ὑπάρχει ἐν τῇ ἀπλῇ αὐτοῦ διατυπώσει δυνάμενον νὰ προσβάλλῃ τὴν λογικότητα, οὐδὲν ἀπαιτοῦν μεγάλην νόησιν καὶ μεγάλην πίστιν. Ὁ Μωαμεθανισμὸς ἐξεδίωξε τὴν

δεισιδαιμονίαν, καὶ τὸ πλείστον τῶν μεγάλων αὐτοῦ σφαλμάτων δύναται ν' ἀποδοθῇ εἰς τὰ λείψανα τῆς εἰδωλολατρείας ἅτινα ἐν ἑαυτῷ φέρει.

Δὲν δυνάμεθα νὰ ἐγκαταλίπωμεν τὴν σύντομον ταύτην ἐπιθεώρησιν τῶν θρησκευτῶν τοῦ Βράχμα, τοῦ Βούδδα καὶ τοῦ Μωάμεθ, χωρὶς ν' ἀναμνησθῶμεν ὅτι οἱ θεμελιωταὶ αὐτῶν ὑπῆρξαν εὐεργέται τῆς ἀνθρωπότητος,* καὶ ὅτι κατὰ τὴν θείαν παραχώρησιν Ἐκείνου, ὅς τις διατίθῃσι τὰ ἀνθρώπινα, ἡδυνήθησαν νὰ συντελέσωσι τὸ ἐφ' ἑαυτοὺς εἰς τὴν γενικὴν πρόοδον, δεικνύοντες τοῖς ἀνθρώποις τοὺς ὅρους τῆς ζωῆς, καταρρίπτοντες τὸν ἀνθρωπομορφισμόν, δεικνύοντες τὸ ζῆν ἐν οἰκίαις συνηνωμέναις καὶ ἀποτελούσαις κώμας, ὑποβάλλοντες αὐτοὺς εἰς τοὺς συζυγικοὺς δεσμοὺς καὶ εἰς τὰ πρὸς τοὺς γονεῖς καθήκοντα, διδάσκοντες τὴν καλλιέργειαν τῆς γῆς, τὴν διάσχισιν τοῦ Ὠκεανοῦ, τὴν ἰδρυσιν κρατῶν, τὴν κατασκευὴν μεγαλοπρεπῶν πόλεων, καὶ καταλείποντες

* Φρονοῦμεν ὅτι δὲν πρέπει ὑπὲρ τὸ δέον νὰ ἀναβιβάζεται ἡ ἀξία τοῦ Μωαμεθανισμοῦ, οὐδὲ δύναται πολὺ ἡ ἀνθρωπότης νὰ εὐγνωμονῇ αὐτῷ ἐπ' εὐεργεσίαις. Ἐὰν ἄλλως περιέχει τινὰ στοιχεῖα ἀγαθὰ καὶ ὑψηλὰ ἢ θρησκεία τοῦ Μωάμεθ γνωστὸν ὅτι ταῦτα ὀφείλει τῷ Χριστιανισμῷ. Βεβαίως εὐρίσκομεν μετὰ τοῦ σεβαστοῦ συγγραφέως ἄξιον σημειώσεως ὅτι προόδους μεγάλας ὁ Χριστιανισμὸς δὲν ἔκαμεν ἐν Ἰνδίαις· ἀλλὰ τοῦτο ὀφείλεται κατὰ πολὺ εἰς τὴν ἐσφαλμένην μέθοδον ἣν ἐφήρμοσαν καὶ ἐξακολουθοῦσι νὰ ἐφαρμόζωσιν οἱ ἱεραπόστολοι καὶ αἱ εὐρωπαϊκαὶ κυβερνήσεις ἐν Ἰνδίᾳ. Πῶς δ' ἐπὶ τοσοῦτοις αἰῶνας δὲν ἐδιδάχθη ὁ χριστιανισμὸς ἐν τῇ μεγάλῃ ἰνδικῇ χώρᾳ εἶναι τωόντι μυστήριον. Μὴ λησμονῶμεν ὅμως ὅτι πρὸ πάντων ἐκεῖ ὁ χριστιανισμὸς εὐκολώτερον διαδίδεται ὅπου προηγείται ἡ συμβαδίζουσα εἰδὸς τοῦ πολιτισμοῦ καὶ προόδου.

Σ. Μ.

εἰς κληρονομίαν φιλολογίαν θαυμασίαν καὶ ὅσῳ ἀξίαν θαυμασμοῦ τόσῳ κολοσσαίαν. Εἶναι ἐκτὸς ἀμφιβολίας ὅτι ἡ ὑπαρξὺς αὐτῇ τῆς θρησκείας καὶ ἡ δύναμις τοῦ μωαμεθανισμοῦ ἐπηρεάζει εὐνοϊκῶς καὶ τοὺς μὴ μουσουλμανικοὺς λαοὺς· διότι εἶναι, ἐκτὸς ἄλλων, λαμπρὰ καὶ ζωηρὰ διαμαρτύρησις κατὰ τῆς πολυθείας.

Ἐφθάσαμεν εἰς τὴν ἐποχὴν τῶν Πουράνα, οἵτινες ἐνίοτε καλοῦνται “πέμπτος Βέδας.” Οἱ Πουράνα εἶναι προφανῶς ἔργα νέα, συμπεπιλημένα χάριν μιᾶς αἰρέσεως, μαρτυροῦντα πολλὴν ἄγνοιαν καὶ κενοδοξίαν· ἀλλὰ καίτοι εἰσὶ σύγχρονα τῇ ἐμφανίσει τοῦ Χριστιανισμοῦ, εὐρίσκομεν ἐν αὐτοῖς ἀποσπάσματα καὶ ρήσεις ἐξ ἀρχαίων πηγῶν· τοῦθ’ ὅπερ ἀποδίδει αὐτοῖς μεγάλην ἀξίαν, ἀνεξαρτήτως τοῦ ἐνδιαφέροντος ὃ περιέχουσιν ὡς ἔγγραφα ἀντικαταστήσαντα τοὺς Βέδα ἐν τῇ τοῦ λαοῦ ἀγάπῃ. Αἱ αἱρέσεις ἐν τοιαύτῃ περιπτώσει εἶναι ἢ βισνουϊτικαὶ ἢ σιβαϊτικάι. Οἱ μαθηταὶ τοῦ Ραμανούγια ἢ τοῦ Ματάβα, οἵτινες ἤκμασαν τὸν IB’. ἢ IG’. αἰῶνα, συνιστῶσι τὴν μεγάλην βισνουϊτικὴν αἵρεσιν καὶ σχηματίζουνσι δύο ὑποδιαίρέσεις· ἀξίας λόγου, διότι δεικνύουσι θαυμασίας συμπτώσεις ἐν ταῖς προσπαθείαις τοῦ ἀνθρωπίνου πνεύματος. Οἱ ρηθέντες δύο κλάδοι μιᾶς καὶ τῆς αὐτῆς αἰρέσεως, ὑπενθυμίζουνσι τὸν ἀγῶνα μεταξὺ τῶν Καλβινιστῶν καὶ τῶν Ἀρμινιανῶν, ὧν οἱ μὲν ἐπιμένουσιν εἰς τὴν συμμετοχὴν τῆς θελήσεως τοῦ ἀνθρώπου πρὸς ἐπιτυχίαν τῆς αἰωνίου σωτηρίας, οἱ δὲ ὑποστηρίζουσι τὴν πρὸς τοῦτο ἀκαταμάχητον

ἐνέργειαν τῆς θείας ἀγαθότητος. Τοιοῦτόν τι χαρακτηρίζει καλῶς τὴν Ἰνδίαν· ἡ μὲν μία αἵρεσις παραδέχεται ἐκείνο ὅπερ καλεῖται πιθηκισμός (διότι ὁ πίθηξ ἀναρριχᾶται ἐπὶ τῆς μητρὸς σφίγγων αὐτὴν ἰσχυρῶς ὅπως σωθῇ παρ' αὐτῆς) καὶ παριστᾷ οὕτω τὴν ψυχὴν ἣτις προσκολλᾶται τῷ θεῷ· ἡ δὲ ἄλλη παραδέχεται τὸν γαληϊσμόν, τῆς γαλῆς παριστάσεως τὸν θεόν, ὃς τις προσκολλᾶται τῇ ψυχῇ (διότι τὸ νεογνὸν τῆς γαλῆς εἶναι ἀπροστάτευτον ἐνόσφῃ ἡ μήτηρ δὲν τὸ ἐξασφαλίζει ἀπὸ παντὸς κινδύνου).

Μετὰ τὸν Ραμανούγια, ὃς τις ἔζη ἐν τῇ μεσημβρινῇ Ἰνδία, ἦλθεν ὁ Ραμανάντα, ὃς τις προσεκολλήθη τῷ Βεναρές. Ἀμφότεροι ἀφιερώθησαν τῷ Βισνου ἐν τῷ προσώπῳ τοῦ Ράμα. Ὁ Χαϊτάνια συνέστησεν ἐν Βεγγάλ μίαν αἵρεσιν ἀφιερωμένην εἰς τὸν Βισνὸν ἐν τῷ προσώπῳ τοῦ Κρίσνα. Ἑτέρα αἵρεσις ἀξία ιδίας μνείας ἀφιερώθη τῷ Κρίσνα ἐν μορφῇ νηπίου· ἦτο ἡ αἵρεσις Βαλλαπαχάρια ἢ Μαχαράγια. Οἱ πνευματικοὶ διδάσκαλοι τῆς αἰρέσεως ἐτόλμησαν νὰ βεβαιώσωσιν ὅτι ἦσαν αὐτὴ ἡ ἐνσάρκωσις τοῦ νεκροῦ Κρίσνα, καὶ ὅτι ἐφλέγοντο ὑπὸ τῶν αὐτῶν παθῶν καὶ τῶν αὐτῶν ἐπιθυμιῶν ὑπὲρ τῶν μαθητῶν των. Ὑπὸ τὸ ἐνδυμα τῆς θρησκείας τοιαύτη διδασκαλία εἰσῆγαγε τὴν μᾶλλον βδελυρὰν ἀνηθικότητα καὶ πληρέστατα ἀπεκαλύφθη ἡ ἀληθὴς αὐτῆς μορφὴ ἐν τινι δίκῃ ἐνώπιον τοῦ δικαστηρίου τῆς Βομβάης, ὅπερ ἐκήρυξεν εἰς τὸν λαὸν διὰ τινος αὐστηροῦ δικαστοῦ τὴν ἐξῆς ἀλήθειαν· ὅτι, ἐκείνο τὸ ὅποιον εἶναι κακὸν ἠθικῶς δὲν δύναται νὰ ᾔναι καλὸν

θεολογικῶς. Ἡ πρώτη κραυγὴ ὑπήρξε “Πίστις μετ’ ἔργων” ἢ δευτέρα “πίστις ἄνευ των ἔργων, ἢ καὶ ἐν ἀντιθέσει πρὸς τὰ ἔργα,” καὶ ἐντεῦθεν προήλθεν ὅτι αὕτη κατήντησεν εἰς τὸν ἀνομιανισμόν.

Παρὰ ταῖς σιβαϊτικαῖς αἱρέσεσι μία ἐκ τῶν σπουδαιοτέρων εἶναι ἡ τῶν Λιγκαϊτῶν, ἐπειδὴ ἀποδεικνύει ὁποῖαν καταπλητικὴν ἐλαστικότητα προσκτᾶται ἡ βραχμανικὴ θρησκευτικὴ κοινότης. Ὅμοια αἵρεσις ἐθεμελιώθη τὸν IB'. αἰῶνα ὑπὸ τοῦ Παζάβα, γεννηθέντος ἐν Δεκκάν. Τὰ μέλη αὐτῆς δὲν ἀναγνωρίζουσιν οὔτε διάκρισιν τάξεων οὔτε τὰς βραχμανικὰς ἐξουσίας· ἀποκρούουσι πᾶσαν εἰδωλολατρείαν, ἐξαιρέσει τῆς λατρείας τοῦ Λιγκάμ, οὗ φέρουσι τὴν εἰκόνα ἐπὶ τοῦ βραχίονος καὶ ἐξαρτῶσιν ἀπὸ τοῦ λαιμοῦ. Οὐδεὶς ἱερεὺς τελετουργεῖ ἐν τοῖς ναοῖς αὐτῶν· δὲν πιστεύουσιν εἰς τὴν μετεμψύχωσιν, δὲν καίουσι τοὺς νεκροὺς αὐτῶν καὶ ἐπιτρέπουσι ταῖς χήραις νὰ νυμφεύωνται. Εἰδικῶς χαρακτηριστικὸν αὐτῶν εἶναι ὁ σεβασμὸς ὃν δεικνύουσι πρὸς τὰς γυναῖκας. Καλοῦνται Γιαγκάμ, καὶ ἀποκηρύττουσιν αὐτοὺς οἳ τε Σαβαῖται καὶ οἱ Βισνουῖται. Ζῶσιν ἡ ὁμοῦ ἐν κοινοβίοις ἢ πλανώμενοι ἢ ἐπαιτοῦντες. Ἐν τῇ φορολογίᾳ περιλαμβάνονται μεταξὺ τῶν Ἰνδῶν. Ὁ Πασάβα-Πουράνα καὶ ἄλλα βιβλία ἀπαριθμοῦσι τὰς διδασκαλίας των.

Ἄλλη αἵρεσις, ἔτι σπουδαιότερα, ἐν τῇ Βορείῳ Ἰνδίᾳ, εἶναι ἡ τῶν Σῖκ ἐν Πενγιάπ. Οἱ μεταρρυθμισταὶ Ἰνδοὶ ἦλθον πάντες μεταχειριζόμενοι τὴν δημώδη γλῶσσαν τοῦ λαοῦ καὶ προφητικῶς κηρύτ-

τοντες κατὰ τῶν βραχμάνων ἱερέων. Αἱ προφητικαὶ αὐτῶν ἀγγελίαι ἦσαν καθόλου ἀόριστοι καὶ μικρᾶς σημασίας, θεωρητικαὶ μᾶλλον ἢ πρακτικαί, καὶ ἐνεποιοῦν τῷ λαῷ παροδικήν, εἰ καὶ βαθείαν ἐντύπωσιν. Τινὲς ἐν τούτοις ἐγνώρισαν καλῶς νὰ κρούσωσι τὴν εὐαίσθητον χορδὴν τῶν συμπολιτῶν αὐτῶν, ἀποβλέποντες εἰς τὴν σύστασιν νέας ἐκκλησίας καὶ νέας πολιτικῆς καταστάσεως.

Ὁ Καπὶρ ἦτο εἰς τῶν δώδεκα ἀποστόλων τοῦ Ραμανάντα, ὁ βισνουϊτῆς μεταρρυθμιστῆς, ὃς τις τὸν ΙΕ'. μ. Χ. αἰῶνα μετ' ἀνηκούστου τόλμης προσέβαλε πᾶν τὸ εἰδωλολατρικὸν σύστημα καὶ περιέπαιζε τοὺς Βραχμάνας καὶ τοὺς Βέδα καὶ ἐστράφη μετὰ τῆς ἐνεργείας κατὰ τῶν Μουσουλμάνων τοῦ Κορανίου. Ἀνῆκεν εἰς οἰκογένειαν ὑφαντῶν καὶ λέγεται προσέτι ὅτι ὑπῆρξε μωαμεθανός. Πολλοὶ μῦθοι περιάδονται περὶ αὐτοῦ· εἰς ἕξ αὐτῶν, ἔχων μορφήν τινα ἀληθείας βεβαιοῖ ὅτι ὑπεστήριξε τὰς διδασκαλίας του ἐνώπιον τοῦ Σικαντὰρ Σάχ. Ἐδημιούργησεν αἵρεσιν, γνωστὴν ὑπὸ τὸ ὄνομα Καπὶρ Παντὶ, ἣτις δὲν ἔσχε ποτὲ μεγάλην ἰσχύν, καὶ τοι ἀπεχωρίσθη ἐντελῶς, ὅσον ἀφορᾷ τὰ οὐσιώδη μέρη τῆς λατρείας, ἀπὸ τῆς βραχμανικῆς κοινωνίας, καὶ τοι παρήγαγεν ἐν διαφόροις νεωτέραις ἀρίαις διαλέκτοις πολύτομον γραμματολογίαν, ἣτις ἐνεποίησε ταῖς ψυχαῖς τοῦ λαοῦ μεγάλην ἐντύπωσιν. Ὁ Καπὶρ ἐβίωσε καὶ ἀπεβίωσε παρὰ τὸ Πεναρὲς ἐν τῷ κέντρῳ τοῦ Βραχμανισμοῦ, καὶ αἱ ἐλευθεριάζουσαι διδασκαλαί

αὐτοῦ δὲν ἡδυνήθησάν ποτε νὰ διατρέξωσιν ἐλεύθερον στάδιον.*

Λίαν διάφορος ὑπῆρξεν ἡ τύχη τοῦ διαδόχου αὐτοῦ Νακάρ, ὃς τις ἡδυνήθη κατὰ τὴν ἰδίαν ἐπιθυμίαν νὰ ἀναπτύξῃ, διαδώσῃ καὶ κηρύξῃ τὴν ἰδίαν διδασκαλίαν. Ἐγεννήθη ἐν Τουλβάντι παρὰ τὴν Λαχῶρ, τὸν ΙΕ'. αἰῶνα, καθ' ὃν χρόνον ὁ αὐτοκράτωρ Βαβέρ ἐθεμελίουν νέαν δυναστείαν καὶ ὅτε τὸ βραχμανικὸν σύστημα εἶχεν ἐκδιωχθῇ διὰ τῆς μουσουλμανικῆς ἰσχύος ἥτις ἐπεκράτησεν ἐν Πενγιάπ, ἦτοι ἐν ἐν αὐτῇ τῇ κοιτίδι τῶν Βέδα. Τῷ 1859, ὁ συγγραφεὺς τοῦ παρόντος βιβλίου διηγήθη μετὰ συγκινήσεως τὸν βίον τοῦ μεγάλου ἰδρυτοῦ τῆς θρησκείας Σικ, ἡ μᾶλλον εἰπεῖν τῆς αἰρέσεως Σικ τῆς Βραχμανικῆς θρησκείας, ἐπόμενος αὐτῇ βῆμα πρὸς βῆμα, ἀπὸ τῆς κώμης ἐν ᾗ ἐγεννήθη μέχρι τῆς πόλεως ἐν ᾗ ἀπεβίωσεν. Ὁ Νάνακ ἐπεχείρησε νὰ συγχωνεύσῃ τὰς δύο ἀντιθέτους θρησκείας, ἀλλὰ δὲν ἐπέτυχε τούτου· ἀπέβλεπεν ἀναμφιβόλως εἰς τὴν κατάργησιν τῶν τάξεων, ἀλλ' ἀπέτυχεν. Ἐποίησεν ἑκκλησίαν πρὸς τὸν λαὸν διὰ μέσου τῆς δημώδους αὐτοῦ γλώσσης ἐν μορφῇ ἀρχαϊκῇ τοῦ Πενγιάπ, καὶ αἱ διδασκαλαὶ αὐτοῦ μετεδόθησαν ἡμῖν διὰ τοῦ Ἀτὶ-Γράντ, νεωστὶ μεταφρασθέντος εἰς τὴν ἀγγλικήν. Τοιοῦτον βιβλίον, τὸ ὁποῖον δὲν δύναται νὰ παραβληθῇ πρὸς τὰ βιβλία τὰ

* Ὅρα περὶ τοῦ Καβὶρ τούτου ὅσα ἔγραψεν ὁ καθ. Γουβερνάτης ἐν τῇ εἰσαγωγῇ τῶν συγγραμμάτων τοῦ Μάρκου della Tomba, καὶ τὰς σχετικὰς παρατηρήσεις τοῦ καθηγ. Τροῦμπ δημοσιευθείσας ἐν τῷ Β'. τόμῳ τῶν Πρακτικῶν τοῦ Δ'. Διεθνoῦς Συνεδρίου τῶν Ἀνατολιστῶν.

βεδικά ἢ βουδδιστικά, εἶναι νεώτερον τοῦ Κορανίου καὶ τῶν Πουράνα. Ὁ Νάνακ καὶ ἡ αἵρεσις αὐτοῦ ἤθελον πιθανῶς ἐξαλειφθῇ καὶ ἤθελον μείνῃ ἄγνωστοι, εἰμὴ κατεδιώκοντο ἀνεπιτηδείως ὑπὸ τῶν Μουσουλμάνων, οἵτινες σχεδὸν ἐξεμάνησαν ἐναντίον των. Συνέπεια ὑπῆρξεν ὅτι ἐπὶ τοῦ Γοβιτ-Σίγκ, δεκάτου πνευματικοῦ διαδόχου τοῦ Νανὰκ, ἡ αἵρεσις ἱδρυσε νέον θρησκευτικὸν καὶ πολιτικὸν σύστημα, οὗ ἡ ἀξία ἤδη ἐξέλιπε καὶ ὅπερ ἀπερροφήθη ὑπὸ τοῦ Βραχμανισμοῦ, χάρις εἰς τὴν εἰρηνικὴν καὶ συμβιβαστικὴν αὐτοῦ ἐπιρροήν.

Ἡ ἀρχὴ κυβερνήσεως ξένης παντοδυνάμου, ἥτις οὔτε νὰ ἐνθαρρύνῃ οὔτε νὰ καταδιώξῃ καταδέχεται, δὲν εὖ νοεῖ τὴν σύστασιν νέων αἱρέσεων, ἔστωσαν καὶ φύσεως εἰρηνικῆς καὶ καθόλου διδακτικῆς· τὸ ἀπρεπές, αἱ σκληρότητες καὶ πᾶν τὸ συντελοῦν εἰς τὴν διατάραξιν τῆς κοινωνικῆς τάξεως ὑπὸ τῆς κυβερνήσεως πιέζεται ἡρέμα. Οἱ ἐνθουσιῶντες Σικ ἐξηφανίσθησαν χάρις εἰς τὴν πλήρη ἐλευθερίαν, ἥτις αὐτοῖς ἀφέθη· οἱ Βαχαπὶ, μεταρρυθμισταὶ μουσουλμάνοι, κατεπίεσθησαν, διότι διετάραττον τὴν εἰρήνην τοῦ κράτους· καὶ αὐταὶ αἱ περιπλανώμεναι συμμορίαι τῶν εὐσεβῶν ἐπαितῶν, οἵτινες θὰ ἠδύναντο νὰ δημιουργήσωσι νέας Ἀβατάρ, διεσκορπίσθησαν ὑπὸ τῆς ἀγγλικῆς ἀστυνομίας· ἡ δήμευσις τῶν εἰσοδημάτων ἐπέφερεν ἔνδειαν εἰς τὰ ἐγγχώρια καθιδρύματα, ὅπως συντηρήσῃ ὀκνηροὺς καλογήρους.

Ὁ ζήσας μεταξὺ τοῦ λαοῦ ἐκείνου δὲν εἶναι δυνατὸν νὰ μὴ παρετήρησε μετὰ σεβασμοῦ καὶ

ἐνδιαφέροντος τὰ καθ' ὅλην τὴν χώραν ἐσπαρμένα μοναστήρια, ἅτινα ἀνεπόλουν τὰ μοναστήρια τῆς Εὐρώπης ἐν τῷ μεσαιῶνι. Ἐχουσιν αὐτὰς μικρὰς ἐκτάσεις γαιῶν παραχωρηθείσας παρὰ τοῦ κράτους, τὸ θυσιαστήριον, τὴν κατοικίαν τοῦ ἱερέως καὶ τῶν πνευματικῶν αὐτοῦ μαθητῶν, τὴν αἵθουσαν τῆς ὑποδοχῆς τῶν ξένων καὶ πενιχρόν τι οἶκημα σχολείου ἢ νοσοκομείου. Τῶν τοιούτων κοινοτήτων αἱ ἀξιοσεβαστότεραι εἶναι αἱ τῶν Παϊράκι, οἵτινες εἰσὶ τὸ ἄκρον ἀντίθετον τῶν τρομερῶν Σανιάσι καὶ τῶν ἀγρίων Νιχούγκ. Ὁ συγγραφεὺς τοῦ βιβλίου τούτου κατῴκησε πολλάκις παρ' αὐτοῖς· καὶ ἂν παρ' αὐτοῖς εὗρεν ὀλίγας γνώσεις καὶ ὀλίγην εὐσέβειαν, εὗρεν ὅμως τοῦλάχιστον αὐτοὺς εὐπροσηγόρους καὶ ἀνήκοντας εἰς κοινότητα εἰρηνικὴν, ἠθικὴν καὶ μὴ προσβάλλουσαν τοὺς ἄλλους. Γέρων τις Παϊράκι, ὃς τις ἐψιθύριζε τὰς προσευχὰς παίζων μὲ τὸ κομβολογιόν του, τὸν ἠρώτησεν ἡμέραν τινα, ἂν καὶ αὐτὸς λατρεύει ἓνα Θεὸν καὶ ὁποίας φύσεως ἦτον οὗτος. Ὁ τρόπος τοῦ βίου αὐτῶν εἶναι ἀπλοῦς. Τὴν πρωΐαν, ἅμα τῷ ἡλίῳ ἀνατέλλοντι, ἔρχονται παρὰ τὴν ὄχθην τοῦ ποταμοῦ, ὅπως ἐπαναλάβωσι τὴν ὀνομαστὴν Καϋάτρι· “Μελετήσωμεν τὸ ἱερὸν φῶς τοῦ θεοῦ ἐκείνου ἡλίου, καὶ εἴθε τοῦτο νὰ φωτίσῃ τὰς ψυχὰς ἡμῶν.” Μόνος οὗτος ὁ κρίκος τῆς ἀλύσεως φέρει ἡμᾶς πλέον τῶν 4000 ἐτῶν ὀπίσω καὶ ἐνόνει τοὺς Παϊράκι πρὸς τοὺς βεδικοὺς αὐτῶν προγόνους. Ἀκολουθεῖ ἔπειτα ἡ λατρεία τοῦ θυσιαστηρίου μετὰ τῶν καθημερινῶν προσευχῶν, ἀληθῶς λίαν

νενοθευμένων ὑπὸ τοῦ δόγματος καὶ τῶν λειτουργικῶν τύπων.

Αἱ ἑορταὶ καὶ αἱ ἱεραὶ πορεῖαι ἀποτελοῦσι τὸ οὐσιῶδες μέρος τῆς θρησκείας τοῦ λαοῦ. Πράγματι δύναται τις νὰ κηρύξῃ ὡς ἀξίωμα, ὅτι ὅσῳ περισσότερον ἐκλείπει ἡ πίστις, τόσῳ περισσότερον αὐξάνει ὁ ἀριθμὸς τῶν ἡμερῶν, τῶν τοῖς θεοῖς καὶ τοῖς ἁγίοις ἀφιερωμένων καὶ μεγαλήτερος εἶναι ὁ ἀριθμὸς τῶν ναῶν. Τὸ βραχμανικὸν ἑορτολόγιον τῶν θεοτήτων καὶ τῶν ἱερῶν πλουτίζεται ὑπὸ εἰδήσεων εἰλημμένων ἐκ τῶν ἐγχωρίων μὴ ἀρίων δεισιδαιμονιῶν. Αἱ αὐταὶ ἄλλως θρησκευτικαὶ τάσεις ἀπαντῶσι παρὰ τοῖς ἀνθρώποις πανταχοῦ· καὶ διὰ τοῦτο ἡ εὐλογία τοῦ χοίρου ἥτις τελεῖται ἐν Ρώμῃ τὴν ἑορτὴν τοῦ ἁγ. Ἀντωνίου (di Padova) ἀναλογεῖ πρὸς ὁμοίαν τελετὴν, γινομένην κατὰ τὴν ἑορτὴν τοῦ Πογκὸλ ἐν Τρεπὲμ παρὰ τὸ Μάτρας.

Ἀξιοσημεῖωτα εἶναι τὰ τῆς δευτέρας καὶ τρίτης Ἀβατάρ. Ἐν τῷ τέλει τοῦ Καλὶ-Γιούκα, ὅτε τὸ ἀνθρώπινον γένος θὰ ἀποβῇ ἐντελῶς κακὸν, ὅτε ὁ Βέδας θὰ λησμονηθῇ, ὅτε ὁ ὥριμος ἄνθρωπος θὰ διάγῃ ὡς εἰ ἦτο ἐν νεανικῇ ἡλικίᾳ, ὁ Βισνὺ μέλλει νὰ λάβῃ πάλιν μορφήν ἀνθρωπίνην ὑπὸ τὸ ὄνομα Καλκί, καὶ θὰ ἴδωμεν αὐτὸν ἱππεύοντα ἵππον λευκὸν μὲ ξίφος ἐν τῇ χειρὶ δίστομον, ὡς παρίστατα, ἐπὶ τῶν τοίχων τῶν ἀνακτόρων καὶ τῶν ναῶν. Θὰ καταστρέψῃ τότε τοὺς μὴ ἔχοντας τὴν βραχμανικὴν θρησκείαν, καὶ θὰ ἀναγκάσῃ αὐτοὺς νὰ ἐπανέλθωσιν εἰς τὴν ὁδὸν τῆς ἀρετῆς. Ἀναγκαῖον νὰ

παρατηρήσωμεν ὅτι ἡ τοιαύτη προφητεία δὲν δύναται νὰ ἀναχθῇ εἰς ἐποχὴν ἀρχαιοτέραν τῆς μουσουλμανικῆς κατακτῆσεως.

Ἐν τῇ μεσημβρινῇ Ἰνδία ἡ βραχμανικὴ θρησκεία δὲν εἶναι διαδεδομένη εἰμὴ κατ' ὄνομα ἐπὶ τῶν κατωτέρων τάξεων. Δύσκολον εἶναι νὰ ὀρίσωμεν πῶς ἡ νέα λατρεία κατήργησεν ἢ μετέβαλε τὴν προγενεστέραν. Εἶναι ἀξιοσημείωτον π. Χ. ὅτι ἐν Ἰάβα δὲν ὑπάρχει εἰμὴ ἐλαφρὰ σκιὰ μωαμεθανισμοῦ ἐν τῇ ἀρχαίᾳ θρησκείᾳ. Ἐν τῇ νοτίῳ Ἰνδία καὶ ἐν Ἰνδία καθόλου αἱ ἱερὰ πορεῖαι εἰς τὰς Τεβὶ καὶ τοὺς ἐν τῇ χώρᾳ ἱεροὺς τόπους μαρτυροῦσι προδήλως τὴν ἀρχὴν αὐτῶν· ἐν τῇ βορείῳ Ἰνδία ἡ λατρεία τοῦ Καλὶ, τῆς συζύγου, ἢ τῆς ἐνεργοῦ συντρόφου τοῦ Σίβα, οὐδὲν ἄλλο εἶναι εἰμὴ ἀφομοίωσις μιᾶς ἐγχωρίου Τεβὶ καὶ ἐν τῷ μεγάλῳ ναῷ τοῦ Ματούρα, παρὰ τῷ Σίβα καθήται θεότης ἐγχωρία, ἣτις προσελήφθη ἐκ τῶν μὴ ἀρίων λατρεῶν ὑπὸ τῶν φρονιμῶν βραχμάνων. Ἐν ἐκάστη κώμῃ ὑπάρχει Τεβὶ, λείψανον τῆς ἀρχαίας λατρείας. Εἰς ναὸς ἀξίος παρατηρήσεως ἐπιτρέπει ἡμῖν νὰ ὀρίσωμεν μίαν ἀξιοσημείωτον χρονολογίαν· ὁ ναὸς οὗτος, ἀφιερωμένος μιᾷ τῶν θηλειῶν δυνάμεων τοῦ Σίβα, καλουμένη Κουμάρι, ἥτοι Παρθένῳ, ἣτις μνημονεύεται ἐν τῷ Πέριπλε 200 περίπου ἔτη πρὸ Χριστοῦ, κεῖται ἐν τῷ ἐσχάτῳ βορείῳ ὀρίῳ τῆς Ἰνδίας, τανῦν ἀκρωτηρίῳ Κομορίνῳ.

Ὑπάρχει καὶ ἡ λατρεία τῶν δαιμόνων, ἣτις ὁμοιάζει κατὰ πάντα πρὸς τὴν τῶν φαντασμάτων

τῆς δυτικῆς παραλίας. Οἱ ἱερεῖς αὐτῆς χορεύουσιν ἐν κύκλῳ φρενητιωδῶς, καὶ ὅτε παραδοθῶσιν ἐντελῶς ὡς λεία τοῦ δαίμονος, λατρεύονται καὶ αὐτοὶ ὡς θεοὶ παρὰ τῶν θεατῶν, οἷτινες ζητοῦσι συμβουλὰς παρ' αὐτῶν καὶ δεικνύουσι τὰς ἀνάγκας των. Τοιοῦτοι ἦσαν καὶ ἐν τῇ ἀρχαιότητι αἱ Βάκχαι καὶ οἱ ἱερεῖς τῆς Κυβέλης. Τῆς αὐτῆς καταγωγῆς εἶναι καὶ οἱ χορεύοντες Δερβίσαι, εἰσαχθέντες εἰς τὴν μουσουλμανικὴν θρησκείαν, καὶ αἱ τελεταὶ τῶν Σαμανιτῶν πρὸς βορρᾶν τῆς Ἀσίας. Ἐν πάσαις ταῖς θρησκειαῖς τῆς δευτέρας ἐποχῆς εὐρίσκομεν τὰ λείψανα τῆς ἀρχαιοτέρας εἰδωλολατρείας.

Ἡ βραχμανικὴ θρησκεία ἐκτείνεται ἐπὶ πασῶν τῶν δευτερευουσῶν θρησκειῶν τῆς Ἰνδίας, ἀλλὰ αἱ παλαιαὶ κλίσεις ἐπέζησαν παρὰ τῷ κατωτέρῳ λαῷ· ἰδίως πρὸς βορρᾶν τῆς Ἰνδίας αἱ κατώτεραι τάξεις, αἷτινες δὲν ἔχουσιν οὐδεμίαν σημασίαν ὡς πρὸς τὸ βραχμανικὸν σύστημα, ἔχουσι τὰς εἰδικὰς των θεότητας, καὶ δὲν πρέπει ἀκριβῶς νὰ ὀνομάζωνται Ἰνδοὶ ἐν τῇ ταξινομήσει. Τὸ πλεῖστον τῶν κατοίκων τῶν πεδιάδων ἐν Ἰμαλαΐᾳ δὲν εἶναι εἰμὴ κατ' ὄνομα βραχμᾶνες· ἡ λατρεία αὐτῶν εἶναι εἰσέτι φυσιολατρευτικὴ· πᾶν ὅρος ὑψηλόν, πᾶσα λίμνη, πᾶν δάσος ἔχει τὴν θεότητά του, ἣ προσφέρονται θυσίαι αἰγῶν· οἱ ναοὶ εἶναι πολλοὶ, καὶ οὐχὶ πάντοτε οἱ ἱερεῖς εἰσὶ βραχμᾶνες· τέλος ἐπικρατοῦσι παρ' αὐτοῖς ἡθῆ πολυγαμίας (πολυανδρίας). Ἀλλ' ἐκτὸς τῆς βραχμανικῆς πίστεως, ὑπάρχουσιν ἑκατομμύρια εἰδωλολατρῶν μὴ ἀρίων τῆς κεντρικῆς Ἰνδίας καὶ τῶν

ὀρέων Ἰμαλαΐα, οἷτινες ἐν τῇ φορολογίᾳ σημειοῦνται κατὰ παράδοξον σφετερισμὸν ὡς Ἴνδοι, ὁμοίως ὡς εἶναι ἤθελεν ὑπολογισθῇ εἰς Ἀναβαπτιστῆς μεταξὺ τῶν Λατίνων. Ἐπὶ 3000 ἔτη συνεχῶς οἱ ἄριοι μετανάσται ἐπολεμήθησαν ὑπὸ τῶν ἰθαγενῶν εἰδωλολατρῶν, οἷτινες ἐπὶ τέλους ἐξεδιώχθησαν ἀπὸ τῶν ἀρχαίων αὐτῶν κτήσεων. Ἀγνοοῦμεν τὴν ἀκριβῆ φύσιν τῆς λατρείας αὐτῶν καὶ τῶν ἀρχαίων αὐτῶν ἡθῶν. Δὲν ἔχουσιν οὔτε ναοὺς, οὔτε ἱερεῖς, οὔτε φιλολογίαν· ἀλλ' ἐξ αὐτῶν δυνάμεθα νὰ κρίνωμεν ὁποῖοι ἦσαν οἱ κάτοικοι τῆς Ἰνδίας πρὸ τῆς ἀρίας μεταναστεύσεως. Ἀναμφιβόλως αἱ ἡμέραι των εἰσὶν ἡριθμημέναι. Ἡ εὐδαιμονία, ἡ ἀγωγή καὶ ὁ πολιτισμὸς, δὲν δύνανται νὰ συννυάρξωσι μετὰ τῆς εἰδωλολατρείας· καὶ θὰ ἦναι ἀξιοπεριέργον νὰ ἴδῃ τις κατὰ ποίαν ἀναλογίαν θὰ ἀπορροφηθῶσιν ὑπὸ ἐκάστης τῶν ἀνταγωνιζομένων θρησκειῶν, ἐτοίμων νὰ δεχθῶσιν αὐτοὺς. Ὁ Βουδδισμὸς, ὁ μωαμεθανισμὸς, καὶ ὁ βραχμανισμὸς ἐποίησαν ἤδη παρ' αὐτοῖς πολυαρίθμους προσηλύτους· ὑπολείπεται νὰ ἴδωμεν εἰ καὶ ὁ χριστιανισμὸς θὰ δυνηθῇ ἐπίσης νὰ προσηλυτίσῃ αὐτοὺς μετ' ἀποτελέσματος.

Ὡς ἡ θρησκεία τῶν Γιαῖνα εἶναι μίγμα βραχμανικῶν καὶ βουδδιστικῶν ἰδεῶν καὶ καθ' ὃν τρόπον ἡ θρησκεία τῶν Σῖκ φαίνεται ὅτι σκοπεῖ τὴν συγχώνευσιν τοῦ Μωαμεθανισμοῦ καὶ τοῦ Βραχμανισμοῦ, οὕτω κατὰ τοὺς τελευταίους τούτους χρόνους εἶδομεν ἀποπειράν τινα συγχωνεύσεως τοῦ Χριστιανισμοῦ καὶ τοῦ Βραχμανισμοῦ, παρισταμένην

ὑπὸ τὸ ὄνομα τοῦ Βραμοῖσμου. Λίαν συμπαθοῦμεν πρὸς ἐκείνους οἷτινες, ὡς ὁ Ρὰμ Μοχούν Ρού, ἐπιχείρησαν νὰ ὀπισθοχωρήσωσιν ὡς πρὸς τὸν ροῦν τῶν αἰῶνων, οὕτως ὥστε νὰ ἀναζωογονήσωσι κατὰ τὸν ΙΘ'. αἰῶνα τὴν ἠθικὴν καὶ τὴν λατρείαν τῶν Βέδα. Δὲν εἶναι τοῦτο ἄλλο εἰμὴ ὑπερβολικὴ μορφὴ τῶν ἀποπειρῶν τῶν γενομένων ὑπὸ τῶν θιασωτῶν τῆς τυπικῆς λατρείας ἐν τῷ χριστιανισμῷ, ὅπως ἀναζήσωσι τὰ αἰσθήματα τοῦ μέσου αἰῶνος, χωρὶς οὗτοι νὰ ἀναλογισθῶσι τὸν ἕκτοτε παρελθόντα χρόνον. Ἀλλὰ ὑπὸ ἀδιαφορίας τὸ καθ' ἡμᾶς καταλαμβάνομεθα πρὸς ἐκείνους οἷτινες, προστιθέμενοι εἰς τοὺς οὐνιταρίους, σφετερίζονται ἄνευ οὐδεμιᾶς διακρίσεως τὰς θείας ἀληθείας τῆς Νέας Διαθήκης, ἀρνούμενοι ἅμα τὴν θεότητα τοῦ εἰπόντος αὐτάς. Αὕτη εἶναι ἡ τελευταία καὶ σπουδαιότερα τῶν θρησκευτικῶν κινήσεων ἐν Ἰνδία.

Ὁμολογητέον ὅτι ἐν ταῖς μακραῖς βεδिकाῖς, πρωτοβραχμανικαῖς, βουδδιστικαῖς καὶ νεοβραχμανικαῖς περιόδοις, δι' ὧν διῆλθεν ἡ θρησκεία ἐν Ἰνδία, ἡ ἐλευθέρα ἔρευνα, ἡ ἀπεριόριστος ἐλευθερία, ἡ φιλοσοφικὴ ἀθεΐα καὶ ἡ μεγίστη ἀνεξιθρησκεία ὑπῆρξαν πάντοτε ἐν χρήσει καὶ τακτικῶς πάντοτε ἐφηρμόσθησαν. Δὲν δυνάμεθα νὰ μὴ σημειώσωμεν τὰς συνεχῶς γενομένας ἀποπείρας πρὸς διάρρηξιν τῶν δεσμῶν τῶν φυλῶν· ὅτι τῶν μεταρρυθμιστῶν, εἴτε βουδδιστῶν, εἴτε λιγκαῖτων ἢ σικαῖτων, πρώτη κοινωνικὴ μεταρρύθμισις εἶναι πάντοτε τὸ νὰ καταστρέψωσι τὴν τεχνικὴν ταύτην ἀνομοιότητα, ὅπως

τρώγῳσι καὶ πίνῳσιν ὁμοῦ. Ἐν τῷ ἁγιαστηρίῳ τοῦ Γιακάουνάτ, νὰ ἁφιερωμένῳ τῷ Βισνὸν, δὲν ὑπάρχει διάκρισις φυλῶν. Τοιαῦτα γεγονότα ἄγουσιν εἰς σοβαρὰς σκέψεις. Παρατηρητέον πλὴν τούτου ὅτι ὅσῳ ἡ φυλὴ εἶναι κατωτέρα, τόσῳ αὐστηρότεροι εἶναι οἱ κανόνες· ἀλλὰ διὰ τοῦ χρυσοῦ τοιοῦτοι κανόνες δύνανται νὰ καταργηθῶσιν. Ὁ αἵρετικὸς καὶ ὁ Γουρὸν ὑπῆρξαν πάντοτε προφήται, ἐξ ανταγωνισμοῦ πρὸς τὴν ἱερατικὴν διαδοχικὴν τάξιν· καὶ ἡ νέα ἐπίνοια τῆς Πακτὶ, ἥτοι τῆς πίστεως εἰς τὸν πνευματικὸν διδάσκαλον καὶ εἰς εἰδικὴν θεότητα, ἐνεθάρρυνε τὸν μέγιστον ἐλευθεριασμόν, καὶ τὸ γεγονὸς τοῦτο ἔλαβε διαστάσεις, καίτοι αἱ περιστάσεις ἐλάχιστα ἠνύουν τὴν ἀνάπτυξιν ταύτην. Καὶ νῦν ὅτε ἡ ἐλευθέρᾳ ἀγωγὴ καὶ ἡ πλήρης ἐλευθερία τῆς σκέψεως καὶ τῆς θρησκείας ἀπέβησαν κλῆρος τοῦ λαοῦ, ἥδη, ὅτε τὸ μυστηριώδες ἱερὸν τῶν Βέδα ἐξετέθη εἰς τὴν ὄψιν πάντων, δὲν ὀφείλομεν ἄλλο νὰ πράξωμεν ἢ νὰ ὑποστηρίξωμεν τὴν ἀνάπτυξιν τῆς κινήσεως ταύτης.

Θεωρήσωμεν ψυχρῶς καὶ ἀπαθῶς ὅποια εἶναι ἡ θέσις τῶν Χριστιανῶν ἀπέναντι τῶν αἱρέσεων τοῦ Βραχμανισμοῦ. Ἡμεῖς οἱ Εὐρωπαῖοι εἴμεθα εὐκόλως διατεθειμένοι νὰ θεωρῶμεν κατωτέρους ἡμῶν τοὺς ὁμολογοῦντας τὸ θεόσκευμα τοῦτο, οὐχὶ μόνον κατὰ τὴν ἐκπολιτιστικὴν κατάστασιν, ἀλλὰ καὶ κατὰ τὴν διανοητικὴν ἱκανότητα, καὶ νὰ θεωρῶμεν ὡς ἡμιάγριον, λαὸν, οὗ ὁ πολιτισμὸς ἦτο ἥδη προχωρημένος καθ' ὃν χρόνον ὁ Ἰούλιος Καῖσαρ εὗρισκε

τοὺς κατοίκους τῆς Γαλλίας καὶ τῆς Μ. Βρεταννίας
 εἰσέτι ἐνδεδυμένους διὰ τῶν δερμάτων τῶν ζώων.
 Ἡμεῖς δὲν πρέπει νὰ κρίνωμεν ὑπὸ τὸ πρίσμα τοῦ
 ΙΘ'. αἰῶνος τὰ σημεῖα, καθ' ἃ ἐκεῖνοι διετέλεσαν
 στάσιμοι· ἀλλὰ νὰ ὀπισθοχωρήσωμεν μᾶλλον μέχρι
 τοῦ ΙΕ'. αἰῶνος, καθ' ἣν ἐποχὴν ὁ τύπος ἐν Εὐρώπῃ
 ἦτο ἀκόμῃ εἰς νηπιώδη κατάστασιν, καὶ ἐν ᾗ ἡ
 διάδοσις τῆς γνώσεως ἐκωλύετο διὰ τὴν ἑλλειψιν
 τοῦ ἰσχυροτάτου τούτου μέσου τῆς συγκοινωνίας·
 ὅτε οἱ ἡγεμόνες καὶ οἱ ἐπίσκοποι περιήρχοντο τὰς
 πόλεις ἐπιβαίνοντες ἐπὶ ἡμιόνων ἢ φερόμενοι ἐπὶ
 θρόνου ἐπὶ τῶν ὤμων τῶν ἀνθρώπων· ὅτε τὰ μέγιστα
 ἐτιμᾶτο ὁ μέχρι Ρώμης ὁδοιπορήσας, ἢ ὁ λόγιος
 ὁ δυνάμενος ν' ἀναγνώσῃ τὴν Βουλγάταν ἢ νὰ
 γράψῃ ἄνευ πολλῶν σφαλμάτων· ὅτε ἐλογίζετο
 σοφὸς, ἐκεῖνος ὅς τις ἠξίου ὅτι ἀναγινώσκει εἰς τοὺς
 ἀστέρας, καὶ δίκαιος δικαστὴς, ἐκεῖνος ὅς τις κατε-
 δικάζεν εἰς θάνατον γραίαν κατηγορουμένην ἐπὶ
 μαγείᾳ· καὶ ὅτε ἐθεωρεῖτο ἄνθρωπος ἐπικίνδυνος
 ὁ τολμῶν πῶς νὰ σκεφθῇ, καὶ ὥς ἄθρησκος, πᾶς
 ὁ ἀρνούμενος τὸ θεῖον δίκαιον τῶν ἱερέων καὶ τῶν
 βασιλέων καὶ τὸ ἀναμάρτητον τῆς θρησκείας τοῦ
 κράτους. Ἡ ἐπὶ κρίσις, δι' ἧς ἐπικρίνομεν ἐπι-
 πολαίως πῶς τοὺς ἰθαγενεῖς Ἰνδοὺς ἐφαρμόζεται κατὰ
 μείζονα λόγον ἐπὶ τῶν προγόνων ἡμῶν. Τῷ ὄντι δὲν
 παρῆλθε πολὺς καιρὸς, ἀφότου ἐφθάσαμεν, ὅσον
 ἀφορᾷ τὴν θρησκείαν, εἰς τὴν ἀνεξιθρησκείαν ἐκείνην,
 ἣν οἱ Ἰνδοὶ πάντοτε ἐφήρμοσαν πρακτικῶς πρὸς
 τοὺς ἄλλους, ὄντες καὶ ἐκ φύσεως καὶ ἐκ πίστεως

ἀνεξάρτητοι ἀπὸ τῆς ἀνάγκης τοῦ προσηλυτισμοῦ ἐκείνου, ὅς τις ἐμάστισε τὸν δυτικὸν κόσμον, ἀπὸ τῆς πτώσεως τοῦ ρωμαϊκοῦ κράτους.

Ἡ ἔρευνα θρησκείας τινὸς εἶναι φοβερὸν ζήτημα, τὸ ὁποῖον δὲν δύναται οὔτε νὰ ἐξετασθῇ ελαφρῶς οὔτε νὰ συζητηθῇ ἐπιπολαίως. Ἐπὶ ἐνὸς ἑκατομμυρίου ἀνθρώπων δὲν ὑπάρχει ἴσως οὐδὲ εἰς, ὅς τις νὰ ἐξέλεξε τὴν θρησκείαν ἣν ὁμολογεῖ. Τῷ μεταδίδεται, οὕτως εἰπεῖν, μετὰ τοῦ μητρικοῦ γάλακτος καὶ ἐπειδὴ ὁ νοῦς τοῦ νηπίου εἶναι ἀκόμῃ πολὺ ἀσθενὴς ὅπως διακρίνῃ τὸ ἀληθὲς ἀπὸ τοῦ ψευδοῦς, θαμβοῦται τοσοῦτον, ὥστε οὐδὲν ἄλλο παρὰ ἠθικὴ ἢ διανοητικὴ ἐπανάστασις δύναται νὰ ἐξαλείψῃ τὰς πρώτας ἐντυπώσεις καὶ νὰ τὸν καταστήσῃ ἱκανὸν εἰς ἐλευθέραν ἐκλογὴν. Τοιαῦται ἐντυπώσεις συγχέονται πρὸς τοὺς ἱεροὺς δεσμοὺς τῆς οἰκογενείας καὶ ἐγκλείονται ἐν τοῖς δεσμοῖς τῆς ἀγάπης. Ἐὰν ᾗτο δυνατόν ν' ἀποσπᾶσωμεν τὰ τέκνα λαοῦ τινος ἀπὸ τῆς ἐπαφῆς καὶ ἀπὸ τῆς ἐπιρροῆς τῆς γενεᾶς ἣτις προηγῆθη αὐτῶν, θὰ ἠδυνάμεθα νὰ ἐκχριστιανίσωμεν τὴν Ἰνδίαν ἐντὸς ἐνὸς τετάρτου τοῦ αἰῶνος.

Δυνάμεθα νὰ λογίζωμεν ἑαυτοὺς εὐτυχεῖς διότι ἀνετράφημεν ἀπὸ τῆς παιδικῆς ἡλικίας εἰς θρησκείαν, δι' ἣν δικαίως δὲν ἐρυθριῶμεν ὅταν φθάνωμεν εἰς ὥριμον ἡλικίαν, καὶ ἐν ᾗ εὐχαρίστως διαβιοῦμεν, παρελθουσῶν τῶν ἀμφιβολιῶν καὶ δισταγμῶν τῆς νεότητος. Οὐχ ᾗττον δὲν πρέπει νὰ κρίνωμεν ἐλαφρῶς θρησκείαν, ἣτις ὑφίστατο πολὺν χρόνον πρὸ τῆς θρησκείας τῆς σωτηρίας τῆς ἀνθρω-

πότητος, πρὶν ἢ τὸ μυστήριον φανερωθῇ καὶ τοῖς μᾶλλον ἀσόφοις· ἥς τὰ ἐπίσημα χειρόγραφα εἰσὶν ἀρχαιότερα τῶν Ψαλμῶν τοῦ Δαβὶδ, καὶ ἥς οἱ ὁπαδοὶ καὶ οἱ αἵρετικοὶ εἰσὶ πλείοτεροι τῶν χριστιανῶν αὐτῶν. Οἱ λόγοι, οἱ κωλύοντες σήμερον ἑκατομμύρια ψυχῶν νὰ πιστεύσωσιν εἰς ὃ, τι ἡμεῖς θεωροῦμεν ὡς τὸ μόνον μέσον σωτηρίας, εἶναι ἐν ἑκ τῶν μυστηρίων ἐκείνων, ἃ τινὰ ὁ Θεὸς δὲν ἀπεκάλυψεν ἡμῖν. Δυνάμεθα πολλὰς σκέψεις νὰ ποιήσωμεν ἐπὶ τῶν λέξεων, “Ὅτε ἦλθε τὸ πλήρωμα τοῦ χρόνου” καὶ νὰ ἐρωτήσωμεν “ποίου χρόνου; καὶ διὰ τίνας”; διὰ τὸν κόσμον ἅπαντα, ἢ μόνον διὰ τὴν ρωμαϊκὴν αὐτοκρατορίαν; Διατὶ ἑκατομμύρια κατοίκων τῶν Ἰνδιῶν παρηγκωνίσθησαν ἐπὶ τοσοῦτους αἰῶνας; Ἐν ἣ ἐποχῇ ὁ Θεῖος Λόγος ἀπεκαλύφθη τοῖς Ἑβραίοις καὶ τοῖς Ἑθνικοῖς τῆς δυτικῆς Ἀσίας, ἢ πεπτωκυῖα λατρεία τοῦ Σίβα δὲν ὑφίστατο εἰσέτι· ἢ βραχμανικὴ θρησκεία ἤκμαζεν ἐν νεότητι καὶ καθαρότητι· τὸ πνεῦμα τοῦ ἔθνους ἦτο πάντοτε νέον καὶ μᾶλλον ἐπιτήδειον ὅπως δέχεται ἐντυπώσεις. Σήμερον εἶναι πολὺ ἀργά, δὲν ἐπιδρῶσιν αὐταὶ ἐπ’ αὐτοῦ.

Οὐδὲ πρέπει νὰ περιφρονῶμεν τὴν μορφήν ἐκείνην τῆς θρησκείας, ἥτις τοῖς ὁπαδοῖς αὐτῆς ὑπαγορεύει τὴν αὐστηρὰν τήρησιν τῶν ἐξωτερικῶν τύπων καὶ ἥτις βασιζέται ἐπὶ τῆς καθάρσεως τοῦ σώματος καὶ τῆς ἀποχῆς ἀπὸ τῶν δογματικῶς ἀπηγορευμένων πραγμάτων. Ἀρχαῖαι θρησκείαι τὰς αὐτὰς πρακτικὰς ἀσκήσεις διατάσσουσι, καὶ ἀκριβῶς ἐκείνη ἡ θρησκεία,

ἥτις περιείχε τὸν σπόρον τῆς ἡμετέρας πίστεως. Ἐὰν ἡ πλύσις τῶν ἱερῶν σκευῶν, ἐὰν ἡ τήρησις τῶν ἑορτῶν, ἐὰν ἡ κάθαρσις τοῦ σώματος, ἐὰν ἡ διαίρεσις εἰς τάξεις δὲν ἐφάνησαν τῷ νομοθέτῃ τοῦ ὅρους Σινᾶ ἀντικείμενα ἀνάξια λόγου πρὸς παιδαγώγησιν τοῦ λαοῦ τοῦ Κυρίου, δὲν ἀρμόζει νὰ γελῶμεν βλέποντες τὰς λεπτομερεῖς πρακτικὰς ἀσκήσεις, αἷς ὑποβάλλεται ὁ εὐσεβὴς Βραχμάν. Τὸ κῦρος τοσούτων αἰώνων καὶ πολυαρίθμων γενεῶν ἔδωκεν εἰς τὰς τοιαύτας τηρήσεις χαρακτῆρα ἀγιότητος, καὶ ἡ ἐσωτερικὴ πεποιθήσις, ἥτις τὰς ἐνέπνευσε, δὲν ἐξηλείφθη ἐντελῶς. Δὲν δύναται νὰ διαφύγῃ τὴν προσοχὴν τοῦ εἰλικρινῶς σκεπτομένου ἐπὶ τοιούτου θέματος, ὅτι ἡ θρησκεία λαοῦ τινος λαμβάνει τὸν τύπον τοῦ χαρακτῆρος αὐτοῦ, ἀναλόγως τῆς μείζονος ἢ ἥττονος προόδου αὐτοῦ ἐν τῷ πολιτισμῷ, καὶ, κατὰ τι μέτρον, τὸν φυσικὸν χαρακτῆρα τῆς χώρας, ἣν κατοικεῖ. Ἡ ἱστορία τοῦ παρελθόντος καὶ τοῦ παρόντος χριστιανισμοῦ ἐπιβεβαιοῖ τὴν γνώμην ταύτην. Οἰαδῆποτε καὶ ἂν ᾔηται ἡ τάσις ἐκάστου αἰῶνος εἰς τὸ νὰ νομίζῃ τὰς ἐπὶ τοιούτου θέματος θεωρίας του ὡς βεβαίας καὶ τὰ συμπεράσματά του ὡς ἀσάλευτα, φρονῶν ὅτι ἐκλείσθη ἡ θύρα πάσης μελλούσης συζητήσεως, ἡ ἐπερχομένη ὁμως γενεὰ μυκτηρίζει τὰς προφυλάξεις ταύτας, διότι ἔνεκα τοῦ νόμου τῆς προόδου πᾶν αἶων παραδέχεται ἀνεπαισθήτως τοὺς τύπους τοὺς μᾶλλον αὐτῷ συμφέροντας, καὶ διαπλάσσει τὰ δόγματα ὑπὸ τὴν μορφήν ἐκείνην, ἥτις μᾶλλον συμφωνεῖ πρὸς τὰς τάσεις αὐτοῦ.

Ἐντεῦθεν δυνάμεθα νὰ συμπεράνωμεν, ὅτι αἱ θρησκευτικαὶ θεωρίαι τινὸς λαοῦ ἀκολουθοῦσι, κατὰ τρόπον ὑψηλότερον ἢ ταπεινότερον, τὴν ἐν τῷ πολιτισμῷ κίνησιν τοῦ λαοῦ τούτου· καὶ καθ' ὃν τρόπον εὐρίσκομεν ἐν τοῖς Βέδα τεκμήρια χαρακτῆρος ὑψηλοτέρου ἐκείνου, ὃν σήμερον εὐρίσκομεν, δυνάμεθα νὰ ὑποθέσωμεν ὅτι ἡ πτώσις τῆς θρησκείας προηγῆται τῆς πτώσεως τοῦ ἔθνους αὐτοῦ, καὶ δυνάμεθα νὰ ἐλπίσωμεν ὅτι ἡ ἀνύψωσις αὐτοῦ ἐν τῷ πολιτισμῷ δύναται νὰ φέρῃ, ὅταν τῷ Θεῷ δόξῃ, εἰς κρεῖττον πεπωμένον.

Ἐὰν ἡ βραχμανικὴ θρησκεία μᾶς ἐκπλήττῃ διὰ τὴν ἀρχαιότητα, ὁ Μωαμεθανισμὸς μᾶς κινεῖ εἰς θαυμασμόν διὰ τὸ καινοφανές. Ἐὰν ἐν τῇ μιᾷ φαίνεται παράδοξος ἡμῖν ἡ ψυχρὰ ἀκίνησία (κατ' ἐπίφασιν μᾶλλον ἢ πραγματικῇ) ἐν τῇ ἑτέρᾳ μᾶλλον παράδοξος εἶναι ἡ δύναμις τοῦ προσηλυτισμοῦ αὐτῆς. Συγχέονται ἐνίοτε ὑπὸ τὸ αὐτὸ ὄνομα τοῦ ἐθνισμοῦ, αἱ δύο ἐκεῖναι μεγάλαι θρησκευτικαὶ διδασκαλίαι, χωρὶς νὰ ληφθῇ ὑπ' ὄψει ἡ μεγάλη διαφορὰ αὐτῶν. Ἐνῶ ἡ εἰδωλολατρεία τοῦ βραχμᾶνος σκανδαλίζει ἡμᾶς, ἐκπλησσομεθα ἀφ' ἑτέρου ἐπὶ τῇ καθαρᾷ ἀπλότητι τοῦ πιστοῦ μωαμεθανοῦ, ὅς τις πολλάκις τῆς ἡμέρας τίθεται εἰς κοινωνίαν πρὸς τὸν Δημιουργὸν διὰ λόγων, καὶ ἐπικαλεῖται αὐτὸν μετὰ σταθερᾶς πίστεως εἰς μέλλουσαν ζωὴν, ἐν πλήρει ἀγνοίᾳ τοῦ προπατορικοῦ ἁμαρτήματος καὶ τῆς ἀνάγκης σωτῆρος· τέλος μετὰ πίστεως πλήρους εἰς τὴν σοφίαν, δύναμιν

καὶ δικαιοσύνην τοῦ Θεοῦ. Θαυμάζομεν τὴν μεγάλην ἀνεξιθρησκείαν τοῦ βραχμανικοῦ συστήματος· ἀρκεῖ νὰ μὴ τὸ προσβάλλωσιν οἱ ἄλλοι, ὅπως μὴ προσβάλλῃ οὐδένα· καὶ κατακρίνομεν τὸν φανατισμὸν καὶ τὴν ἔλλειψιν πάσης ἀνεξιθρησκείας τῶν Μουσουλμάνων, χωρὶς νὰ σκεφθῶμεν ὅτι ὁ Χριστιανισμὸς ἐπίσης δὲν ὑπῆρξεν ἀνεξιθρησκος μέχρι τῆς ἡμέρας καθ' ἣν ἐχαλινώθη ὑπὸ τῶν ἐλευθέρων ἰδεῶν τῶν νεωτέρων χρόνων.*

Ἡ μωαμεθανικὴ θρησκεία εἶναι τοιαύτη, ὥστε ὑπερβαίνει πάσας τὰς δυσκολίας τῆς ζωῆς καὶ ἥτις παρέχει τὴν εἰρήνην ἐν ταῖς τελευταίαις στιγμαῖς. Πασσᾶς τις ὑποστὰς δυστυχίας καὶ καταστροφᾶς, ἔλεγεν· “Ὁ Θεὸς εἶναι μέγας καὶ ἀγαθός· αὐτῷ ὀφείλω πᾶν ὃ, τι ἔχω· ἔχει τὸ δικαίωμα νὰ μοὶ τὸ ἀφαιρέσῃ.”† Υἱὸς τις ἀφηγήθη ἡμῖν ὅτι ὁ πατὴρ αὐτοῦ ἀποθνήσκων καὶ συνειδὼς ἐγγίζον τὸ τέλος του, ἔλαβεν εἰς χεῖρας τὸ Κοράνιον, ἐκάλυψε τὸ πρόσωπον διὰ μιᾶς σελίδος αὐτοῦ καὶ ἐξέπνευσε μετὰ μεγαλείου.

Ὁ μωαμεθανισμὸς ἐταπεινώθη πολὺ ἐλθὼν εἰς συνάφειαν πρὸς τὸν Βραχμανισμὸν, τὸν Βουδδισμὸν καὶ τὸν Ἑθνισμὸν· καὶ αἱ ἐγχώριοι προλήψεις

* Σὺν τῇ διαφορᾷ ὅμως ὅτι ὁ μὲν φανατισμὸς τοῦ Μωαμεθανισμοῦ εἶναι σχεδὸν θεμελιώδης αὐτοῦ ἀρχή, διατυπωθεῖσα ἐν τῷ Κοράν ὑπὸ τοῦ θεμελιωτοῦ αὐτοῦ, ὁ δὲ τῶν Χριστιανῶν φανατισμὸς εἶναι ἔργον ἀμαθείας, κατακρινόμενος ὑπὸ τοῦ θεμελιωτοῦ τοῦ Χριστιανισμοῦ καὶ τῶν διδασκάλων αὐτοῦ. Σ. Μ.

† Δὲν εἶναι ταῦτα ἀπήχησις τῶν ἐν τῇ βίβλῳ τοῦ Ἰωβ γραφέντων “Κύριος ἔδωκε, Κύριος ἀφειλετο κτλ.”; Σ. Μ.

προσεκολλήθησαν αὐτῷ· ἀλλ' ὁ Μωαμεθανὸς οὐδέποτε λησμονεῖ ὅτι ὁ κόσμος τῷ ἐπηγγέλθη ὡς κλήρος· ἐνθυμεῖται τὸ ἔνδοξον παρελθὸν τῆς θρησκείας αὐτοῦ, καὶ μετὰ περιφρονήσεως ἀκούει τοὺς λόγους, οἵτινες τῷ προτείνονται ἐπὶ σκοπῷ νὰ ἀπαρνηθῇ τὰς πεποιθήσεις αὐτοῦ, καὶ πᾶσα προσπάθεια, ὅπως ποιήσῃ αὐτὸν ἀρνησίθρησκον, τὸν ἐξοργίζει.

Ὁ νεαρὸς χριστιανὸς ἱεραπόστολος, ὅς τις ἀνετράφη ἐν εὐαρέστῳ θεολογικῷ συστήματι, δὲν δύναται νὰ νοήσῃ τοῦτο, ἀλλὰ καλὸν θὰ ἦτο νὰ μὴ βραδύνῃ νὰ τὸ νοήσῃ!

Ἡ θέσις τῶν ἐθνικῶν, τῶν μὴ ἀρίων, εἶναι διάφορος καὶ παρέχει ἐλπίδας χρηστάς. Αὐτοὶ διατελοῦσι περίπου ἐν τῇ αὐτῇ καταστάσει, ἐν ᾗ ἦσαν οἱ ἡμέτεροι πρόγονοι, ὅτε οἱ πρῶτοι χριστιανοὶ ἱεραπόστολοι μετέβαινον ἀπὸ Ρώμης εἰς τὴν Μ. Βρεταννίαν, ἐπὶ τῆς ἐποχῆς τοῦ πρωτομάρτυρος ἀγίου Ἀλβάνου. Νοοῦσιν ὅτι εἶναι κατώτεροι παραβαλλόμενοι πρὸς τοὺς γείτονάς των, αἰσθάνονται τὴν ἀμάθειάν των, τὴν ἀγροικίαν, τὴν ἐλευθερίαν, ἧς ἀπολαύουσι πρὸς πᾶσαν τάξιν καὶ πᾶσαν θρησκείαν διατετυπωμένην· πάντες εἰσὶ διατεθειμένοι νὰ ἐκπολιτισθῶσι καὶ ἀποβῶσι πιστοί· καὶ ἐπὶ αἰῶνας ὥδευσαν ἡρέμα καὶ ἀνεπαισθήτως πρὸς τὸν Μωαμεθανισμόν, τὸν Βραχμανισμόν καὶ τὸν Βουδδισμόν, ἀκολουθοῦντες τὴν ἐπιρροὴν τῆς γεωγραφικῆς αὐτῶν θέσεως καὶ τῶν τυχαίων περιπτώσεων. Οἱ πρόγονοι αὐτῶν κατὰ μυριάδας εἰρηνικῶς ἀπερροφήθησαν, καὶ μεταξὺ αὐτῶν δύναται ὁ χριστιανὸς ἱεραπόστολος νὰ ποιήσῃ

καὶ προσηλύτους· ὁ ἀπλοῦς καὶ σοβαρὸς εὐαγγελικὸς δύναται νὰ συμπληρώσῃ τὸ ἔργον του, παρουσιάζων εἰς τὰ νῦν ἡμιάγρια καὶ ἀγροῖκα διατελοῦντα πλήθη τὸ διπλοῦν εὐεργέτημα τοῦ πολιτισμοῦ καὶ τοῦ χριστιανισμοῦ. Ἡμεῖς λησμονοῦμεν πολὺν, πόσον ὁ μέγας οὗτος λαὸς τῆς Ἰνδίας ὑπῆρξε δυστυχής· ἡ ἀποκάλυψις δὲν εἰσέδυσεν εἰς τὸν οἶκον αὐτοῦ· ἐχρειάσθη, ἄνευ οὐδεμιᾶς συνδρομῆς, νὰ συλλάβῃ αὐτὸς τὰς ιδέας τοῦ ἀληθοῦς καὶ τοῦ ψευδοῦς, νὰ λύσῃ τὸ πρόβλημα τῆς μελλούσης ζωῆς καὶ τῆς τελευταίας κρίσεως. Ὁ Θεὸς, ὃς τις ἐν διαφόροις ἐποχαῖς καὶ κατὰ διαφόρους καιροὺς λαλεῖ πρὸς τὰ λοιπὰ μέλη τῶν οἰκογενειῶν ἀρίας καὶ σημιτικῆς, δὲν ἀποκαλύπτεται ποτὲ τοῖς Ἰνδοῖς· αὐτοὶ ἀπεκλείσθησαν τῆς μεγάλης πνευματικῆς ἀναγεννήσεως τοῦ αἰῶνος τοῦ Αὐγούστου. Οὐδεὶς εὐηγγελίσατο αὐτοῖς, καὶ ἐπὶ δέκα καὶ ὀκτὼ αἰῶνας ἀφέθησαν εἰς τὴν ἰδίαν ἐαυτῶν διάθεσιν.

Εἶναι σφάλμα τὸ νὰ ὑποθέτῳμεν ὅτι θρησκεία τις, ἣν ἐνασμενίζομεν νὰ χαρακτηρίζωμεν ὡς ψευδῇ, εἶναι κατ' ἀνάγκην προῖον τῆς πλάνης καὶ τοῦ ἐνθουσιασμοῦ. Ἀναλύοντες ἐπισταμένως τὴν ἀρχὴν τοιαύτης θρησκείας θὰ εὗρωμεν ὅτι ἄλλα αἷτια ἠνύνησαν αὐτὴν, ὡς εἰλικρινῇ ὑπόθεσιν διαδοθεῖσαν, ὅπως ἐξηγηθῶσι τὰ μεγάλα φυσικὰ φαινόμενα, ὧν τὸ θέαμα ἐκτυλίσσεται πρὸ τῶν ὀφθαλμῶν ἡμῶν, τὰ μυστήρια τῆς ζωῆς καὶ τοῦ θανάτου, τὰ κινοῦντα τὴν ἔρευναν παντὸς νοῦ δυναμένου νὰ κρίνῃ, καὶ τέλος τὴν γνώσιν καὶ τὸ αἶσθημα τῆς τοῦ Θεοῦ

ὑπάρξεως. Τοιαύτη εἰλικρινὴς ὑπόθεσις ἐνισχύει τοὺς παραλυθέντας ἡθικοὺς δεσμοὺς, ἀποδίδων αὐτοῖς κῦρος μέχρι δεισιδαιμονίας, καὶ ἱκανοποιεῖ τὰς θερμὰς ἐπιθυμίας τῆς ἀνθρωπίνης καρδίας καὶ τὰς ἀνάγκας τοῦ σεβασμοῦ καὶ τῆς λατρείας.

Ὅφείλομεν τὸν πολιτισμὸν ἡμῶν τῷ χριστιανισμῷ· χάρις τῇ βοηθείᾳ αὐτοῦ, ἐξήλθομεν τῆς καταστάσεως τῆς βαρβαρότητος. Διερχόμενοι τὸ σκόσος τοῦ μεσαιῶνος στρέφομεν μετὰ σεβασμοῦ τὰ βλέμματα πρὸς τὴν Ρώμην καὶ τὴν Ἱερουσαλήμ. Ἀλλ' οἱ Ἰνδικοὶ λαοὶ ἔχουσι καὶ αὐτοὶ τὸν πολιτισμὸν των, τὴν παράδοσίν των καὶ τὴν φορολογίαν των· καὶ θὰ ἐπαναλαμβάνωσι πάντοτε τὴν αὐτὴν ἐρώτησιν “διατί δὲν μᾶς ἐδίδαξαν πάντα τὰ πράγματα ἀπὸ τριάκοντα γενεῶν καὶ ἐφεξῆς;” Ἐὰν εἶναι ἀλήθειαι παρ' ἀπάντων γνωσταί, ὥς αἱ ἐποχαὶ τοῦ ἔτους, τὰ τέσσαρα σημεῖα τοῦ ὀρίζοντος, ὥς ἡ ζωὴ καὶ ὁ θάνατος, διατὶ τόσα ἑκατομμύρια ἀνθρώπων ἐζησαν καὶ ἀπεθανον ἄνευ ἐλπίδος σωτηρίας;— Μεταρσινοῦται τις ἀναλογιζόμενος πόσον ἐκ φύσεως θρησκευτικὸν εἶναι τὸ ἀνθρώπινον πνεῦμα· πᾶσαι αἱ ἀρχαῖαι ἐπιγραφαὶ πάντων τῶν λαῶν ἀποδίδουσιν εἰς τὴν χάριν τῶν θεῶν τὰς προόδους τῶν ἀνθρώπων· πᾶσαι αἱ πρωτογόνοι θρησκείαι ποιοῦνται ἑκκλησίαν εἰς τὰ ἄριστα αἰσθήματα τῆς ἀνθρωπίνης φύσεως καὶ οὐσιωδῶς ἐνισχύονται ἐκ τῶν στοιχείων τῆς ἀγαθότητος, ἅτινα ἐν αὐταῖς ἐνυπάρχουσι. Καὶ ἐν αὐταῖς ταῖς ἀρχαῖαις δεισιδαιμονίαις δύναται τις νὰ ἀνεύρῃ τὰ ἵχνη αὐτοῦ τοῦ Θεοῦ. Οὐδεμία φυλὴ δὲν ἐξεξήτησε

σπουδαιότερον τὸν θεὸν, οὐδὲ ἐπλησίασε μᾶλλον αὐτῷ, ὅσον ἡ ἀρία. Τὸ ἀτυχὲς ἀνθρώπινον πνεῦμα περιωρισμένον ἐν ἑαυτῷ, συνησθάνετο τὴν ἀδυναμίαν αὐτοῦ καὶ ἐζήτησε τὸν δημιουργὸν ψηλαφητῶς μετὰ κόπου καὶ ἀφοσιώσεως, μετὰ ταπεινοφροσύνης καὶ σταθερότητος, μετὰ βαθείας συναισθήσεως τῆς ἰδίας ἀδυναμίας. Καθ' ὅσον δυνάμεθα νὰ κρίνωμεν ἐκ τῶν ἐπισήμων μνημείων οἱ Ἄριοι ἐδικαιοῦντο οὐχ ἦττον ἢ οἱ Ἰουδαῖοι νὰ λάβωσι θείας ἀπακαλύψεις. Ἀρχαία καὶ πολύπλοκος θρησκεία, ὡς ὁ Βραχμανισμὸς, εἶναι ἄθροισμα ἀνθρωπίνων ἰδεῶν, ἀνθρωπίνων ἐπιθυμιῶν, ἀνθρωπίνης σοφίας καὶ μωρίας. Ὁ ἐρευνῶν αὐτὴν ἐπισταμένως ἀνακαλύπτει ἐν αὐτῇ δύο ὄψεις, ὑλικὴν καὶ πνευματικὴν, ὑποκειμενικὴν καὶ ἀντικειμενικὴν, καθαρὰν καὶ ἀκάθαρτον καὶ ταυτοχρόνως ἀφηρημένως πανθεϊστικὴν καὶ συγκεκριμένως μονοθεϊστικὴν, βαναύσου πολυθείας καὶ ψυχρᾶς ἀθείας. Οἱ διδάσκοντες τὴν θρησκείαν ταύτην δὲν αἰσχύνονται ἐπὶ τῇ ἀρχαίᾳ αὐτῆς λατρείᾳ, τοῦναντίον μάλιστα ἐναβρύνονται. Αὕτη πληροῖ τὰς ἀνάγκας τῶν καὶ διὰ τοῦτο οἱ ἱερεῖς δὲν ζητοῦσι νὰ κάμωσιν ὁπαδούς. Εὐχαρίστως θὰ ἔλεγον πρὸς τοὺς χριστιανοὺς ἱεραποστόλους· “ὑπάγεται εἰς τοὺς καννιβάλους, εἰς τοὺς ἀγρίους, τοὺς ζῶντας ἐν τοῖς σπηλαίοις καὶ τρεφομένους ἐκ κρεάτων ὠμῶν, εἰς ἐκείνους οἵτινες δὲν ἔχουσιν οὔτε ναοὺς, οὔτε ἱερεῖς, οὔτε τυπικὴν λατρείαν, οὔτε ἀνάγνωσιν, οὔτε παράδοσιν· πάντες οὗτοι εἶναι ἰδικόν σας, καὶ ἡμεῖς εὐχαριστοῦμεθα· ἀφήσατέ μας ἐν τῇ ἡμετέρᾳ

θρησκεία καὶ ἐν τῷ ἀρχαίῳ ἡμῶν πολιτισμῷ· ἐὰν ἔχητε ὑμεῖς λατρείαν, ἔχομεν καὶ ἡμεῖς ἀρχαίαν τοιαύτην.” Καὶ πράγματι οὐδεὶς ναὸς, ἐπίσημος πῶς, ἐγκατελείφθη ποτὲ, ἔδαπανήθησαν δὲ κολοσσαῖα ποσὰ πρὸς ἐπανόρθωσιν ἀρχαίων οἰκοδομῶν καὶ ἀνέγερσιν νέων.

Ὅτι ὁ Χριστιανισμὸς θὰ δυνηθῇ ἡμέραν τινὰ, ὑφ’ οἰανδῆποτε μορφήν, νὰ θριαμβεύσῃ, οὐδόλως ἀμφιβάλλομεν· περιέχει ἐν ἑαυτῷ τὴν λογικότητα, τὴν παγκόσμιον σοφίαν, τὴν καθαρότητα τῆς ἠθικῆς καὶ τὰς ὑψηλὰς τάσεις. Ἄλλ’ ἐπὶ τοῦ παρόντος εἰσὶν ἐπισωρευμένα ἐπ’ αὐτοῦ τὰ ἐρείπια τοῦ μεσαιῶνος, καὶ ὅπως γίνῃ ἀποδεκτὴ ἡ πίστις εἰς τὴν μεγάλην ἀρχαίαν ἱστορίαν, πρέπει νὰ γίνῃ νέα ἔκκλησις εἰς τὸν Σταυρὸν καὶ τὸν Τάφον, πρέπει νὰ μείνωμεν ἐν ταῖς αἰωνίαις ἀληθείαις τῆς Γραφῆς, καὶ νὰ μὴ ἐπιμένωμεν εἰς ἐφημέρους θεσμοὺς οὓς ἐθέσπισεν ἡ ἀντιζηλία τῶν ἐκκλησιῶν. Προσδοκῶμεν θαυμάσια ἀποτελέσματα τῆς ἀγωγῆς, τοῦ τύπου, καὶ τῶν νέων μέσων τῆς συγκοινωνίας. Μέχρι τοῦδε, οὔτε ὁ Βραχμανισμὸς, οὔτε ὁ Βουδδισμὸς, οὔτε ὁ Μωαμεθανισμὸς, οὔτε αἱ μὴ ἄριαι λατρεῖαι εἶχον νὰ ἀνταγωνισθῶσι πρὸς τὴν ἐκθαμβοῦσαν μεγαλοπρέπειαν ἐπικρατούσης θρησκείας, ἐχθρικῶς διατεθειμένης καὶ ἐτοιμοῦ εἰς τὸ νὰ κατακρίνῃ. Ἐν τοιούτῳ ἀγῶνι περὶ ὑπάρξεως δὲν ὑπάρχει εἰμὴ μία μόνη δυνατὴ ὁδός. Ὁ Βραμοῖσμὸς δὲν εἶναι εἰμὴ ὁ πρόδρομος, ὁ στόβιλος κονιορτοῦ, ὃς τις προαγγέλλει τὴν καταγίδα. Θεωρήσωμεν ὁποίας συνεπείας ἔφερεν εἰς

τὸ ἀνθρώπινον πνεῦμα ἢ στιγμή, καθ' ἣν ἀφηρέθη ὁ πέπλος ὅς τις ἐπεκάλυπτε τὰ ἱερὰ βιβλία τῆς Ἰνδίας, τῆς Περσίας, καὶ τῆς Αἰγύπτου. Μέχρι τῆς ἐποχῆς ἐκείνης τὰ ἱερὰ βιβλία τῆς Π. Διαθήκης, ἐθεωροῦντο ὡς τὰ ἀρχαιότερα πάντων· ἀλλὰ νῦν ἔχομεν τὰ ἀναμφισβήτητα ἔχνη τῶν πρώτων ψελλισμάτων τῆς ἀνθρωπίνης φυλῆς, καὶ αἰσθανόμεθα ἑαυτοὺς περιβαλλομένους ὑπὸ ἀτμοσφαίρας καθαρωτέρας τῆς ἐπὶ τῶν θεοκρατικῶν χρόνων. Οἰκτείρομεν ἐκείνον ὅς τις μετὰ τὴν ἀνάγνωσιν τῶν κλασικῶν συγγραφέων τῆς Ἑλλάδος καὶ τῆς Ρώμης δὲν ἐνόησεν ὅτι ἡ ἀνθρωπότης εἶχεν ἤδη προχωρήσῃ ἐν τῇ ὁδῷ τῆς ἠθικῆς καὶ ὅτι ὁ Πλάτων, ὁ Κικέρων, ὁ Ἰουβενάλης καὶ ὁ Σενέκας ἐκληροδότησαν ἔργα ἄξια σεβασμοῦ, πρὸ τοῦ Χριστιανισμοῦ, καὶ ἀνεξαρτήτως ἀπ' αὐτοῦ· ἀλλ' ἤδη ἔφθασαν μέχρ' ἡμῶν πλήθος γνώσεων βραχμανικῶν, βουδδιστικῶν, ζοροαστρικῶν καὶ βαβυλωνικῶν, ταλμουδικῶν καὶ μωαμεθανικῶν.

Ἡ μετάφρασις τῆς Γραφῆς ἤγαγεν εἰς τὴν μεταρρύθμισιν· τώρα πρέπει νὰ περιμείνωμεν μέχρ' οὗ μελετηθῶσιν αἱ ἀρχαῖαι ἐπίσημοι πηγαὶ πάσης θρησκείας. Θὰ προκύψῃ τὸ μέγα ζήτημα; τίνι τρόπῳ αἱ θρησκείαι αὐταὶ βοηθοῦσι τὸν ἄνθρωπον εἰς τὸ ζῆν καὶ εἰς τὸ θανεῖν; Καθεκάστην ἡμέραν βαίνομεν πρὸς τὸν προσδιορισμὸν ἀκριβοῦς στατιστικῆς τοῦ πληθυσμοῦ τῶν θρησκευμάτων τοῦ κόσμου καὶ μία λυπηρὰ σκέψις μᾶς πιέζει. Εἶναι δυνατόν ὁ οὐράνιος πατὴρ παντὸς τοῦ ἀνθρώπινου γένους,

ὅς τις γινώσκει καὶ τὸν ἀριθμὸν τῶν τριχῶν τῆς κεφαλῆς ἐκάστου πλάσματος αὐτοῦ, νὰ κατεδικασε τόσα ἑκατομμύρια ὄντων εἰς ἀσύγγνωστον ἀπώλειαν; Εἶναι δυνατὸν ἡ πίστις ἐκείνη, ἥτις μόνη δύναται νὰ φέρῃ εἰς τὴν σωτηρίαν τῆς ψυχῆς, νὰ μὴ ἀπεκαλύφθῃ ἐν χώραις ὑπερμεγέθεσιν, ἡ, ἀφοῦ ἐγνώσθη καὶ ἐφηρμόσθη ἐν χώραις ἀξίαις λόγου, νὰ ἐγκατελείφθῃ ἐν αὐταῖς;

Παρήλθεν ὁ χρόνος, καθ' ὃν θὰ ἦτο δυνατὸν νὰ περιγράφωνται εἰσέτι δι' ἀπεχθῶν χρωμάτων οἱ λαοὶ τῆς Ἰνδίας καὶ πάσης ἄλλης μὴ χριστιανικῆς χώρας. Ὅς τις διῆλθε τέταρτον αἰῶνος ἐν στενῇ σχέσει πρὸς αὐτοὺς γινώσκει ὅτι δὲν εἶναι οὔτε κρείττονες οὔτε χεῖρονες τῶν ἀνατολικῶν ἢ ἡμιανατολικῶν χριστιανικῶν λαῶν· ἀπαντῶσιν ἐν ταῖς κόμαις αὐτῶν, κατὰ τὰς αὐτὰς ἀναλογίας ὡς ἀλλαχοῦ, αἱ ἀπολίτιστοι οἰκογενεϊακαὶ ἀρεταὶ, ἡ πατριαρχικὴ ἀπλότης, ἡ καθαρότης τῆς ἠθικῆς, καὶ ὁ σεβασμὸς πρὸς τὸν νόμον καὶ πρὸς τὴν ἀρετήν. Αἱ μεγάλαι πόλεις οὐδαμοῦ τοῦ κόσμου παρέχουσιν ἀκριβῆ ἰδέαν τοῦ ἔθνους· ἐὰν ἡ κατωτέρα τάξις δὲν ἔφθασεν ἀκόμη εἰς τινα βαθμίδα πολιτισμοῦ ἢ ἠθικῆς δὲν πρέπει νὰ κατακρίνωμεν διὰ τοῦτο αὐτήν.

Ποῖον λοιπὸν ἔσται τὸ μέλλον τῶν χριστιανικῶν Ἐκκλησιῶν ἐν Ἰνδίᾳ; Ὅς τις ἐμελέτησε τὴν ἀνάπτυξιν τοῦ χριστιανισμοῦ ἐν Εὐρώπῃ, δὲν δύναται νὰ ἐλπίσῃ ὅτι ἐκεῖναι θὰ συμμορφωθῶσί ποτε πρὸς τὰ προγράμματα τὰ λεπτὰ καὶ αὐστηρὰ τῶν δυτικῶν Ἐκκλησιῶν, καὶ ἀκριβῶς διὰ τοῦτο ἔπρεπεν αἱ

ἰθαγενεῖς. Ἐκκλησίαι νὰ μένωσι κεχωρισμένοι ἀπὸ
 τῶν Εὐρωπαϊκῶν. Αἱ ἑταιρίαι τῶν χριστιανῶν
 ἱεραποστόλων ἀναγνωρίζουσιν ὅτι ὁ ἀνατολικὸς
 χριστιανισμὸς δεικνύει ἤδη τὴν ἐπιθυμίαν νὰ ἔχῃ
 ἰδίαν Ἐκκλησίαν, ἥτις νὰ ᾗ ἡ ἡττον αὐστηρὰ τοῦ
 δυτικοῦ χριστιανισμοῦ καὶ νὰ δύνηται καλῆτερον
 νὰ προσαρμόζηται πρὸς τὰς ἀνατολικὰς ἔξεις.
 Ὁ προτελευταῖος ἀντιβασιλεὺς τῆς Ἰνδίας ἐξέφραξε
 τῷ 1877 τὴν αὐτοῦ γνώμην, προτείνων ὅπως ὁ λαὸς
 τῆς Ἰνδίας πραγματοποιήσῃ, εἰ δυνατόν, νέαν μορφήν
 τῆς χριστιανικῆς Ἐκκλησίας. Εἶθε τὸ μόνον ζήτημα
 τῆς διοικήσεως Ἐκκλησίας νὰ ἐλύετο! Οἱ νέοι
 χριστιανοὶ θὰ ἔχωσιν ἐν ἐκάστη διαλέκτῳ αὐτῶν
 τὴν Γραφήν, τοῦθ' ὅπερ δὲν ἐγίνωσκον οἱ πρόγονοι
 αὐτῶν, καὶ εἶναι δυνατόν νὰ ἐξαγάγωσιν αὐτοὶ νέας
 ἀληθείας καὶ ἀναζητήσωσι πάλιν τὸν καθαρὸν χρυσόν,
 ἐξ οὗ συνέστη. Δυνατὸν νὰ εὕρεθῶμεν ἐνώπιον
 νέων μεταβολῶν, ἐν αἷς νὰ εἰσχωρήσωσι νέαι πίστεις
 τῆς μὴ χριστιανικῆς Ἰνδίας καὶ μὴ πηγάζουσιν πλέον
 ἀπὸ δεισιδαιμονιῶν ρωμαϊκῶν ἢ τευτονικῶν. Φαίνεται
 ὅτι φοβοῦνται τοιοῦτόν τινα κίνδυνον· ἐὰν ὅμως οἱ
 νέοι χριστιανοὶ λάβωσι τοὺς θρησκευτικοὺς τύπους
 τῆς Γραφῆς· ἐὰν μεταχειρισθῶσι τὸ αὐτὸ ὑλικὸν
 πρὸς τὸ νέον οἰκοδόμημα, διατὶ νὰ μὴ ἔχωσι πεποί-
 θησιν εἰς τὸ χωνευτήριον, ἐν ᾧ τὰ ἀρχαῖα στοιχεῖα
 θέλουσι συμβιβασθῇ; Ἐὰν ὁ χριστιανισμὸς εἶναι
 ὁ σκοπὸς, καὶ οὐχὶ τὸ τοιοῦτον ἢ τὸ ἄλλο ἐκκλησι-
 αστικὸν σύστημα, καλὸν εἶναι ἵνα οἱ ὑπάλληλοι ὧσιν
 ἰθαγενεῖς καὶ οὐχὶ ξένοι, ἐὰν ἀπ' αὐτῶν ἐξαρτᾶται

νὰ ἦναι βεβαιότερα ἢ συμπάθεια τοῦ λαοῦ· διότι τὸ παρὸν δὲν παρουσιάζεται αὐτοῖς, ὥς ἡμῖν, συνωδευμένον παρὰ τῶν πρώτων στοιχείων τοῦ πολιτισμοῦ καὶ τῆς φιλολογίας. Ἀφ' ἑτέρου ἡ διαφορὰ, ἡ ὑπάρχουσα μεταξὺ ἡμῶν αὐτῶν τῶν χριστιανῶν βεβαίως θὰ παρήγον μείζονας διαστάσεις μεταξὺ τῶν ἰθαγενῶν Ἑκκλησιῶν. Ἐχομεν ἤδη εἴκοσι περίπου διαφόρους μορφὰς τοῦ χριστιανισμοῦ ἐν Ἰνδία, κατὰ τὸ πλεῖστον ἐχθρικὰς πρὸς ἀλλήλας· τινὲς αὐτῶν συνενουσι τὸν Μωσαμεθανισμόν καὶ τὸν Βραχμανισμόν ἐπὶ τῇ κοινῇ βάσει τοῦ ἐνὸς Θεοῦ.

Προσεπαθήσαμεν νὰ πραγματευθῶμεν τὸ μέγα ἱστορικὸν ἀντικείμενον ἀμερολήπτως καὶ ἐπιθυμοῦμεν νὰ ἐπιστήσωμεν τὴν προσοχὴν τῶν λογίων καὶ τῶν σκεπτομένων. Δυσκόλως δυνάμεθα νὰ φαντασθῶμεν ὑπαρξιν βίου ἐθνικοῦ, ὑφ' οἵανδῆποτε θρησκείαν ἔαν ὁ θρησκευτικὸς νόμος δὲν ἐπικυρώσῃ αὐτόν. Ἀφ' ἑτέρου ἐν ποίᾳ καταστάσει διατελεῖ ὁ Βραχμὰν ; Ὑπερέβη πάσας τὰς γνώσεις τῶν προγόνων αὐτοῦ ἐν τῇ γεωγραφίᾳ, ἐν τῇ ἱστορίᾳ, ἐν ταῖς φυσικαῖς ἐπιστήμας καὶ τῇ θρησκείᾳ. Ἡ ἀγωγή δὲν δύναται νὰ συνυπάρχῃ μετὰ τῆς τηρήσεως τῶν τύπων τῆς λατρείας θρησκείας, ἥτις κατήντησεν εἰς κατάπτωσιν. Πᾶσα θρησκεία ὑποτίθησι τὴν ιδέαν σχέσεως ἀμέσου πρὸς τὸν Θεόν, τὴν συνείδησιν τοῦ ἁμαρτήματος καὶ τῆς ἀδυναμίας, καὶ τὴν ἀνάγκην σημείου τινος ὑψηλοτέρου, ἐφ' οὗ νὰ δύνηται νὰ στηριχθῇ ὁ προσευχόμενος. Ἀλλ' ὁ πεπολιτισμένος ἄνθρωπος, ὁ ἄνθρωπος ὁ πεπαιδευμένος πρέπει νὰ αἰσθάνηται

την ἀνάγκην νὰ εὕρῃ τύπον τινα ἀρετῆς, εἰς ὃν νὰ προσκολληθῇ ἐν τῷ βίῳ, τὴν ἀνάγκην στηρίγματος, ὅπερ νὰ βοηθήσῃ αὐτὸν ἐν τῇ τελευταίᾳ μοιραίᾳ ὥρα, καὶ ἐλπίδος εἰς μέλλουσαν ζωὴν, εἰς τὴν ὑπαρξίν τῆς ὁποίας δὲν δύναται νὰ μὴ πιστεύσῃ· πρέπει κατ' ἀνάγκην νὰ ἐκλέξῃ.

Ἐν τῇ ἀγγλικῇ Ἰνδίᾳ οἱ ἱεραπόστολοι πάσης αἰρέσεως ἔχουσιν ἐλευθερίαν ἐνεργείας καὶ ἀσφάλειαν, οἷαν οὐδαμοῦ τοῦ κόσμου εὐρίσκουσιν. Ὁ ὄχλος δὲν πειράζει αὐτούς· ὁσάκις ἐκχριστιανίζουσι, δὲν τιμωροῦνται· τὸ μείζον πρόσκομμα εἰς τὴν παραδοχὴν τοῦ χριστιανισμοῦ εἶναι τὸ θέαμα τῆς ζωῆς, ἣν διάγουσιν οἱ εὐρωπαῖοι χριστιανοὶ, τόσον διαφόρου τῆς νέας ζωῆς ἣν κατηχεῖται ὁ νεόφυτος νὰ παραδεχθῇ. Ὁ χριστιανὸς ἱεραπόστολος ὀφείλει νὰ γινώσκῃ τὴν ἰδίαν θρησκείαν· οὐ μόνον ὀφείλει νὰ γινώσκῃ τὰ δόγματα τῆς αἰρέσεως, εἰς ἣν ἀνήκει, ἀλλ' ὀφείλει νὰ γνωρίζῃ καὶ πῶς ὁ Ἰουδαϊσμός προῆλθεν ἐκ τοῦ σημιτισμοῦ καὶ πῶς ἀνεπτύχθη ὁ χριστιανισμός· κατὰ πόσον συνεμορφώθη πρὸς τὰ ἄρια καὶ μὴ ἄρια στοιχεῖα· πῶς οὗτος ἀπέβαλε τὸν σημιτικὸν τύπον, ὅπως ἀποβῇ μεγάλη θρησκεία τῶν ἀρίων φυλῶν, στηριζομένη ἐπὶ τῆς μονοθεΐας, ἐπὶ τῆς σωτηρίας διὰ τοῦ Μεσίτου μεταξὺ Θεοῦ καὶ ἀνθρώπου, καὶ ἐπὶ τῆς μονογαμίας. Ὁ χριστιανὸς ἱεραπόστολος ὀφείλει νὰ γνωρίσῃ ἀκριβῶς καὶ τὴν ἀκρόπολιν, ἣν θέλει νὰ ἐκπορθήσῃ, εἴτε ὁ Βραχμανισμὸς εἶναι αὕτη, εἴτε ὁ Βουδδισμὸς, εἴτε ὁ Μωαμεθανισμὸς, ἢ ὁ Ἐθνισμός· ἐν τέλει καὶ πρὸ πάντων ὀφείλει νὰ

σκέπτεται καὶ τὴν ἀγάπην. Ὁ προφήτης ὁ καταγγέλλων τὴν διαφθορὰν τῆς πόλεως, ὁ τοῖς ἀκροαταῖς αὐτοῦ κηρύττων ὅτι οἱ θεοὶ αὐτῶν εἰσὶν αἰσχος· ὁ μεροληπτικὸς ἠθικολόγος, ὃς τις κραυγάζει κατὰ τῆς ἀνηθικότητος τῆς Ἰνδίας, χωρὶς νὰ συλλογίζεται τὴν τῆς Εὐρώπης· ὁ φλύαρος, ὁ λαλῶν περὶ σιδηροδρόμων, περὶ τηλεγράφων κτλ. πάντες οὗτοι δὲν θὰ μετατρέψωσι τὴν καρδίαν τῶν ἀνθρώπων. Βεβαίως, δύναται τις νὰ παραδεχθῇ, ὅτι πάντες οἱ σκεπτόμενοι πιστεύουσιν εἰς τὴν μέλλουσαν ζωὴν, πάντες ἀναγνωρίζουσιν ἀφηρημένως τὴν ἐκ τῆς ἀρετῆς ὠφέλειαν καὶ πάντες ἐπιζητοῦσι τὴν σωτηρίαν· ὡς πρὸς δὲ τοὺς μὴ ὀρθῶς σκεπτομένους τούτους, δὲν δύναται τις νὰ φέρῃ εἰς συλλογισμοὺς διὰ συμπερασμάτων κατὰ τὸ μᾶλλον ἢ ἥττον σπουδαίων, οὔτε ἐὰν καυχώμενος προτείνῃ αὐτοῖς τὸν πολιτισμὸν καὶ τὴν ἰσχὺν τῶν Εὐρωπαίων· διότι τὸ Εὐαγγέλιον ἦτο ἀλήθεια καὶ ὅτε πάντες οἱ σοφοὶ καὶ πάντες οἱ ἰσχυροὶ τῆς ἡμέρας ἦσαν ἐναντίον αὐτοῦ. Μόνον διὰ τοῦ μέσου τῆς Ἀγάπης, τῆς φιλανθρωπίας καὶ τῆς εἰλικρινείας πρέπει νὰ καταστῇ γνωστὴ ἡ νέα ὁδός.

ΚΕΦΑΛΑΙΟΝ Β'.

ΑΙ ΓΛΩΣΣΑΙ ΤΩΝ ΑΝΑΤΟΛΙΚΩΝ ΙΝΔΙΩΝ.*

Ἀναγινώσκομεν ἐν τῷ Βιβλίῳ τῆς Ἑσθῆρ ὅτι, κατὰ τὸν πέμπτον πρὸ Χριστοῦ αἰῶνα, πρὶν ἢ δῆλα δὴ ὁ Ἀσοκὰ ἐγχαράξῃ ἐπὶ τῶν κιόνων τῆς Ἀλλαχαπάτ καὶ τοῦ Τελὶ καὶ ἐπὶ τῶν βράχων Γιρνάρ, Ταουλέ καὶ Καποῦρ Κιρὶ τὰς ἰδίας αὐτοῦ ἐπιγραφὰς, ὁ μέγας βασιλεὺς Ξέρξης (υἱὸς τοῦ Δαρείου ἐκείνου ὃς τις ἐπὶ τῶν Βράχων τοῦ Πεχιστοῦν κατέλειπε τὰς ἀνεξαλείπτους ἐπιγραφὰς, γεγραμμένας εἰς τρεῖς διαφόρους καὶ λίαν ἀπ' ἀλλήλων διακρινομένας γλώσσας) ἀπέστειλε διαταγὰς πρὸς τοὺς διοικητὰς τῶν ἐπαρχιῶν (ἐν Αἰθιοπία τῆς Ἰνδίας ἡριθμοῦντο ἑκατὸν εἴκοσιν ἑπτὰ ἐπαρχίαι) κατὰ διαφόρους

* MacCulloch, Languages of Manipur Frontier. — Lewin, Languages of Chittagong Frontier. — Max Müller, Letter to Bunsen on Turanian Languages. — Crawford, Dictionary of Indian Islands and adjacent countries. — Journals of the Royal Asiatic Societies and the Indian Archipelago. — Geographical Magazine, 1878, January and February. — Language Map of British and Further India. — Cust, Modern Languages of the East Indies. — Trumpp, Pushtu Grammatik. — Beames, Comparative Grammar of Modern Aryan Languages of India. — Caldwell, Comparative Grammar of Dravidian Languages of India. — Skrefsrud, Grammar of Santhal. — Brian Hodgson, Essays on the Tibeto-Burman Languages of the Himálaya.

τρόπους· πρὸς ἐκάστην δῆλα δὴ ἐπαρχίαν κατὰ τὴν ἰδίας αὐτῆς γραφὴν, πρὸς ἕκαστον λαὸν ἐν τῇ ἑαυτοῦ γλώσσῃ καὶ πρὸς τοὺς Ἰουδαίους ἐν τῇ ἰδίᾳ αὐτῶν γραφῇ καὶ γλώσσῃ. Ἡ τελευταία αὕτη γλῶσσα διεσώθη μέχρι τῶν ἡμερῶν ἡμῶν· δὲν ἀπαντῶσιν ὁμως οἱ τότε ἐν χρήσει χαρακτῆρες εἰμὴ ἐν τοῖς σαμαρειτικοῖς χειρογράφοις. Εἰς τοὺς χαρακτῆρας καὶ εἰς τὰς γλώσσας τῆς Αἰγύπτου, τῆς Μεσοποταμίας, τῆς Φοινίκης καὶ τῆς Μικρασίας, ὁποίας ἀπεκάλυψεν ἡμῖν αὐτὰς ἡ ἐπιστήμη, δυνάμεθα νὰ εὕρωμεν ἔχνη τινὰ τῶν λεκτικῶν τύπων καὶ τῶν στοιχείων, ὧν χρήσιν ἐπιούντο λαλοῦντες καὶ γράφοντες οἱ γραμματεῖς τῶν Σούσων ὅπως μεταβιάσωσι τὰς βασιλικὰς διαταγὰς ἀπὸ τοῦ Νείλου μέχρι τοῦ Ἰνδοῦ, ἀπὸ τοῦ Ἀράξου μέχρι τοῦ Κύνδου, ἐπὶ τεμαχίων φλοιῶν, παπύρων, ἐπὶ πλακῶν μεταλλίνων ἢ ὀπτῶν πλίνθων.

Ἐὰν ἐν μόνον τὸ ἔγγραφον τοῦτο, τὸ ἀποσταλὲν εἰς Ἰνδίαν διεσώζετο μέχρι τῆς σήμερον, θὰ εἶχε μείζονα ἀξίαν ἢ τὸ Βιβλίον τῆς Ἑσθῆρ, ἢ σύγχρονος αἰγύπτιος πάπυρος ἢ καὶ ἐπιγραφὴ τις λιθίνῃ ἐλληνικῇ· διότι θὰ ἔλυνε τὸ ζήτημα περὶ τῆς τότε λαλουμένης γλώσσης, ἢ τοῦλάχιστον περὶ τῆς ἐν Ἀφγανιστάν ἢ Πανγιάπ λαλουμένης, καὶ πολλὰ ἄλλα σημερινὰ ζητήματα. Τὸ ἀρχαιότερον ἐξ Ἰνδίας κείμενον, γνωστὸν ἡμῖν, εἶναι ἡ ἐπιγραφὴ τοῦ Ἀσοκά, μεταγενεστέρου τῆς εἰσβολῆς τοῦ Ἀλεξάνδρου ἐν τῇ χώρᾳ ἐκείνῃ· καὶ ἡ γλῶσσα, ἐν ᾗ εἰσὶ γεγραμμέναι αἱ ἐπιγραφαὶ αὐταί, εἶναι μία τῶν Πρακρίτ διαλέκτων,

προφανῶς ἀρίας καταγωγῆς. Αἱ διάλεκτοι Πρακρίτ ἀπεθανον πρὸ πολλοῦ χρόνου καὶ ταύτας διεδέχθη νέα γενεὰ ζώσων γλωσσῶν. Ἄλλ' ἡ ἀποκάλυψις τοιούτων ἀρίων ἐπιγραφῶν, ἐπὶ τῆς δυτικῆς ἀκτῆς ἐν Γουγεράτ, ἐπὶ τῆς ἀνατολικῆς ἀκτῆς ἐν Κουττάκ καὶ ἐπὶ τῶν ὄχθων τοῦ Γάγγου παρὰ τὴν Ἀλλαχαπάτ, ἐπικυροῖ ἀναμφισβητήτως ὅτι ἡ τανῦν ἐπικρατοῦσα ἐθνικὴ διαίρεσις τῶν Ἀρίων, τῶν Δραβιδιτῶν, τῶν Κολαρίων καὶ τῶν Τιβετο-Βραχμάνων χρονολογεῖται ἀπὸ τῆς πρὸ τοῦ Ἀλεξάνδρου ἐποχῆς. Ἐκτοτε παρήλθον ὑπὲρ τὰ δισχίλια ἔτη, ἡμεῖς δὲ προτιθέμεθα νὰ ἐπιθεωρήσωμεν τὰς γλώσσας, τὰς νῦν λαλουμένας παρὰ τῶν λαῶν τῆς Ἰνδίας, ἐντεῦθεν τοῦ Γάγγου καὶ πέραν τοῦ Γάγγου, καὶ τῶν τῆς Ἰνδικῆς Πολυνησίας, γλώσσας κατ' εὐθείαν γραμμὴν καὶ ἄνευ διακοπῆς καταγομένας ἀπὸ τῶν λαλουμένων κατὰ τὴν ἀπομεμακρυσμένην ἐκείνην ἐποχὴν.

Δὲν θὰ εὔρη τις ἐν οὐδενὶ βιβλίῳ τοιαύτην ἐπιθεώρησιν τῶν γλωσσῶν τῆς ἀνατολικῆς Ἰνδίας, καὶ διὰ τοῦτο ἡμεῖς ἐπιχειροῦμεν αὐτήν. Χρώμεθα τῇ ἐκφράσει Ἀνατολικὴ Ἰνδία, διότι ὑπὸ τὸν γενικὸν τοῦτον ὅρον νοοῦμεν τὸ σύνολον τῶν δύο μεγάλων χερσονήσων τῆς ἐντεῦθεν καὶ τῆς πέραν τοῦ Γάγγου Ἰνδίας καὶ τῶν νήσων τῆς Ἰνδικῆς Πολυνησίας, αἷς ἀπὸ τῶν χρόνων ἤδη τῶν Ἑλλήνων καὶ Ρωμαίων ἀπενεμήθη αἴγλη τις μυστηριώδης καὶ μεγαλοπρεπής· χωρῶν, αἵτινες ἀπὸ τῶν τριῶν τελευταίων ἑκατονταετηρίδων ὑπῆρξαν τὸ ὄνειρον πάντων τῶν

εὐρωπαϊκῶν ἔθνων, καὶ αἵτινες τανῦν εἰσὶ δια-
 νεμημένοι μεταξὺ Ἀγγλων, Γάλλων, Ὀλλανδῶν,
 Ἰσπανῶν καὶ Πορτογάλων· διότι ἕκαστον τμήμα
 τοῦ τόσῳ εὐρέος πεδίου διατελεῖ ὑπὸ τὴν κυριότητα
 ἢ ὑπὸ τὴν προστασίαν ἢ πολιτικὴν ἐπιρροὴν μιᾶς
 εὐρωπαϊκῆς δυνάμεως. — Πολλοὶ περιηγηταὶ περιέ-
 γραψαν μέρη τινὰ τῆς μεγάλης ταύτης χώρας ἐν
 διαφόροις ἐποχαῖς καὶ ὑπὸ διαφόρους ἐπόψεις. Δὲν
 ἐλλεῖπει λοιπὸν ὑλικόν· ἀλλὰ τοῦτο εἶναι διεσπαρ-
 μένον ἐν περιοδικαῖς συλλογαῖς καὶ ἐν συγγράμμασι
 δυσευρέτοις. Ἰδίως μόλις κατὰ τὰ τελευταῖα ἔτη
 κατωρθώθη νὰ διατυπωθῇ διακεκριμένη τις γλωσσο-
 λογία, ὅσον ἀφορᾷ τὴν ἀγγλικὴν Ἰνδίαν, καὶ νὰ
 εἴπῃ τις μετὰ βεβαιότητος ὅτι οὐδεμία φυλὴ καὶ
 οὐδεμία γλῶσσα ἐλησμονήθη. Τὰ παρ' ἡμῶν
 ὑποδειχθέντα βιβλία ἐν ἀρχῇ τῶν σελίδων τούτων
 οὐδὲν ἄλλο εἰσὶν, εἰμὴ παραδείγματα ἐκλεχθέντα
 ὅπως διαχαραχθῇ τὸ γενικὸν σχέδιον καὶ ἀνοιχθῇ
 ὁδὸς πρὸς συμπλήρωσιν τῆς ἡμετέρας μελέτης.
 Ὁ Buchanan, ὁ Leyden, ὁ Colebrooke ἔφθασαν μέχρι
 τοῦ τελευταίου ὁρίου τῆς ἐπιστήμης τῶν χρόνων τῶν.
 Ὁ Marsden καὶ ὁ Crawford προσέθηκαν πολλὰ διὰ
 τῶν προσωπικῶν καὶ τοπικῶν αὐτῶν ἐρευνῶν.
 Ὁ Max-Müller καὶ Latham, οἵτινες οὐδέποτε εἶδον
 τὰς Ἰνδίας, ἐτακτοποίησαν τὰς ἀλλοτρίας γνώσεις
 καὶ κατέστησαν αὐτὰς κοινάς. Ἐπὶ τοῦ πεδίου
 τούτου ἐφαίνετο ὅτι ἀνεδεικνύοντο πανταχόθεν νέοι
 ἐργάται, οἵτινες ὡς κατὰ θεῖαν ἔμπνευσιν, ἀφιέρουν
 ἔτη καὶ ἔτη εἰς λεπτομερεῖς ἀνιχνεύσεις, πολλάκις

ἀτελεσφόρους. Ὁ Logan ἐν τῇ Ἰνδικῇ Πολυνησίᾳ· ὁ Hodgson ἐν τοῖς ὄρεσι τοῦ Νεπάλ· ὁ Dalton ἐν ταῖς κεντρικαῖς ἐπαρχίαις καὶ ἐν Ἀσσάμ· ὁ Ἰωάννης Wilson καὶ ὁ Stephenson ἐν τῇ δυτικῇ Ἰνδία, δὲν εἶναι εἰμὴ τύποι μιᾶς ὅλης γενεᾶς ἐρευνητῶν.

Μεθ' ἅπαντας τούτους τοὺς διδασκάλους, οἱ χριστιανοὶ ἱεραπόστολοι ἔσχον ὁδηγοὺς τὸν Carey καὶ τὸν Marshman ἐκ Serampore, (οἷτινες μείζονα ζῆλον παρὰ προσοχὴν κατέβαλον, ὅτε ἔγραφον γραμματικὰς καὶ μετέφραζον τὴν Γραφὴν ἐν τῇ γλώσσῃ τῶν χωρῶν, εἰς ἃς οὐδέποτε ἦλθον καὶ περὶ τῶν κατοίκων τῶν ὁποίων οὐδὲν ἀπολύτως ἐγίνωσκον) μέχρι τοῦ Gundert, τοῦ Pryse, τοῦ Trumpp καὶ τοῦ Skrefsrud. Μία καλὴ γραμματικὴ, ἐν καλὸν λεξικόν, ὥς ἐκεῖνα ἅτινα κατέλιπον οἱ τέσσαρες οὗτοι εἶναι πρόοδος διαρκῆς, καὶ στερεὸς λίθος προστεθεὶς ἐν τῷ οἰκοδομήματι τῆς ἐπιστήμης. Ἐπὶ τὰ ἴχνη τοῦ πλήθους τῶν λογίων γλωσσολόγων, οἷτινες ἀσχολοῦνται εἰς μίαν μόνην γλῶσσαν, βαδίζουσιν οἱ μεγάλοι γραμματολόγοι, οἷτινες ἀσχολοῦνται περὶ ἐν γένος ἢ μίαν οἰκογένειαν γλωσσῶν· τοιοῦτοι εἰσὶν ὁ Beames καὶ ὁ Caldwell, καὶ πράγματι ἐπίσης ὁ Trumpp καὶ ὁ Gundert, οἷτινες συνέγραψαν συγγράμματα περὶ μιᾶς μόνης γλώσσης, ἔχοντα ἀξίαν συγκριτικῆς μεθόδου. Καὶ ὅμως, μεθ' ὅσα ἐγένοντο καὶ γίνονται, νοεῖται ὅτι ἔτι καὶ νῦν εὕρισκόμεθα εἰς τὰ πρόθυρα τῆς ἐπιστήμης· εἰς δὲ τῶν σπουδαιοτέρων λόγων τῶν παρακινησάντων ἡμᾶς νὰ συναγάγωμεν τὰ γεγονότα, ἅτινα περιέχονται

ἐν ταῖς σελίδι ταύταις, εἶναι ἡ ἐπιθυμία νὰ δείξωμεν εἰς τοὺς νέους γλωσσολόγους, οἵτινες ἐπὶ τοῦ παρόντος ἐργάζονται ἐπὶ τοῦ πεδίου τούτου, ὅποση ἀκόμη ἐργασία ἀπομένει.

Τὸ πεδίου τῆς ἀνατολικῆς Ἰνδίας παρίστησιν ἰδιαίτερον ἐνδιαφέρον τῷ φιλοσόφῳ καὶ περιέχει δείγματα πάντων, οὕτως εἰπεῖν, τῶν μορφολογικῶν στρωμάτων τῶν γλωσσῶν, ὧν τινὰ μὲν διατελοῦσιν ἐν καταστάσει πολιτισμοῦ ὑψηλοτέρᾳ, τινὰ δέ, καίτοι συγγενῇ λίαν, ἐν τῇ φυσικῇ αὐτῶν ἀπλότητι εἰσέτι. Ἡ ἐπίδρασις τῆς γλώσσης τῶν ἡττηθέντων μὴ Ἀρίων ἐπὶ τῶν κατακτητῶν Ἀρίων καὶ ἡ ἐπίδρασις γλώσσης εὐλυγίστου, ὀργάνου τῆς θρησκείας, ἐπὶ τῶν τραχειῶν καὶ μονοσυλλαβικῶν γλωσσῶν εἶναι καταφανεστάτη. Εἰσέτι δὲν ὠρίσθη ἀκριβῶς μέχρι τίνος σημείου αἱ διαλεκτικαὶ διαφοραὶ ἐπεκτείνονται ἐπὶ τῶν ὀρίων τῶν δύο γλωσσικῶν ζωνῶν· ἐν τισι δεδομέναις περιπτώσεσιν οἱ περὶ τὰ σύνορα οἰκοῦντες δύνανται νὰ ἔχωσι δύο διαλέκτους, ἐν ἄλλαις δὲ περιπτώσεσι ἀκατέργαστον συμπίλημα δύο διαλέκτων, ἀπολύτως ἀντιπαθητικῶν, παρήγαγε διάλεκτον μικτὴν ἢ διεφθαρμένην, ἀνάλογον τῆς Pidgion-English τῆς Σινικῆς. Διάλεκτοι τινές, ὥς ἡ Ἰνδουστanic, ἡ Ταμουλ καὶ ἡ Μαλαισία, ἀνυψώθησαν εἰς τὴν ἀξίαν γλωσσῶν αὐτοτελῶν, καὶ ἡ χρῆσις των ἐκτείνεται πέραν τοῦ φυσικοῦ αὐτῶν τοπικοῦ ὁρίου. Ἄλλαι δὲ καταπνίγονται, ἐκδιώκονται ἢ ἀπολύτως ἐξορίζονται ἀπὸ τῆς ἰδίας αὐτῶν χώρας.

Ἐνεκα τοῦ στενοῦ τοῦ χώρου δὲν δυνάμεθα

ἐνταῦθα εἰμὴ ἐπιτροχάδην νὰ διατρέξωμεν ὁλόκληρον τὸ ἀντικείμενον τῆς ἡμετέρας πραγματείας, χωρὶς νὰ ἐπιχειρήσωμεν νὰ προσδιορίσωμεν τὰ ὅρια καὶ τοὺς πληθυσμοὺς ἐκάστου γλωσσολογικοῦ ἐδάφους. Δὲν θὰ ἐνδιατρίψωμεν ἐπίσης νὰ σημειώσωμεν τὰς γραμματικὰς καὶ τὰ λεξικὰ ἐκάστης γλώσσης, καὶ νὰ πραγματευθῶμεν περὶ τῶν γλωσσικῶν ἰδιωμάτων μιᾶς ἐκάστης, οὔτε νὰ περιγράψωμεν τὴν γραμματολογίαν αὐτῶν, ἐπειδὴ τὰ δύο ταῦτα ἀντικείμενα θὰ ἀπετέλουν τόμον μέγαν καὶ σπουδαῖον. Τὸ πρῶτον θὰ καθίστα γνωστὸν τὸ ὑλικὸν ἐξ οὗ σύγκειται ἡ γλώσσα, εἴτε φιλολογικὴν ἔχουσα μορφήν εἴτε μὴ· τὸ δὲ δεύτερον θὰ ἀνέπτυσσε τὴν φύσιν καὶ τὴν σπουδαιότητα τῆς φιλολογίας αὐτῆς, ἐὰν εἶχε μορφήν φιλολογικὴν. Σκοπὸς ἡμῶν εἶναι νὰ ἐπιστήσωμεν τὴν ἡμετέραν προσοχήν, ὅπως μὴ διαφύγῃ τὴν ἡμετέραν μελέτην οὐδεμίαν γλωσσικὴν μορφήν· νὰ διακρίνωμεν τὰς διαλέκτους ἀπὸ τῶν γλωσσῶν καὶ νὰ πλησιάζωμεν τὰς γλώσσας ταύτας πρὸς τὰς πρώτας· πρὸς τὰς διαλέκτους, αἵτινες ἀνήκουσιν αὐταῖς· νὰ συνενώσωμεν τὰς γλώσσας εἰς κλάσεις καὶ οἰκογενείας καὶ νὰ πραγματευθῶμεν τὸ ἀντικείμενον ὑπὸ γενικὴν ἔποψιν, ἱστορικὴν καὶ γεωγραφικὴν μᾶλλον ἢ κατὰ μέθοδον ἐπιστημονικὴν.

Τὶ εἶναι ἡ διάλεκτος; καὶ τὶ εἶναι ἡ γλώσσα; Ἐπὶ τοῦ ζητήματος τούτου δύνανται νὰ ἀληθεύωσι πᾶσαι αἱ διαφοραὶ τῶν γνωμῶν· ἀλλ' ἀφ' ἧς στιγμῆς διευτυπώθη καὶ ἐγένετο δεκτὴ ἀρχὴ τις εὐνόητος, δὲν δύναται νὰ ὑπάρχῃ πλέον τόση σύγχυσις.

Ἡ ἰταλικὴ καὶ ἡ ἰσπανικὴ εἰσὶ δύο γλῶσσαι διακεκριμέναι ἀπ' ἀλλήλων· ἡ βενετικὴ καὶ ἡ τοσκανικὴ εἰσὶ δύο διάφοροι διάλεκτοι τῆς ἰταλικῆς· ὁ τελευταῖος τύπος εἶναι ὁ ἐπικρατέστερος τύπος τῆς ἰταλικῆς γλώσσης. Διάλεκτός τις διαφέρει ἄλλης, μιᾶς καὶ τῆς αὐτῆς γλώσσης, ἐν τῇ γραμματικῇ, ἐν τῷ λεξικῷ καὶ ἐν τῇ προφορᾷ, εἴτε ὡς πρὸς τὸ ἓν, εἴτε ὡς πρὸς τὰ δύο, ἢ καὶ ὡς πρὸς τὰ τρία ὁμοῦ· καὶ φυσικῶς εἶναι ἐνίοτε δύσκολον νὰ ὀρισθῇ ἂν πρόκειται περὶ δύο ἀδελφῶν γλωσσῶν, ὡς ἡμεῖς κατετάξαμεν τὴν Ἰνδι καὶ τὴν Πανγιάπι, ἢ μόνον περὶ μιᾶς διαλέκτου ἀνατολικῆς ἢ δυτικῆς μιᾶς καὶ τῆς αὐτῆς μεγάλης γλώσσης, ὡς πιθανῶς συμβαίνει ἐν τῷ ἀνωτέρῳ παραδείγματι. Τὸ ζήτημα ὅμως δὲν εἶναι τόσον εὐκρινές, προκειμένου περὶ γλωσσῶν, μὴ ἔχουσιν φιλολογίαν καὶ ἐν αἷς δὲν ὑπάρχει τύπος τις καθαρὸς καὶ δὲν ἔλαβε πέρας εἰσέτι ὁ περὶ ὑπάρξεως ἢ περὶ ἐπικρατήσεως ἀγών, ὡς συνέβη εἰς πάντα τὰ ἔθνη τῆς Εὐρώπης. Ὅταν ἔν τινι γλώσσῃ ὑπάρχει εἰδικόν τι ὄνομα, ὡς ἡ Ταμουλ, εὐκόλον εἶναι νὰ μεταχειρισθῶμεν αὐτὸ ἀντ' αὐτῆς καὶ νὰ συνενώσωμεν πάσας τὰς διαλέκτους αὐτῆς ὑπὸ τοῦτο τὸ ὄνομα. Ὅταν ὅμως γλῶσσαι τινες παρίστανται ὑπὸ γενικὰ ὀνόματα οἰκογενειῶν, περὶ ὧν οὐδὲν εἶναι γνωστὸν πλὴν ἀσημάντων λεξιλογίων, ἅτινα παρουσιάζουσι καὶ μεταξὺ των διαλεκτικὰς διαφορὰς, τότε εἶναι δύσκολον νὰ ὀρισθῇ ὑπὸ ποῖον ὄνομα πρέπει νὰ καταταχθῇ τὸ σύμπλεγμα αὐτὸ τῶν γλωσσῶν. Τὸ σύμπλεγμα τῶν γλωσσῶν Ναγὰ

ἐπὶ τῶν λόφων Ἀσσάμ παρέχει ἡμῖν παράδειγμα
 τούτου. Ἡ σημιτικὴ οἰκογένεια δὲν ἀναφαίνεται
 ἐν ταῖς ἀνατολικαῖς Ἰνδαίαις. Ἡ ἐπιρροή τῆς
 Ἀραβικῆς γίνεται καταφανὴς διὰ τῆς μεσολαβήσεως
 τῆς Περσικῆς ἐν διαφόροις ἰθαγενέσι ἀρίοις διαλέκτοις,
 καὶ ἔτι ὀριστικότερον ἐν τῇ μαλαισικῇ οἰκογενείᾳ·
 ἡ Ἑβραϊκὴ καὶ ἡ Συριακὴ εἰσὶν ἐν χρήσει ὡς
 γλῶσσαι θρησκευτικαί, ἴσως ἐν μορφῇ μετα-
 βεβλημένη ὑπὸ μικρῶν ἰουδαϊκῶν ἀποικίων ἐν
 Βομβάϋ, Καλκούττα καὶ Κοκίνω, καὶ ὑπὸ τῆς μικρᾶς
 νεστοριανικῆς συριακῆς ἐκκλησίας ἐπὶ τῆς δυτικῆς
 παραλίας. Ἡ Ἀραβικὴ εἶναι πανταχοῦ ἡ θρησ-
 κευτικὴ γλῶσσα τῶν μωαμεθανῶν. Ὑπάρχουσι
 προσέτι σπουδαῖαι ἀποικίαι ἀράβων ἐγκατοίκων,
 οἵτινες πρέπει νὰ θεωρηθῶσιν ὡς ξένοι.

Αἱ ἄριαι γλῶσσαι εἰσὶν ἐν μεγίστῃ χρήσει.
 Σημειοῦμεν μόνον τὴν Ἀγγλικήν, τὴν Γαλλικὴν
 καὶ τὴν Πορτογαλλικὴν ὡς γλώσσας τῶν ἀπὸ
 πολλοῦ χρόνου συστηθεισῶν ἀποικίων ἢ τῶν
 προσωρινῶν ξένων. Ἡ ἐπιρροή τῆς πρώτης κατα-
 φαίνεται μόνον ἐν ποσότητι τινὲ λέξεων· ἀλλ'
 ἡ Πορτογαλλικὴ ἐμόρφωσε καὶ διάλεκτόν τινα
 μικτὴν μετὰ τῶν ἐγχωρίων ἰδιωτισμῶν. Ἡ Ὁλλαν-
 δικὴ ἐξέλιπε σχεδὸν ἐν Κεϋλάν· ἀλλ' ἐν τῇ ἰνδικῇ
 Πολυνησίᾳ ἀποτελεῖ μετὰ τῆς Ἰσπανικῆς τὴν
 γλῶσσαν τῶν ἀνωτέρων τάξεων. Ἡ Ἰταλικὴ καὶ
 ἡ Λατινικὴ εἰσῆχθησαν διὰ τοῦ ρωμαϊκοῦ κλήρου·
 ἡ Δανικὴ καὶ ἡ Γερμανικὴ διὰ τῶν προτεσταντῶν
 ἱεραποστόλων. Ἡ Περσικὴ εἶναι ἡ τῶν Αὐλῶν

καὶ ἡ κοινωνικὴ γλῶσσα ἐν πάσῃ τῇ ἀγγλικῇ Ἰνδία· ἡ Πελβὶ εἶναι ἡ ἱερὰ γλῶσσα τῶν Πάρσις πυρο-λατρῶν. Ἡ Ἀρμενικὴ εἶναι ἡ γλῶσσα πλουσίας, βιομηχανικῆς καὶ τιμιωτάτης ἀποικίας. Ἡ Σινικὴ λαλεῖται ὑπὸ τῶν ἀποίκων τοῦ ἔθνους ἐκείνου ἐν Καλκούττα, ἐν τοῖς λιμέσι, ἐν τῇ χερσονήσῳ τῆς Ἰνδο-Σινικῆς καὶ ἐν ταῖς νήσοις. Μία μόνη τουρκικὴ διάλεκτος, ἡ Καγιούνα, μόλις ζῇ ἐν ταῖς τάξεσι τῶν Τάρτς, διότι οὔτε Τοῦρκοι οὔτε Μογγόλοι ὑπῆρξαν ποτε ἱκανοὶ νὰ ἰδρύσωσιν ἀποικίας ἐν Ἰνδία, καὶ τοι κατῴρθωσαν νὰ ὑποτάξωσι τοὺς κατοίκους καὶ νὰ ἀφήσωσι τὸν τύπον αὐτῶν ἐν τῷ ὀνόματι τῆς μεγάλης αὐτοτελοῦς γλώσσης, τῆς Οὐρτού.

Ὅσον ἀφορᾷ τὴν μεγάλην σλαβικὴν οἰκογένειαν, οὐδεὶς, μέχρι τοῦδε τοῦλάχιστον, φύσει Ἰνδός, οὐδεμίαν λέξιν αὐτῆς προέφερεν.

Ἦδη προβαίνομεν εἰς τὴν κατάταξιν τοῦ ἐγχωρίου καὶ ἐγκατοίκου πληθυσμοῦ.

Ὑπάρχουσιν ὀκτὼ οἰκογένειαι.

1ον. Ἡ Ἀρία οἰκογένεια.

2ον. Ἡ Δραβιδικὴ οἰκογένεια.

3ον. Ἡ Κολαρικὴ οἰκογένεια.

4ον. Ἡ Τιπέτο-Βιρμανικὴ οἰκογένεια.

5ον. Ἡ Κασὶ οἰκογένεια.

6ον. Ἡ Τάϊ οἰκογένεια.

7ον. Ἡ Μὸν-Ἀνὰμ οἰκογένεια.

8ον. Ἡ Μαλαισικὴ οἰκογένεια.

Ἡ πρώτη ἀνήκει εἰς τὴν μορφολογικὴν τάξιν, τὴν καλουμένην τῶν εὐλυγίστων, αἱ τρεῖς ἐπόμεναι εἰς τὴν τῶν ἀκάμπτων καὶ τραχειῶν· αἱ τρεῖς μεθεπόμεναι εἰς τὴν τῶν μονοσυλλάβων καὶ ἡ τελευταία εἰς τὸν πολυνησιακὸν τύπον.

Ὁφείλομεν νὰ ἐπιστήσωμεν τὴν προσοχὴν πρῶτιστα ἐπὶ τῶν ζώσων καὶ τανῦν λαλουμένων γλωσσῶν· ἀλλ' εἰσὶ τινες νεκραὶ γλώσσαι, αἵτινες μεγάλως ἐπέδρασαν ἐπὶ τινων προσώπων οἰκογενειῶν τινων, ἄξιαί μνείας. Ἡ πρώτη τῶν νεκρῶν τούτων γλωσσῶν εἶναι ἡ Σανσκριτικὴ, ἧς ἡ ἐπιρροὴ καταφαίνεται ἐπὶ πάντων τῶν κλάδων τῆς πρώτης οἰκογενείας, ἐξαιρέσει τῶν δύο πρώτων, οἵτινες θεωρητέοι ὡς προσανσκριτικοί. Καὶ αἱ τέσσαρες πρῶται γλώσσαι τῆς δραβιδικῆς οἰκογενείας μετεμορφώθησαν ἐπίσης σπουδαίως διὰ τῆς Σανσκριτικῆς ἐπιρροῆς. Τοιαύτη ἐπίδρασις τῆς Σανσκριτικῆς δηλοῦται καὶ ἐπὶ τοῦ Ἰαβαϊκοῦ γλωσσικοῦ συμπλέγματος τῆς μαλαισικῆς οἰκογενείας· εἰσέδυσεν εἰς τὴν νῆσον Ἰάβαν μετὰ τῆς Ἰνδικῆς θρησκείας, μεταδοθείσης ἐξ Ἰνδίας ἐν ἐποχῇ, ἣτις δὲν δύναται νὰ προσδιορισθῇ.

Ἡ ἐπιρροὴ τῶν διαλέκτων πρακρὶτ εἶναι ἔτι μείζων ἐν εἰδικῇ τινι περιπτώσει. Ἡ γλώσσα Μαγατὶ, γνωστοτέρα ὑπὸ τὸ ὄνομα Παλὶ, ἀπέβη τὸ ὄργανον τῆς βουδδιστικῆς μαθήσεως καὶ μετεσχημάτισε σπουδαίως τὴν Σιγκαλικὴν γλώσσαν, ἣτις προῆλθεν ἀπὸ ἄλλης πρακριτικῆς διαλέκτου, τὴν Βριμανικὴν, τὴν Μὸν, τὴν Καμπὸτ καὶ τὴν

Σιαμικήν. Διάλεκτοί τινες ἰθαγενεῖς τῶν Ἀρίων κατάγονται κατ' εὐθείαν γραμμὴν ἐξ ἄλλων πρακρὶτ διαλέκτων, ἄλλη δέ τις ἀπέβη ἢ θρησκευτικὴ γλῶσσα τῶν Γιάιν. Ἑτέρα γλῶσσα σπουδαιοτάτη, καταλιποῦσα ἐκτενεστάτην φιλολογίαν, εἶναι ἢ Καβὶ ἢ ἀρχαϊκὴ ἱαβαϊκὴ.

Δύο κλάδοι τῆς ἀρίας οἰκογενείας εἰσὶν ἐν χρήσει ἐν μιᾷ καὶ τῇ αὐτῇ χώρᾳ, 1ος ὁ ἱρανικὸς κλάδος, 2ος ὁ ἰνδικός.

Ὁ ἱρανικὸς καταφαίνεται, ἐν μέρει, εἰς δύο μόνον γλῶσσας. Ὁ ἰνδικὸς περιέχεται ἀκέραιος εἰς δεκατέσσaras διαλέκτους. Θὰ μελετήσωμεν αὐτὰς μίαν πρὸς μίαν κα συντόμως.

Αἱ δύο γλῶσσαι τῆς ἱρανικῆς οἰκογενείας εἶναι ἢ Πουστοὺ καὶ ἢ Μπαλούτσι, λαλούμεναι ἀμφοτέραι πέραν τοῦ Ἰνδοῦ, ἐν τῇ οὐδετέρᾳ ζώνῃ, ἣτις χωρίζει τὴν ἀγγλικὴν Ἰνδίαν ἀπὸ τῆς Περσίας καὶ τῆς Ρωσσίας. Ἡ Πουστοὺ εἶναι ἢ γλῶσσα τῶν Ἀφγάνων, λαῶν μωαμεθανικῶν, ὑπηκόων τοῦ Καβούλ, εἴτε πράγματι εἴτε κατ' ὄνομα, ἢ καθόλου ἀνεξαρτήτων. Εἶναι μία τῶν γλωσσῶν ἐκείνων, ἃς οἱ ὑπάλληλοι τοῦ κράτους ὑποχρεοῦνται νὰ γινώσκωσιν· ὑπάρχουσι διάφοροι γραμματικαὶ καὶ διάφορα λεξικά αὐτῆς. Ὡς εἶναι φυσικὸν, τῆς γλώσσης ταύτης, ἣτις μεσολαβεῖ μεταξὺ Ἰνδίας, Περσίας καὶ Τουρκεστάν, ὑπάρχουσι πολλαὶ διάλεκτοι· ἀλλ' αὗται δὲν εἶναι ἀρκούντως γνωσταί, ὅπως δυνηθῶμεν νὰ ἀναλύσωμεν τὰς διαφοράς. Ἐχουσι δέ τινα φιλολογίαν διὰ γραμμάτων ἀραβικῶν. Ἡ Μπαλούτσι εἶναι ἢ γλῶσσα τῆς

φυλῆς, ἣτις κατέχει τὴν ἑκτασιν τῆς γῆς, τῆς χωριζούσης τὸ Ἀφγανιστὰν ἀπὸ τῆς θαλάσσης. Οἱ Μπαλούτσι εἰσὶ μωαμεθανοί. Ἡ διάλεκτος Σινδὶ φαίνεται ὅτι εἰσεχώρησεν εἰς τὴν χώραν των πρὸς ἀνατολὰς, ἢ Περσικὴ πρὸς δυσμὰς καὶ ἢ Πουστοὺ πρὸς βορρᾶν. Προσέτι ὑπάρχει ἀναμεμιγμένη μετ' αὐτῶν ἐν ταῖς κώμαις, ἐπὶ μέρους τινος τῆς χώρας των, καὶ ἄλλη τις φυλὴ, λίαν διαφέρουσα καὶ λαλοῦσα τὴν γλῶσσαν ἐντελῶς διάφορον, τὴν Πραχού. Οἱ Μπαλούτσι εἰσὶν ἐντελῶς σχεδὸν ἀμαθεῖς· ἐὰν δέ ποτε γράφωσι, χρῶνται γράμμασιν ἀραβικοῖς. Ἡ γλῶσσά των κατ' ὀλίγον ἐγένετο μία τῶν γλωσσῶν, ἃς οἱ ὑπάλληλοι εἰσὶν ἠναγκασμένοι νὰ γινώσκωσιν. Ὑπάρχουσι διάφοροι διάλεκτοι αὐτῆς· ἡ Μουκράνι, ἡ διάλεκτος δυτικὴ, συγχωνεύεται βαθμηδὸν ἐν τῇ Περσικῇ· ἡ κεντρικὴ διάλεκτος ἀποτελεῖ τὸν ἐν χρήσει τύπον· τέλος ὑπάρχει καὶ μία διάλεκτος καθαρῶς διαγεγραμμένη, ἐν χρήσει παρὰ ταῖς ἡμιανεξαρτήτοις φυλαῖς, αἵτινες οἰκοῦσι παραλλήλως τοῖς Ἀρίοις τῆς ἐπαρχίας Πανγιάπ.

Μεταβῶμεν εἰς τὸν Ἰνδικὸν κλάδον τῆς ἀρίας οἰκογενείας. Κατέχει ἑκτασιν γλωσσικὴν εὐρυτέραν, καὶ πληθυσμὸν πολυπληθέστερον παντὸς ἄλλου, πλὴν τοῦ σινικοῦ. Περὶ τῶν ἐσωτερικῶν διαιρέσεων τοῦ τελευταίου τούτου λαοῦ δὲν ἔχομεν εἰμὴ ἀνεπαρκεῖς εἰδήσεις. Δύο ἐξ αὐτῶν τῶν γλωσσῶν παριστῶσι τὸν ἄριον τύπον πρὶν ἢ ἀκμάσῃ ἐν Ἰνδία· εἰσὶ δὲ αὗται ἡ τῶν Σιὰ-πὸς Καφὶρ καὶ ἡ τῶν Τάρτ (Dard). Ἐπὶ τῶν μεγαλοπρεπῶν πλευρῶν τῶν

ὀρέων καὶ ἐν ταῖς μεγάλαις πεδιάσι, ταῖς κειμέναις ἐν τῇ γωνίᾳ τῇ σχηματιζομένη διὰ τῆς ἐνώσεως τῆς ἀλύσεως τῶν ὀρέων Ἱμαλάγια καὶ Ἰνδου-Κοῦς οἰκοῦσιν ἀτρόμητοι εἰδωλολάτραι, προκαλοῦντας ἀπὸ αἰώνων εἰς ἀγῶνας τοὺς Ἰνδοὺ καὶ τοὺς Μωαμεθανοὺς, καὶ διατηρήσαντας θρησκείαν, ἐλευθερίαν καὶ γλῶσσαν ἐν ἀσύλῳ, εἰς ὃ οὐδεὶς εὐρωπαϊὸς ἀκόμη εἰσεχώρησεν. Οὗτοι εἰσὶν οἱ Καφίρ. Ὁ καθηγητὴς Trumpp * λεπτομερῶς ἀνέλυσε τὴν γλῶσσαν αὐτῶν καὶ βεβαιοῖ ὅτι εἶναι ἀρίας καταγωγῆς. Μεταξὺ αὐτῶν καὶ τῶν Ἰνδοῦ ἐν Ὑαγεστὰν καὶ ἐν τῇ ἐτέρᾳ πλευρᾷ τοῦ Ἰνδοῦ ἐπὶ τῆς χώρας Μαχαράγια Κασμίρ, ζῶσιν οἱ Τὰρτ, κατὰ τὸ πλεῖστον μωαμεθανοὶ μετὰ τινων σπανίων βουδδιστῶν. Γινώσκομεν κάλλιον τὴν γλῶσσαν αὐτῶν, ἥτις ἔχει πολλὰς διαλέκτους καὶ περὶ ἧς ὁ καθηγητὴς Trumpp ἰσχυρίζεται ὅτι εἶναι ἀρία. Ἀμφότεραι αὐταὶ αἱ γλῶσσαι εἰσὶ βάρβαροι καὶ δὲν ἔχουσι φιλολογίαν.

Μετὰ τοὺτους ἔχομεν ἐν τῷ ἡμετέρῳ καταλόγῳ τὴν Κασμιρὶ, τὴν γλῶσσαν τῶν κατοίκων τῆς “εὐδαίμονος κοιλάδος,” πάντων σχεδὼν μωαμεθανῶν, μετὰ τινος μικρᾶς ὁμάδος Βραχμάνων-Ἰνδοῦ, διακρινομένων ἐκ τῆς ὥσεως καὶ ἐξωτερικῆς αὐτῶν μορφῆς. Ἀναμφιβόλως ἡ γλῶσσα αὕτη εἶναι ἀρία, ἀλλ’ εἶναι ὀλιγώτερον γνωστὴ ἢ ὅσον ἔδει. Δὲν

* Ἡμέτερος σεβαστὸς καθηγητὴς ἐν Μονάχῳ, ὃς τις πολλάκις ἐν ταῖς παραδόσεσιν αὐτοῦ ἀνέφερεν ἡμῖν πολλὰ περὶ αὐτῶν καὶ συνέγραψε πολλά.
Σ. Μ.

ἔχομεν αὐτῆς εἰμὴ ἀσήμαντα λεξικά καὶ γραμματικὰς μελέτας. Δυνάμεθα νὰ ὑποθέσωμεν ὅτι ἡ κοιλὰς κατωκλήθη ὑπὸ ρεύματός τινος ἀρίου τοῦ διευθυνθέντος ἐπὶ τῆς ἐξωτερικῆς ἀλύσεως τῶν Ἱμαλάγια, διότι ἀπαντῶσιν ἐν τῇ γλώσσει καὶ ἐν τοῖς ἐθίμοις τοῦ λαοῦ ἐκείνου ἴχνη προφανῆ πολιτισμοῦ, πολὺ ἀνωτέρου τοῦ τῶν ὁμόρων αὐτῶν ἐκ τῆς ἐτέρας πλευρᾶς τῶν ὀρέων, τῶν Τάρτ. Ὑπάρχει παρὰ τοῖς Κασμίρ εἶδος τι ἰδιαίτερον Ἰνδικῶν χαρακτήρων, ἀλλὰ τοῦτο εἶναι ἐν ὀλίγῃ χρήσει. Τῆς Περσικῆς γλώσσης καὶ τῶν ἀραβικῶν χαρακτήρων γίνεται χρῆσις ἐν ταῖς ἐπισήμοις τοῦ κράτους ὑποθέσει καὶ ἐν τῇ ἰδιωτικῇ ἀλληλογραφίᾳ. Ἡ Πουχάρι καὶ ἡ Κιστβάρι λαλοῦμεναι παρὰ τῶν ὀρεινῶν τῇν κεντρικῆς ἀλύσεως τῶν Ἱμαλάγια, πρὸς τὸ παρὸν κατατάσσονται μεταξὺ τῶν διαλέκτων τῶν Κασμίρι.

Ἡ Πανγιάπι κατέχει ζώνην γλωσσικὴν λίαν ἐκτεταμένην, ἀλλὰ ὀλιγώτερον δικαιούται νὰ καταταχθῇ μεταξὺ τῶν ἀνεξαρτήτων γλωσσῶν. Περικυκλοῦται πρὸς δυσμὰς ὑπὸ τῆς Πουστοῦ καὶ τῆς Παλούτσι, πρὸς ἀνατολὰς ὑπὸ τῆς Ἰνδι παρὰ τὰ σύνορα τῆς Σιρχίντ· πρὸς βορρᾶν ὑπὸ τῆς Κασμίρι καὶ τῶν διαλέκτων αὐτῆς, καὶ πρὸς νότον δὲ ἐφάπτεται μεταγωγικῶς τῆς Σινδί. Περιλαμβάνει συνεπῶς πᾶσαν τὴν περίχωρον τῶν πέντε ποταμῶν, τοὺς λόφους καὶ τὰς πεδιάδας, καὶ λαλεῖται ὑπὸ λαοῦ ἐν μέρει βραχμανικοῦ, ἐν μέρει μουσουλμανικοῦ. Ἡ γλῶσσα αὕτη διακρίνεται τῆς ἀδελφῆς αὐτῆς Ἰνδι κατὰ τὰ φωνήεντα καὶ τὸ πλεῖστον κατὰ τὸ

λεξιλόγιον αὐτῆς καὶ κατὰ τινας γραμματικὰς μεταβολάς· καὶ ὅμως οὐδεὶς γινώσκων τὴν Ἰνδι, ἔκτος ἂν ᾗναι σχολαστικὸς, θὰ ἰσχυρίζετο ὅτι, ἐκμανθάνων τὴν Πενγιάπι, θὰ ἐγίνετο κάτοχος δευτέρας γλώσσης, ὡς θὰ ἐδικαιούτο νὰ ἰσχυρισθῇ ἐκμανθάνων τὴν Βεγκάλι ἢ τὴν Σινδί. Εἰς ἐξετάσεις τῆς γλώσσης ταύτης δὲν ὑποβάλλονται οἱ δημόσιοι ὑπάλληλοι· δὲν ἔχει φιλολογίαν, οὔτε δημοσίαν οὔτε ἰδιωτικὴν, διακρινομένην τῆς Ἰνδι. Αἱ δημόσιαι ὑποθέσεις διεξάγονται ἐν τῇ Ἰνδοστανικῇ, ἢ δὲ ἰδιαίτερα ἀλληλογραφία γίνεται διὰ ταύτης ἢ διὰ τῆς Περσικῆς. Αὐτοὶ οἱ Γράντ, ἥτοι τὰ ἱερὰ βιβλία, ἐρευνηθέντα ὑπὸ κριτικὴν ἔποψιν ὑπὸ τοῦ καθηγητοῦ Τροῦμπ, ἀπεκάλυψαν τὸ μοναδικὸν γεγονὸς, ὅτι ὁ τελευταῖος Γράντ τῆς Γοβίντ Σίγκ εἶναι εἰς γλῶσσαν Ἰνδι, καὶ ὅτι ὁ πρῶτος Γράντ τοῦ Βαβὰ Νάνουκ ἐπαναλαμβάνει φράσεις εἰς ἀρχαῖζουσιν Ἰνδι, καὶ δὲν εἶναι βεβαίως συντεταγμένος ἐν τῇ γνωστῇ ἡμῖν Πανγιάπι. Ἡ γραφὴ, ἢ καλουμένη γουρμούκι, ἐν χρήσει παρὰ τοῖς Σικ, εἶναι προφανῶς μία παραλλαγὴ τῆς Ἰνδικῆς γραφῆς, ὡς ἐπίσης ἢ ἐμπορικὴ γραφὴ τοῦ Παζάρ. Θεωροῦντες τὴν Πανγιάπι ὡς γλῶσσαν, δυνάμεθα νὰ εἰπώμεν ὅτι ἔχει διαφόρους διαλέκτους. Αἱ μᾶλλον ἡκρωτηριασμένοι εἰσὶν ἡ Δόγρι καὶ ἡ Σιπχάλι τῆς ἐξωτερικῆς ἢ κατωτέρας ἀλύσεως τῶν Ἱμαλάγια, ἢ δὲ Μουλτάνι τῆς ἄκρας μεσημβρίας, χρησιμεύουσα ὡς μετάβασις εἰς τὴν Σινδί. Αἱ ἀγροτικαὶ τάξεις λαλοῦσιν ἄμορφόν τινα γλῶσσον ποικίλλουσιν ἀπὸ Τοὰπ

εἰς Τοὰπ, καὶ μὴ κεκανονισμένην ὑπ' οὐδενὸς τύπου καὶ ὑπ' οὐδεμιᾶς φιλολογίας.

Περὶ τῆς Πραχούρι ὀλίγα δυνάμεθα νὰ εἰπώμεν, διότι περὶ αὐτῆς οὐδὲν σχεδὸν γνωρίζομεν. Ὁμιλεῖται παρὰ φυλῆς τινος μωαμεθανικῆς, ἣτις συγγέεται ἐνίοτε πρὸς τὸν λαὸν τὸν λαλοῦντα τὴν Μπαλούκι τοῦ Βελουχιστάν, οὗ διαφέρει ἐξ ὁλοκλήρου καὶ κατὰ τὴν φυλὴν καὶ κατὰ τὴν γλῶσσαν· αὐτὸς ὁ ἀρχηγὸς αὐτῆς εἶναι πραχούϊ· ἀλλὰ καὶ αὐτὸς καὶ οἱ εὐγενεῖς αὐτοῦ λαλοῦσιν ἀμφοτέρας τὰς γλώσσας. Ὁ καθηγητὴς Caldwell, ἐν τινι ἐπιθεωρήσει τῆς ἀσημάντου γραμματικῆς τοῦ Leech καὶ τοῦ Bellew ἐξέφρασε τὴν γνώμην ὅτι δι' αὐτὴν τὴν κατασκευὴν τῆς ἢ γλῶσσα αὕτη εἶναι τῆς αὐτῆς καταγωγῆς μετὰ τῆς Σίνδι, καὶ τοι. ἔχει μεγίστην συγγένειαν πρὸς τὴν δραβιδικὴν οἰκογένειαν. Τὸ ζήτημα ἐπὶ τοῦ παρόντος μένει εἰς αὐτὸ τὸ σημεῖον· ἀλλ' ἐπειδὴ οἱ ὑπάλληλοι τοῦ κράτους ποιοῦσιν ἐρεῦνας περὶ τῆς γλώσσης ἐκείνης καὶ ἐπειδὴ ἐδημοσιεύθη βιβλίον τι ἐν τῇ διαλέκτῳ ταύτῃ παρὰ τῷ τυπογραφείῳ Κουρράκι, ἐντὸς ὀλίγου καὶ αὐτὴ ἀναμφιβόλως θὰ λάβῃ τὴν προσήκουσαν αὐτῇ κατάταξιν. Ἡ γλῶσσα Σινδὶ λαλεῖται ὑπὸ μωαμεθανικοῦ πληθυσμοῦ ἐν τῷ δέλτα τοῦ Ἰνδοῦ καὶ ὀλίγον τι πέραν τοῦ δέλτα, ἐπὶ ἑκατέρων τῶν ὀχθῶν· ἐπειδὴ οἱ κάτοικοι τῆς Κάκχ Γουντάβα ἐν Βελουχιστάν καὶ τῆς χερσονήσου Κάκχ ἐν τῇ ἐπαρχίᾳ τῆς Βομβάης λαλοῦσι καθαρῶς διαλέκτους τῆς γλῶσσης Σινδί. Ἡ γραμματικὴ τοῦ Trumpp δεικνύει ἡμῖν πᾶν ὅ, τι δύναται νὰ γνωσθῇ

περὶ τῆς γλώσσης ταύτης, ἀναμφίβόλως πρακτικῆς καταγωγῆς· δὲν ἔχει χαρακτῆρας γραφικοὺς γνωστοὺς καὶ ὠρισμένους. Ὁ Trumpp ἐφήρμοσεν ἐν ἀλφάβητον ἀραβικὸν μεταβεβλημένον ὅπως οὖν, ἐναντίον τοῦ ὁποίου διαμαρτύρονται οἱ Ἴνδοι, οἱ λαλοῦντες τὴν Σινδὶ καὶ μεταχειριζόμενοι μίαν παραλλαγὴν διεφθαρμένου τύπου τοῦ Ἰνδικοῦ γραφικοῦ χαρακτῆρος. Ἡ σύγχυσις ἠϋξήσε διὰ τῆς ἀποπείρας τῶν δημοσίων διδασκάλων τοῦ νὰ εἰσαγάγωσι νέον τινα καὶ ἐλάχιστα ἐπιστημονικὸν τύπον τῆς Ἰνδικῆς γραφῆς καὶ δι' ἄλλης ἀποπείρας ἱεραποστόλου τινος, ὃς τις ἠθέλησε νὰ εἰσαγάγῃ τὴν Γουρμούκι τοῦ Πανγιάπ. Πλὴν τῶν ἄνω ρηθειςῶν διαλέκτων, εὐρίσκομεν τὰς διαλέκτους τοῦ ἄνω, τοῦ μέσου καὶ τοῦ κάτω Σινδ, καὶ ἄλλας δύο, τὴν Γιουγτάλ καὶ τὴν Μέντ, λαλουμένας ἐν Μουκράν καὶ ἐπὶ τῆς θαλασσίας ἀκτῆς τοῦ Βελουχιστάν.

Ἡ μεγάλη γλῶσσα Ἰνδι θὰ ἀπῆται μόνη αὕτῃ ἓνα τόμον. Θὰ ἀπομακρυνθῶμεν ἄρα γε πολὺ τῆς ἀληθείας τολμῶντες νὰ εἴπωμεν ὅτι αὕτη λαλεῖται ὑπὸ ὀγδοήκοντα ἑκατομμυρίων ἀνθρώπων ἐν πεντήκοντα καὶ ὀκτὼ διαλέκτοις; Προσεγγίζει εἰς πάσας τὰς μεγάλας αὐτῆς ἀδελφὰς, τὴν Πανγιάπι, τὴν Σινδὶ, τὴν Γουγιαράτι, τὴν Μαράτι, τὴν Οὐρούγια καὶ τὴν Βεγκάλι. Ἐκτείνεται ἀπὸ βορρᾶς πρὸς μεσημβρίαν τῆς μέσης ἀλύσεως τῶν Ἱμαλάγια μέχρι τῆς ἀκτῆς Νερπούττα καὶ ἔτι ἀπωτέρω πρὸς ἀνατολὰς καὶ πρὸς δυσμὰς τῶν ὀρέων Νέπαλ μέχρι τῶν ἐρήμων τοῦ Σινδ. Πολλοὶ ἀσιανολόγοι

κατέταξαν, οὐχὶ ἄνευ λόγου, τὴν Πανγιάπι καὶ τὴν Νεπάλι μεταξὺ τῶν διαλέκτων τῆς Ἰνδι· ἐπὶ τοῦ παρόντος παραλείπομεν αὐτάς. Ἡ διάλεκτος αὐτῆς, ἡ ἐξ εὐρωπαϊκῆς καὶ Ἰνδικῆς μικτῆ, ἥτις ἔλαβεν ἀρχὴν ἐν Γέλι τῆς Οὐρτου, ἦτοι τοῦ στρατιωτικοῦ πεδίου τῶν Μογγόλων κατὰ τὴν μουσουλμανικὴν περίοδον, εἶναι γνωστὴ ὑπὸ τὸ ὄνομα Ἰνδοστάνι. Ἐφθασε σχεδὸν εἰς τὴν ἀξίαν τοῦ νὰ θεωρῇται ἰδιαιτέρα γλῶσσα μετὰ τοῦ ἀνεξαντλήτου ἀραβικοῦ καὶ περσικοῦ γλωσσολογίου αὐτῆς, κεκτημένη τὴν ἱκανότητα τοῦ νὰ ἀφομοιῇ αὐτῇ τὰς νέας λέξεις καὶ τὰς νέας ιδέας, καὶ ἔχουσα σύμφωνα ἀρμονικὰ καὶ λεπτοτάτους ἰδιωτισμούς. Ἡ γλῶσσα αὕτη ἔχει δύο διακεκριμένας γραφὰς, ἀλλ' ὁμοιαζούσας ἀλλήλαις, τὴν Νάγαρι καὶ τὴν Ἀραβικὴν μετεσχηματισμένην· πρέπει νὰ προσθέσωμεν καὶ τρίτην ἀμιλλωμένην πρὸς τὰς δύο, τὸ ρωμανικὸν δῆλα δὴ ἀλφάβητον μετεσχηματισμένον. Ἡ Ἰνδι κέκτηται πάσας τὰς ιδιότητες, δι' ὧν ἀποτελεῖται μία σπουδαία ἐγχώριος γλῶσσα· ἴσως θὰ εἶναι ἐν τῷ μέλλοντι μία τῶν δώδεκα γλωσσῶν, αἵτινες θὰ διαιρῶσι ποτε τὸν κόσμον. Θὰ ἐμακρολογοῦμεν ἐὰν ἡθέλομεν περιγράψῃ πάσας τὰς διαλέκτους τῆς Ἰνδι. Δὲν πρέπει νὰ λησμονῶμεν, ὅτι οἱ Ἀριοι ἦσαν ἐπήλυδες, ἐλθόντες ἀπὸ τῶν βορειοδυτικῶν χωρῶν, καὶ καθόσον προὔχουρον ἀπὸ τῶν Ἰμαλάγια πρὸς τὰ Βίνδυα, ἀπερρόφων πλείστας φυλὰς μὴ ἀρίας, αἵτινες ἦσαν κύριαι τῶν χωρῶν πρὸ αὐτῶν. Ἐν τῇ εὐρυτάτῃ ἐκτάσει, ἣν κατέχουσιν αἱ φυλαὶ αἱ λαλοῦσαι τὴν

Ἰνδι, σημειοῦμεν τὰς ἐξῆς διακεκριμένας ὑποδιαί-
 ρέσεις· 1ον, τὴν ἐξωτερικὴν σειρὰν τῆς ἀλύσεως τῶν
 Ἰμαλάγια· 2ον, τὴν ἄνω Δοάβ· 3ον, τὴν κάτω Δοάβ·
 4ον, τὴν χώραν τὴν ἐκτεινομένην μεσημβρινῶς τοῦ
 Γάγγου· 5ον, Βουχάρ. 6ον, Πουντελκοῦντ καὶ
 Παγκελκοῦντ· 7ον, Μαρβάρ, Μεβάρ, καὶ Μαλβάν·
 8ον, τὴν πεδιάδα τοῦ ποταμοῦ Νερπούττα. 9ον,
 τὴν χώραν μεσημβρινῶς τοῦ Νερπούττα. Διάλεκτοί
 τινες τῆς Ἰνδι χρησιμεύουσιν ὥς μεσάζουσαι μεταξὺ
 δύο διαλέκτων νεοαρίων· ἄλλαι διάλεκτοι διεφθάρησαν
 ὑπὸ τῶν κολαρικῶν καὶ δραβιδικῶν λεξιλογίων.
 Τινὲς εἰσὶ καθαραὶ ἀπὸ πάσης μωαμεθανικῆς προσ-
 θήκης, ἄλλαι δὲ διεφθάρησαν εἰς βαθμὸν ἀθεράπευτον,
 ἀλλὰ γενικῶς πᾶσαι διατηροῦσι τὴν σταθερὰν μορφήν
 τῆς Ἰνδι.

Ἡ Νεπάλι κατατάσσεται μεταξὺ τῶν γλωσσῶν,
 ἀλλ' οὐδὲν σχεδὸν γινώσκουμεν περὶ τῶν γλωσσικῶν
 αὐτῆς χαρακτήρων, καὶ εἶναι πιθανὸν νὰ ἐκπέσῃ εἰς
 τὴν τάξιν τῶν ἀπλῶν διαλέκτων τῆς Ἰνδι. Ὀνομά-
 ζεται ἐπίσης Κχὰς ἢ Πουρβούτνα.* Εἶναι ἡ γλῶσσα
 τῆς αὐλῆς καὶ τῆς ὑπερισχυούσης τάξεως τῶν
 Γκούρκχας ἐν τῇ πεδιάδι τοῦ Νέπαλ. Ὡς ὀψόμεθα
 κατωτέρω, ἡ διάλεκτος τοῦ πολλοῦ πλήθους τῶν
 ὑπηκόων τοῦ Μαχαράγια ἐν Νέπαλ ἀνήκει εἰς
 οἰκογένειαν ἐξ ὀλοκλήρου διάφορον. τὸ δὲ πλεῖστον
 ἐκείνων, οἵτινες λαλοῦσι τὴν γλῶσσαν αὐτὴν, εἰσὶ
 προφανῶς ξένοι τῆς ἀρίας φυλῆς, ἢ τοῦλάχιστον

* Ἴσως Παρβατνα; (= γλῶσσα ὀρεινή).

ἀνήκουσιν εἰς φυλὴν μικτὴν, καὶ τοι ἔχουσι τὸ Ἰνδοστανικὸν θρήσκευμα ὑπὸ μορφὴν ἐφθαρμένην. Ἡ γλῶσσα αὕτη οὐδεμίαν ἀπολύτως φιλογίαν ἔχει, ὁ δὲ λαὸς εἶναι βάρβαρος, καὶ γράφων μεταχειρίζεται χαρακτηήρας τινὰς Ἰνδικούς. Εἶναι γλῶσσα ἔχουσα διαλέκτους, ἀλλὰ τὰ ὅρια αὐτῶν εἰσὶν ἐντελῶς ἀβέβαια.

Ἡ Βεγκάλι εἶναι γλῶσσα λαλουμένη ὑπὸ 36,000,000 ἀνθρώπων ἐν τῷ δέλτα τοῦ Γάγγου. Οὗτοι διαιροῦνται σχεδὸν ἐξ ἴσου εἰς Μωαμεθανούς καὶ Ἰνδοὺς, καὶ, ἐὰν εὐρίσκετο ἡ ἀλήθεια, ἤθελε γνωσθῇ πιθανῶς ὅτι τὸ ἥμισυ τοῦ πληθυσμοῦ εἶναι ξένον τῆς ἀρίας φυλῆς καὶ ἔτι καὶ νῦν δὲν ἔχει εἰμὴ ἐν ἐπίχρισμα Ἰνδισμοῦ ἐπὶ τῶν δεισιδαιμονιῶν καὶ τῶν εἰδωλολατρικῶν τύπων αὐτοῦ. Ὁριζομένη ἡ γλῶσσα αὕτη πρὸς βορρᾶν μὲν ὑπὸ τῆς Ἰνδι, πρὸς νότον ὑπὸ τοῦ Ὠκεανοῦ, πρὸς δυσμὰς ὑπὸ τῆς Οὐρίγῃα, ἐκτείνεται οὐχ ἥττον εἰς μεγάλην ἑκτασιν παρὰ ταῖς ἀγρίαις φυλαῖς τῶν ὀρέων, αἵτινες λαλοῦσι τὴν γλῶσσαν τῆς Τιβετο-Βιρμανικῆς οἰκογενείας, καὶ τοῖς ὀρεινοῖς Δραβίδαις καὶ τοῖς Κολαρίοις πρὸς δυσμὰς. Ἡ γραφὴ τῶν εἶναι παραλλαγή τῆς Ἰνδικῆς γραφῆς· εἶναι ἀδύνατον νὰ μὴν ὑπάρχωσιν ἐν αὐτῇ διαφοραὶ λίαν διακεκριμέναι διαλέκτων, ἐὰν ληφθῶσιν ὑπ' ὄψει αἱ γλωσσικαὶ ἐπιδράσεις, αἵτινες ἐπηρεάζουσιν αὐτὴν, καὶ αἱ συνεχεῖς μεταναστεύσεις ξένων ἐπὶ τῶν δύο πλευρῶν αὐτῆς, τῆς ἀνατολικῆς καὶ τῆς δυτικῆς· ἀλλὰ δὲν ὑπάρχουσιν ὀνόματα ἀρκούντως γνωστὰ, ἐξαιρουμένων τῆς μωαμεθανικῆς διαλέκτου,

ἥτις ἐφαρμόζεται μᾶλλον ἐπὶ τῶν γραπτῶν ἐκφράσεων, ἢ ἐπὶ τῆς λαλουμένης γλώσσης.

Ἡ γλῶσσα Ἀσσὰμ ἐθεωρήθη παρά τινων συγγραφέων ὡς διάλεκτος τῆς γλώσσης Βεγκάλι· ἀλλὰ τὰ δίκαια αὐτῆς, ὅπως θεωρηθῇ ὡς γλῶσσα ἀνεξάρτητος, ὑπεστηρίχθησαν ζωνρῶς παρὰ τῶν γινωσκόντων αὐτὴν ἐντελῶς. Εἶναι συγγενὴς τῆς Βεγκάλι, ἀλλ' ἐντελῶς διάφορος αὐτῆς, τανῦν δὲ διακρίνεται ὡς ἰδιαίτερα γλῶσσα, μεθ' ὅλην τὴν ἐπικράτησιν τῶν Σάνς, τῶν λαλούντων γλῶσσαν τῆς οἰκογενείας Τάϊ, μεθ' ὅλας τὰς ἀναριθμήτους Τιβετο - Βιρμανικὰς φυλὰς, αἵτινες περικυκλοῦσι τὴν πεδιάδα ἐκείνην καὶ πολλάκις εἰσβάλλουσιν εἰς αὐτήν, καὶ μεθ' ὅλας τέλος τὰς ἐπιδρομὰς τῶν μωαμεθανῶν. Ἡ γλῶσσα αὕτη δὲν ἔχει φιλολογίαν, καί τοι ἔχει ἐν χρήσει ἐν τῇ γραφῇ ἐν εἶδος τοῦ ἰνδικοῦ γραφικοῦ χαρακτήρος. Προσέλαβε λέξεις τινὰς ἐκ τῆς Σανσκριτικῆς, μεταβαλοῦσα ὁμως τὴν σημασίαν καὶ τὴν προφορὰν αὐτῶν· ἐπειδὴ δὲ ἡ ἐπαρχία Ἀσσὰμ τανῦν εἶναι ἐντελῶς ἀποκεχωρισμένη τῆς Βεγγάλ, θὰ διατηρήσῃ καὶ θὰ ἐπεκτείνῃ ἀναμφιβόλως τὴν ἀνεξαρτησίαν αὐτῆς. Ὁμορος τῆς Βεγγάλι εἶναι ἡ γλῶσσα Οὐρίγιά, λαλουμένη ὑπὸ ὀκτὼ ἑκατομμυρίων ψυχῶν ἐν ταῖς ἐπαρχίαις τῆς Βεγγάλ καὶ Ματρὰς καὶ ἐν ταῖς κεντρικαῖς ἐπαρχίαις. Ὁ πληθυσμὸς εἶναι γενικῶς βραχμανικὸς, καὶ ποιεῖται χρήσιν εἰδικοῦ γραφικοῦ χαρακτήρος, ὅς τις, ἂν καὶ ἦτο κατ' ἀρχὴν ἀπλῶς ἐν διάφορον εἶδος τῆς γραφῆς τῆς βορείου Ἰνδίας, ὑπέστη τὸν μετασχηματισμὸν τὸν

ἰδιάζοντα ταῖς γραφαῖς τῆς μεσημβρινῆς καὶ τῆς ὑπεργαγγείου Ἰνδίας, καὶ ὅς τις ἀρχὴν ἔχει ἀπὸ τῆς χρήσεως τοῦ φύλλου τοῦ φοίνικος καὶ τῆς σιδηρᾶς γραφίδος, ἥτις ἠνάγκασε τὸν γράφοντο νὰ ἀντικαταστήσῃ τὰς στρογγύλλας γραμμὰς ἀντὶ τῶν εὐθειῶν. Ἡ Οὐρίγία γλώσσα περικλείεται ἐντὸς τῶν Δραβιδικῶν γλωσσῶν καὶ τῶν Κολαρίων· πλησιάζει πρὸς τὴν Τελούγου καὶ τὴν Γόνδ καὶ περιβάλλει τὴν Κόνδ, ἥτις ἀνήκει εἰς τὴν πρώτην οἰκογένειαν· πλησιάζει καὶ πρὸς τὴν Κόλε καὶ τὴν Γιούαγκ τῆς δευτέρας οἰκογενείας. Ἡ μᾶλλον γνωστὴ μορφή, ὁ τύπος τῆς γλώσσης αὐτῆς, εἶναι ὁ ἐν χρήσει ἐν τῇ μεταξὺ τῶν ὁρέων καὶ τῆς θαλάσσης χώρα· ἀλλ' ἐκτείνεται ἐπὶ μακρὸν εἰς τὸ ἐσωτερικόν, ἐπὶ τῆς χώρας τῷ ἡμιανεξαρτήτων ἀρχηγῶν, τῶν ἐγκατεστημένων μακρὰν πάσης κεντρικῆς ὁδοῦ συγκοινωνίας, ἐν τόποις λίαν νοσηροῖς καὶ κατὰ συνέπειαν ὀλίγον γνωστοῖς.

Λόγον ποιούμενοι περὶ τῆς γλώσσης Μαράττι ὀφείλομεν μετ' ἰδιαιτέρας προσοχῆς νὰ διακρίνωμεν τὰ ὅρια τῆς πολιτικῆς αὐτῆς ἐπικρατήσεως ἀπὸ τῶν ὁρίων τοῦ λαοῦ, ὅς τις τὴν λαλεῖ. Ἐπὶ τῆς ἐποχῆς τῆς ἐπαναστάσεως τῶν λαῶν, ἥτις ἐπῆλθε μετὰ τὴν πτώσιν τῆς αὐτοκρατορίας Μογὸλ, οἱ Μαράττι ἐποίησαν ἐπιδρομὰς ἐπὶ μεγάλων ἐκτάσεων τόπων, κατοικουμένων ὑπὸ πληθυσμῶν, οἵτινες λαλοῦσι τὴν Ἰνδι καὶ τὴν Γόνδ. Εἰς τὴν Γουτβάνα, ἣν κατ' ἀρχὰς κατεῖχον οἱ Γόνδ, ἐπέδραμον ἐπήλυδες ἐκ τοῦ βορρᾶ καὶ ἔνεκα τοῦ γεγονότος τούτου, μία

ἐπίσημος παράγωγος ἐκ τῆς Ἰνδι διάλεκτος, ἡ Σουτισκάρχι, χωρίζει τὴν πατρίδα τῆς Οὐρίγῃα ἀπὸ τῆς Μαράττι. Ἡ γλῶσσα αὕτη λαλεῖται ἐν τῷ κέντρῳ καὶ ἐν τῇ μεσημβρινῇ ἐπαρχίᾳ τῆς Βομβάης, ἐπὶ μέρους τινὸς τῶν κτήσεων τοῦ Νιζάμ καὶ ἐν τῷ ἀνατολικῷ τμήματι τῶν κεντρικῶν ἐπαρχιῶν. Ὅριζεται πρὸς δυσμὰς ὑπὸ τοῦ ὠκεανοῦ, πρὸς βορρᾶν φθάνει μέχρι τοῦ Γουγίαρατι, πρὸς ἀνατολὰς καὶ πρὸς μεσημβρίαν ἐκτείνεται μέχρι τοῦ Τέλουγου καὶ τοῦ Μαλάϋαλάμ τῆς δραβιδικῆς οἰκογενείας. Ὁ πληθυσμὸς ὑπολογίζεται εἰς δέκα ἑκατομμύρια, Ἰνδοὺς καὶ μωαμεθανούς. Ἀναφέρονται διάλεκτοί τινες καλῶς διακρινομένοι ἀλλήλων· ἡ Κοντέσι, ἡ Τασίνι ἐπὶ τῆς πεδιάδος· ἡ Γοατέσι καὶ ἡ Κουκάνι ἐπὶ τῆς μεταξὺ τῶν ὀρέων καὶ τῆς θαλάσσης χώρας. Ἐχει ἄριστον λεξικόν, ἀλλ' οὐχὶ καὶ καλὴν γραμματικὴν, ἐν χρήσει δὲ παρ' αὐτῇ γραφὴ εἶναι ἡ Ναγάρι. Ἡ τελευταία τῶν νεοαρίων γλωσσῶν τῆς βορείας Ἰνδίας, ἣτις συμπληροῖ τὸν περὶ τὴν Ἰνδι, ὡς περὶ κέντρον, κύκλον εἶναι ἡ Γουγίαρατι, ἣτις πρὸς δυσμὰς πλησιάζει πρὸς τὴν χώραν, ἐν ᾗ λαλεῖται ἡ Σίνδι, πρὸς μεσημβρίαν καὶ ἀνατολὰς πρὸς τὴν Μαράττι· εἶναι δὲ ἡ μόνη γλῶσσα τῆς μεγάλης οἰκογενείας, ἣτις ἔμεινεν ἐλευθέρα ἀπὸ πάσης ἐπαφῆς πρὸς τὰς ξένας γλώσσας. Ἐκεῖ ὅπου αὕτη ἰδίᾳ γλωσσο-λογικῶς ἐπικρατεῖ, λαλεῖται ὑπὸ ἑξ ἑκατομμυρίων ψυχῶν· ἀλλ' ὡς γλώσσης ἐμπορικῆς γίνεται εὐκόλως χρήσις αὐτῆς ἐν Βομβάῃ, ἰδίως ὑπὸ τῶν Πάρσων,

οἷτινες ἀπώλεσαν τὴν χρήσιν τῆς ἐγχωρίου προγονικῆς αὐτῶν γλώσσης. Ἡ γραφὴ αὐτῆς εἶναι παραλλαγὴ τῆς Νάγαρι ἀκατάληπτος· ἐν ταύτῃ πιέζεται ἡ ἄνω γραμμὴ ἐκείνης. Ἡ ἐπέκτασις τῆς γλώσσης ταύτης εἶναι περιορισμένη, καὶ τοι δέ τινες σημειοῦσι διαλέκτους αὐτῆς, οὐχ ἥττον αὐταὶ δὲ εἶναι ἀκριβῶς διαγεγραμμέναι. Πρὸς βορρᾶν, ἡ Μαρβάρι, διάλεκτος τῆς Ἰνδι, χρησιμεύει οὕτως εἰπεῖν ὡς γέφυρα μεταξὺ τῶν δύο ἀδελφῶν γλωσσῶν. Τῆς γλώσσης ταύτης δὲν ὑπάρχει οὔτε καλὸν λεξικὸν οὔτε καλὴ γραμματική. Ἐπεκτείνεται ἐπὶ τῆς ἐπαρχίας τῆς Βομβάης καὶ ἐπὶ τῶν χωρῶν ἀνεξαρτήτων τινῶν ἡγεμόνων.

Ἀπομένει μία γλώσσα μᾶλλον ἀρία, εὐρίσκομεν δὲ αὐτὴν ἐκεῖ, ὅπου ἐλάχιστα προσεδοκῶμεν νὰ τὴν εὕρωμεν, ἐν τῇ Σιγκάλ· εἶναι δὲ αὕτη ἐν χρήσει ἐν τῇ νήσῳ Κεϋλὰν, μεσημβρινῶς. Ἡ γλώσσα αὕτη ἐθεωρεῖτο ἐπὶ μακρὸν χρόνον διάλεκτος δραβιδικῆ· οἱ γλωσσολόγοι ὅμως ἀνέλυσαν καὶ εὗρον αὐτὴν ἀρίαν. Μετὰ τὴν γνῶσιν τῆς ἱστορίας τῆς νήσου Κεϋλὰν τοῦτο δὲν εἶναι ἀπίθανον. Γινώσκομεν ἐκ τῶν ἀρχαίων παραδόσεων, ὅτι ἡ Κεϋλὰν ἀπῳκίσθη ὑπὸ τινος Βιγᾶῦα, υἱοῦ τοῦ Σινχάλα ἐκ Βουχάρ, κατὰ τὸν ἕκτον πρὸ Χριστοῦ αἰῶνα. Δύο αἰῶνας μετὰ ταῦτα ὁ Βουδδισμὸς εἰσήχθη ὑπὸ τοῦ Ἀνάντα, ἐκ τῆς αὐτῆς χώρας καταγομένου. Ἡ γλώσσα, ἣν ὠμίλουν ὁ Βιγᾶῦα καὶ οἱ μετ' αὐτοῦ ἄποικοι, ἦτο γλώσσα πρακρίτ. Οἱ ἐπήλυδες ἀφωμοίωσαν πρὸς ἑαυτοὺς τοὺς ἰθαγενεῖς ἀγρίους. Ὑπάρχουσιν ἐπι-

γραφαι ἐν τῇ Συγκαλικῇ χρονολογούμεναι ἀπὸ δύο χιλιάδων ἐτῶν. Τοιοῦτον γεγονός μαρτυρεῖ ἀρχαιότητα τῆς γλώσσης ταύτης πολὺ παλαιότεραν τῆς τῶν ἄλλων ἀρίων γλωσσῶν τῆς βορείας Ἰνδίας· περὶ οὐδεμιᾶς ἐξ αὐτῶν ἐβεβαιώθη ὅτι εἶναι ἀρχαιότερα τῶν χιλίων ἐτῶν. Τὸ ὄριον μεταξὺ Συγκάλ καὶ Γαμουλ εἶναι γραμμὴ ἀγομένη ἀπὸ τοῦ Γκιλάβ ἐπὶ τῆς ἀνατολικῆς πλευρᾶς καὶ ἐν Βαττικαλόε ἐπὶ τῆς δυτικῆς πλευρᾶς. Οἱ κάτοικοι εἰσὶ περίπου 1,750,000, βουδδισταὶ τὸ θρήσκευμα. Ἡ διάλεκτος τῆς ὑψηλοτέρας ποιήσεως εἶναι ἡ Ἑλου, ἡ ἀρχαϊκὴ μορφή δὴλα δὴ ταύτης τῆς γλώσσης. Ἄλλη διάλεκτος εἶναι ἡ τῶν Βέδδας, ἰθαγενῶν εἰδωλολατρῶν. Τρίτη δὲ διάλεκτος εἶναι ἐν χρήσει παρὰ τοῖς κατοικοῖς τῶν νήσων Μαλτίβ, οἵτινες εἰσὶ μωαμεθανοί.

Διεγράψαμεν ἤδη τὰς δέκα καὶ ἐξ ἀρίας ζώσας γλώσσας τῆς Ἰνδίας. Τὸ σπουδαιότερον μέρος καὶ κατὰ τὴν ἑκτασιν καὶ κατὰ τὸν πληθυσμὸν τῆς Ἰνδίας περιλαμβάνεται ἐν ταύτῃ τῇ κατηγορίᾳ. Προσέτι ἡ Ἰνδοστάνι, διάλεκτος τῆς Ἰνδι, ἔχει ἑκτασιν ἔτι σπουδαιότεραν τῆς ἐλευθέρας γλώσσης τῆς μεσημβρινῆς Ἰνδίας· αἱ δὲ νεκραὶ γλώσσαι, ἡ σανσκριτικὴ καὶ ἡ Παλί, ἀφῆκαν ἵχνη ἀνεξάλειπτα ἐπὶ τῶν ἐκπολιτισθειῶν γλωσσῶν πασῶν τῶν ἄλλων οἰκογενειῶν, ἐξαιρουμένων τῶν οἰκογενειῶν Κολαρικῆς καὶ Κασί. Θὰ εἰσέλθωμεν νῦν εἰς ἄλλους κόσμους γλωσσολογικοὺς, πλήρεις ὀνομάτων καὶ φαινομένων καινῶν. Μέχρι τοῦδε ἐπραγματεύθημεν

περὶ γλωσσῶν, ἔχουσιν τύπον εὐλύγιστον, λίαν γνωστὸν, τύπον οὐ κοινὰ παραδείγματα εἰσὶν αἱ ἄριοι καὶ αἱ σημιτικαὶ οἰκογένειαι. Ἄλλ' ὑπὸ ἔποψιν μορφολογικὴν, αἱ γλώσσαι διαιροῦνται εἰς τρεῖς τύπους· 1ον μονοσυλλαβικόν, 2ον τραχὺν καὶ, 3ον εὐλύγιστον. Ἐπιθεωροῦντες τὰς γλώσσας τῆς Ἰνδίας, ὀφείλομεν τανῦν νὰ μελετήσωμεν τὰς ἀνηκούσας εἰς τοὺς δύο ἀρχαιοτέρους καὶ ἀπλουστέρους τύπους. Ἡ Σινικὴ ἀνήκει ὡς γνωστὸν εἰς τὸν μονοσυλλαβικόν τύπον, ἐν ᾧ πᾶσα μόνη συλλαβὴ εἶναι ρίζα ἀνεξάρτητος, ἀμετάβλητος καὶ μὴ δυναμένη νὰ ἐνωθῇ μετ' ἄλλης. Τοιοῦτον σύστημα ἀναπληροῖ τὴν ἔλλειψιν τῶν λέξεων διὰ τῆς χρήσεως τοῦ τονισμοῦ, ἡ δὲ γραμματικὴ τῆς γλώσσης συνίσταται μόνον ἐν τῇ συντάξει. Ὁ τραχὺς τύπος, ὃν μάλιστα παριστᾷ ἡ διάλεκτος Τουρκι, συνίσταται ἐκ μιᾶς ρίζης ἀμετάβλητου, εἰς ἣν προστίθενται κατὰ μηχανικὸν ἀπλῶς λόγον συλλαβαὶ ἐν ἀρχῇ ἢ ἐν τέλει (προθέματα ἢ ἐπιθέματα). Ἐν τῷ εὐλυγίστῳ τύπῳ ἡ ἐνωσις τῶν ριζῶν μετὰ τῶν προθέσεων συμβαίνει διὰ χημικῶν, οὕτως εἰπεῖν, κανόνων. Ὁ τονισμὸς δὲν εἶναι πλέον ἀναγκαῖος, ὅταν διὰ τῶν συνθέτων εἶναι δυνατόν νὰ διατυποῦται πᾶσα νέα ἰδέα. Πρέπει νὰ προσθέσωμεν εἰς τὴν βραχυτάτην ταύτην ἐπιθεώρησιν, ὅτι οὐδεμία γλώσσα πλησιάζει εἰς τὸν τύπον αὐτῆς ἄνευ μετασχηματισμοῦ. Καὶ ἐν αὐτῇ τῇ Σινικῇ γλώσσῃ, ἡ χρῆσις λέξεων τινων, κενῶν ἐννοίας, μὴ ἔχουσιν καθ' ἑαυτὰς οὐδεμίαν σημασίαν,

φαίνεται ὅτι εἶναι εἰδός τι μεταβάσεως εἰς τὸν τραχὺν τύπον· ὥς ἐν ταῖς γλώσσαις ταῖς μᾶλλον ἀνεπτυγμέναις τοῦ δευτέρου τύπου εἶναι δυνατόν νὰ διῶδῃ τις τὴν μετάβασιν εἰς τὸν ἄκαμπτον τύπον· ἐν ταῖς γλώσσαις ταῖς εὐλυγίστοις γίνεται πάντοτε χρήσις τῆς μονοσυλλαβικῆς ἢ τῆς τραχείας μεθόδου.

Ἐν Ἰνδία, ἡ δευτέρα οἰκογένεια τῶν γλωσσῶν εἶναι ἡ Δραβιδικὴ ἀνήκει εἰς τὸν τραχὺν τύπον. Περιλαμβάνει δέκα καὶ τέσσαρας ζώσας διαλέκτους, ὧν αἱ τέσσαρες εἰσὶ λίαν σοφαί. Αἱ δραβιδικαὶ φυλαὶ εἰσέδυσαν εἰς τὴν Ἰνδιάν ἐκ δυσμῶν, ἴσως ἐκ τῶν στενῶν Βόλαν, διότι ἀφῆκαν ἵχνη τῆς γλώσσης των ἐν Πραχούϊ, περὶ οὗ ὀλίγῳ ἀνωτέρω ἐγένετο λόγος, ὑπάρχει δὲ ὁμοιότης τις μεταξὺ τῶν οἰκογενειῶν ἐκείνων καὶ τῆς γλωσσικῆς μορφῆς τῆς σωζομένης μέχρι τῶν ἡμερῶν ἡμῶν ἐν τῷ δευτέρῳ πίνακι τῆς Πρωτομηδικῆς τοῦ Βεχιστάν. Ταυτὴν ἡ οἰκογένεια αὕτη ἐκτείνεται ἀπὸ τοῦ Γάγγου μέχρι τοῦ Ραῖμουχάλ, ἐν τῷ κέντρῳ τῆς Κεϋλάν. Ἄλλοτε κατεῖχεν ἕκτασιν χώρας πολὺ μείζονα· διότι ἐν ἄλλοις αἰῶσιν οἱ ἐπήλυδες Ἄριοι εἰσέβαλον καὶ κατέλαβον τὰς κτήσεις τῶν βορείων Δραβίδων, ἐνῷ ἐξ ἄλλου μέρους ὁ πολιτισμὸς καὶ ἡ θρησκεία τῶν Ἀρίων ἐπηύξησαν τὴν ἰσχὺν καὶ τὴν σύστασιν τῶν μεσημβρινῶν καὶ ἐκπεπολιτισμένων μελῶν τῆς οἰκογενείας ἐκείνης. Παρουσιάζεται ἐν πρώτοις ἡ Ταμουλ, ἐπὶ τῆς ἀνατολικῆς πλευρᾶς τῆς χερσονήσου, κάτωθεν τοῦ Πουλικατ ἐν τῇ ἐπαρχίᾳ Ματρὰς καὶ ἐν τῷ βορείῳ ἡμίσει τῆς νήσου Κεϋλάν. Πληθυσμὸς

δέκα τεσσάρων ἑκατομμυρίων καὶ ἡμίσεως, βραχμανικὸς κατὰ τὸ πλεῖστον, λαλεῖ τὴν γλώσσαν ταύτην, ἣτις ἔχει δύο τύπους καλῶς διακεκριμένους ἀλλήλων, τὸν φιλολογικὸν τύπον καὶ τὸν δημῶδη τύπον, πλὴν δὲ τούτων διαλέκτους, ἃς λαλοῦσιν οἱ ἄγριοι ὀρεινοί. Ἡ Τέλουγου λαλεῖται ὑπὸ πληθυσμοῦ δέκα καὶ πέντε ἑκατομμυρίων καὶ ἡμίσεως, ἰδίως βραχμανικοῦ, ἐκτεινομένου παραλλήλως τῆς πλευρᾶς ἄνωθεν τοῦ Πουλικὰτ ἐν τῇ ἐπαρχίᾳ Ματρὰς, καὶ ἐν τῷ ἐσωτερικῷ τῆς χώρας, ἐν ταῖς κτήσεσι τοῦ Νιζάμ, καὶ ἐκ τῆς ἐτέρας πλευρᾶς τοῦ ποταμοῦ Γοταβέρι ἐν ταῖς κεντρικαῖς ἐπαρχίαις.

Τὰ ὅρια τῆς ἐκτάσεως τῆς γλώσσης κακῶς ὠρίσθησαν πρὸς τὸ μέρος τοῦ Νιζάμ. Ἐπεκτείνεται ὑπὸ μορφὴν νενοθευμένην μεταξὺ τῶν θηριωδῶν ἀγρίων τοῦ Βουστάρ, ἐν ταῖς κεντρικαῖς ἐπαρχίαις· ἀλλὰ δὲν γίνεται λόγος περὶ ἄλλης διαλέκτου αὐτῆς, καὶ τοι ἐπὶ τῶν ὀχθῶν, ἐν αἷς ἐφάπτεται τῆς Οὐρίγιά, Κουντ καὶ Μαράττι πρέπει βεβαίως νὰ ὑπάρχωσιν ἄλλαι διάλεκτοι, χρησιμεύουσαι ὡς γέφυραι μεταβάσεως, οὕτως εἰπεῖν. Ἐκάστη τῶν τοιούτων γλωσσῶν ἔχει ἰδίαν γραφὴν, στρογγύλην καὶ μετεσχηματισμένην ἐκ τοῦ Ἰνδικοῦ ἀλφαβήτου.

Ὑπάρχουσι καὶ δύο ἕτεραι γλώσσαι πεπολιτισμέναι ἐν τῇ δραβιδικῇ οἰκογενείᾳ, ἡ Καναρία καὶ ἡ Μαλάγιαλήμ. Ἡ πρώτη λαλεῖται ἐν τῷ κέντρῳ τῆς χερσονήσου, ἡ δ' ἐτέρα ἐπὶ τῆς δυτικῆς πλευρᾶς. Ἡ πρώτη εἶναι ἐν χρήσει ὑπὸ πληθυσμοῦ τριῶν καὶ

ἡμίσεως ἑκατομμυρίων, κατὰ τὸ πλείστον βραχμανικοῦ, ἐν τῇ ἐπαρχίᾳ Ματρὰς καὶ ἐπὶ τῆς χώρας τοῦ Ραγιά τοῦ Μυσόρε· ἔχει ἰδιαιτέραν γραφὴν, ὁμοιάζουσαν σχεδὸν πρὸς τὴν Τελούκου. Ὑπάρχουσι πρὸς τούτοις καὶ διάλεκτοι ἀρχαῖκαὶ παρὰ τοῖς ἀγρίοις ὀρεινοῖς. Τὴν δευτέραν λαλοῦσιν ἐννέα ἑκατομμύρια καὶ 250 χιλιάδες ψυχῶν, κυρίως βραχμᾶνες, ἐν τῇ ἐπαρχίᾳ τοῦ Ματρὰς καὶ ἐν τῇ χώρᾳ τοῦ Ραγιά τῆς Τραβανκὸρ καὶ τοῦ Κοσίν. Ἐχει καὶ μίαν ἀξιοπαρατήρητον διάλεκτον, τὴν Μάππιλα ἐν Κανανόρε, ἣτις ἐκτείνεται καὶ ἐπὶ τῶν νήσων Λακετίβ, ἀρχαίας κτήσεως κληρονομικῆς τοῦ ἀρχηγοῦ τῆς πόλεως ἐκείνης. Μεταξὺ τῶν ξένων φυλῶν ὑπάρχουσι καὶ διάλεκτοι ἔτι μᾶλλον ἀρχέτυποι.

Ἡ πέμπτη δραβιδικὴ γλῶσσα εἶναι ἡ Τούλου ἐπὶ τῆς δυτικῆς πλευρᾶς, ἐφαπτομένη τῆς Μαλάγιαλὰμ, καὶ τρεῖς ἄλλαι διάλεκτοι, λαλούμεναι ὑπὸ τῶν μικρῶν τάξεων τῶν ὀρεινῶν τοῦ Νιλγίρι, περὶ ὧν ἐγράφησαν πλεόν τοῦ δέοντος ἕνεκα τοῦ ἐνδιαφέροντος, ὃ παρουσιάζουσιν. Οὗτοι εἰσὶν οἱ Κοὸρκ, οἱ Τότα καὶ οἱ Κότα. Οἱ δύο πρῶτοι Τούλου καὶ Κοὸρκ, εἰσὶ βραχμᾶνες, μετὰ τινος βαθμοῦ πολιτισμοῦ· οἱ δύο τελευταῖοι εἰσὶν ἄγριαι καὶ θηριώδεις φυλαί. Καὶ οἱ τέσσαρες εἰσὶν ὀλιγάριθμοι. Ἐὰν κατὰ σύμπτωσιν ἤθελον ἀπολέσῃ τὴν γλῶσσάν των καὶ παραδεχθῇ τὴν τῶν κατακτητῶν, οὐδεὶς ἤθελέ ποτε ποιήσῃ λόγον περὶ αὐτῶν.

Ἐν τῇ κεντρικῇ Ἰνδίᾳ λαλοῦνται τέσσαρες

γλῶσσαι μᾶλλον δραβιδικαί· (α) Γόνδ· (β) Κόνδ· (γ) Ὅραόν· (δ) Ραϊμουχάλι. Οἱ Γόνδ ὑπερβαίνουνσι τὸ ἐν ἑκατομμύριον· εἰσὶ τὰ λείψανα πληθυσμοῦ πολὺ μείζονος, ὅς τις κατεῖχε τὴν ἐπαρχίαν Γονδβάνα, εἰς ἣν εἰσέβαλον πανταχόθεν ἐπήλυδες Ἰνδι, Μαράττι, Οὐρίγῖα καὶ Τελούκου. Διαιροῦνται νῦν εἰς δύο τμήματα. Οἱ βόρειοι Γόνδ ἐπὶ τοῦ ποταμοῦ Νερπούττα ἦσαν ἄλλοτε οἱ ἄρχοντες· ἦσαν ἀνεξάρτητοι καὶ ἀπῆλαιονμέν πολιτισμοῦ τινὸς βαναύσου, ἀλλὰ δὲν εἶχον γραφὴν. Οἱ δὲ μεσημβρινοὶ Γόνδ, οἵτινες διήκουσι μέχρι τοῦ ποταμοῦ Γοταβέρι, εἰσὶν ἄγριοι, θηριώδεις καὶ ἀκοινώνητοι· ὀλίγοι τινὲς ἔχουσιν τι ἐπίχρισμα βραχμανισμοῦ, ἀλλὰ τὸ πλεῖστον αὐτῶν εἶναι εἰδωλολάτραι. Πάντες οἰκοῦσιν ἐν ταῖς κεντρικαῖς ἐπαρχίαις. Οἱ Κόνδ κατοικοῦσιν ἐν τοῖς ὀροπεδίοις τῶν κάτω λόφων, ὅπου συνάπτονται αἱ ἐπαρχίαι Ματράς καὶ Βεγγάλ. Ἡ ἀμφισβητουμένη χώρα κατέχεται ὑπὸ ἡγεμονίσκων Οὐρίγῖα, ἐχόντων ὑπηκόους εἰδωλολάτρας, οἵτινες μέχρι τῶν τελευταίων χρόνων ἦσαν παραδεδομένοι εἰς ἀνθρωποθυσίας καὶ ἐφόνεον πάντα τὰ θήλεα νήπια! Ὁ πολιτισμὸς τῶν διατελεῖ εἰς τὴν ἐσχάτην βαθμίδα. Πρὸς βορρᾶν τῶν λαῶν ἐκείνων εἰσὶν οἱ Ὅραόν ἢ Ταγκὰν, οἵτινες ἐν Βεγγάλ εἰσὶ χειρώνακτες. Κατοικοῦσι τὴν χώραν τοῦ Κούτια Ναγπόρε, εἰσὶ δὲ εἰδωλολάτραι. Ἐτι ἀπωτέρω, πρὸς βορρᾶν, ἐν τοῖς λόφοις τοῖς παρὰ τὸν Γάγγην, εἰσὶν οἱ Ραϊμαχάλι ἢ Παχάρι ἢ Μάλερ, οἵτινες, καίτοι ἐξεπολιτίσθησαν ὀλίγον διὰ τῶν προσπαθειῶν τῶν Ἀγγλων, διετήρησαν τὰ ἄγρια

ἔθιμα καὶ τὴν γλῶσσαν τὴν ἀρχέγονον δραβιδικὴν, καὶ τοι αἱ ἄριαι κολαρικαὶ φυλαὶ, τολμηρότεραι καὶ ἐργατικώτεραι, εἰσέδυσαν μεταξὺ αὐτῶν.

Τοιαῦται εἰσὶν αἱ δώδεκα δραβιδικαὶ διαφοραὶ, κατὰ τὴν ὑπὸ τοῦ διδάκτορος Caldwell γενομένην περιγραφὴν οὗ τὸ κῦρος ἐπὶ τοῦ ἀντικειμένου τούτου ἀναγνωρίζεται, καὶ τοι ὑπάρχουσιν εἰσέτι λεξιλόγια τινα, ὡς τὰ τῶν Καϊκάτι, τῶν Γερουκάλα, ἅτινα δὲν κατετάχθησαν εἰσέτι εἰς τὴν προσήκουσαν αὐτοῖς θέσιν. Τὸ σύνολον τοῦ πληθυσμοῦ φθάνει μέχρι τῶν τεσσαράκοντα ἑκατομμυρίων, ἀριθμὸς, ὃς τις θὰ ἐλογίζετο πανταχοῦ μέγας, ἐκτὸς τῆς Ἰνδίας. Μετὰ ταῦτα ἔπεται ἡ Κολαρικὴ οἰκογένεια, ἥτις συνενεοὶ τὰ λεξιλόγια τῶν λοιπῶν ἀγρίων φυλῶν τῆς κεντρικῆς Ἰνδίας, ἅτινα οἱ δραβιδικοὶ συγγραφεῖς δὲν ἠδύναντο νὰ παραδεχθῶσιν ἐν τῇ οἰκογενείᾳ αὐτῶν, ἔνεκα τῆς μεγάλης διαφορᾶς τοῦ λεξιλογίου καὶ τῆς συνθέσεως τῆς γλώσσης αὐτῶν, καὶ τοι ἀνήκουσιν εἰς τὸν τραχὺν γλωσσικὸν τύπον. Ὁ κυβερνήτης τῆς Βεγγαλ ἐνετείλατο τῷ λογίῳ νορβηγῷ Skrefsrud νὰ συντάξῃ γραμματικὴν συγκριτικὴν τῆς οἰκογενείας ταύτης, ἥτις δὲν ἔχει μεγάλην ἔκτασιν, διότι ὁ ὀλικὸς πληθυσμὸς αὐτῆς δὲν ὑπερβαίνει τὰ δύο ἑκατομμύρια, γλωσσικοὶ δέ τινες ἰδιωτισμοὶ αὐτῆς δὲν θὰ δυνηθῶσιν ἐπὶ μακρὸν νὰ διατηρηθῶσιν. Ἐσημειώσαμεν προσωρινῶς δέκα ὀνόματα αὐτῶν· (α) τὴν Σουτάλ· (β') τὸ σύμπλεγμα τῶν Μουντάρι ἢ Πούμι, ἢ Χὸ ἢ Λούρκα Κόλε, οἵτινες λαλοῦσι γλῶσσαν ἀφώνως καταληπτὴν· (γ') τὴν Κχάρια· (δ') Γιουάγκ· (ε) Κόρβα·

(στ') Κούρ· (ζ') Σαβάρα· (ή') Μέτο· (θ') Κατάπα·
(ι') Μαλπουχάρια.

Ἡ Σοντάλ εἶναι ὠραία γλῶσσα καὶ ἄριστα ἀνεπτυγμένη, καί τοι δὲν ἔχει οὔτε φιλολογίαν, οὔτε γραφικὸν χαρακτῆρα· ὁμοίως ὥς ἡ Τουρκὴ εἶναι κανονικὴ καὶ κέκτῃται πλούτον λέξεων τραχειῶν. Λαλεῖται ὑπὸ λαοῦ ἐργατικοῦ καὶ εὐημεροῦντος, ὃς τις ἀφιεροῦται τῇ γεωργίᾳ ἐν τῇ ἐπαρχίᾳ τῆς Βεγγάλ. Ὁ λαὸς οὗτος εἶναι εἰδωλολάτρης καὶ λίαν ἀπολίτευτος· ἀλλ' οὔτε ἡ φυλὴ οὔτε ἡ γλῶσσα αὐτοῦ διατρέχουσι τὸν κίνδυνον νὰ ἀποσβεσθῶσιν. Ὅμοίαν ζωὴν ἔχει ἡ γλῶσσα τῶν Μουντάρι, οἵτινες ἀποτελοῦσιν ἀποικίας βραχμανικὰς καὶ εὐημερούσας ἐν Κούτια Ναγπόρε, τῆς ἐπαρχίας Βεγγάλ, ἐχούσας πληθυσμὸν ὀκτακοσίων μέχρις ἐννεακοσίων χιλιάδων ψυχῶν. Ἔχομεν γραμματικὰς καλὰς τῆς Σοντάλ καὶ Μουντάρι, ὀφειλομένας τῇ γραφίδι τοῦ Skrefsrud καὶ τοῦ Whitley· ἀμφότεραι εἰσὶν ἐν ρωμανικοῖς γράμμασι καὶ παρ' ἀμφοτέροις τοῖς λαοῖς εἰσὶν ἐγκαθιδρυμέναι ἐταιρίαι ἱεραποστόλων χριστιανικαί, ἐνεργητικαὶ καὶ ἀκμάζουσαι.

Ἡ θέσις τῶν λοιπῶν τεσσάρων γλωσσῶν εἶναι λίαν διάφορος. Οἱ Κχάρια εἰσὶ μικρὰ φυλὴ τῆς περιοχῆς Σίγκπχουμ ἐν τῇ ἐπαρχίᾳ Βεγγάλ. Ὁ στρατηγὸς Dalton σημειοῖ ἐν τῇ Ἐθνολογίᾳ αὐτοῦ τὸ γλωσσολόγιον αὐτῶν, ἀλλὰ δὲν λέγει τὸν ἀριθμὸν τοῦ πληθυσμοῦ των. Οἱ Γιουάγκ εἰσὶν ἔτι ἀγριότεροι κατοικοῦσιν ἐν τοῖς δάσετιν Ὅρισσα καὶ δὲν ἔχουσιν ἄλλην ἐνδυμασίαν εἰμῇ

φύλλα δένδρων· λέγεται δὲ περὶ αὐτῶν ὅτι εἰσὶ
 τρισχίλιοι περίπου. Οἱ Κόρβα εὐρίσκονται ἐν τοῖς
 δάσεσι Κχούτια Ναγπόρε οὔτε ὁ πληθυσμὸς αὐτῶν
 οὔτε τὸ λεξιλόγιον τῆς γλώσσης των εἰσὶ γνωστά.
 Οἱ Κούρ ἢ Κούρμερ ἀπαντῶσιν ἐν ἀποκεχωρισμένοις
 μέρεσι τῶν κεντρικῶν ἐπαρχιῶν· ὁ πληθυσμὸς αὐτῶν
 δὲν εἶναι ὠρισμένος. Οἱ Σαβάρα κατοικοῦσι τὴν
 ἐπαρχίαν Βεγγάλ, ἀλλ' ἀπώλεσαν τὴν ἀρχαίαν
 αὐτῶν γλῶσσαν. Ἐν ἀποκέντρῳ μέρει τινι τοῦ
 Κανγιαμ τῆς ἐπαρχίας Ματρὰς εὐρίσκονται ἐκεῖνοι,
 οἵτινες λαλοῦσι γλῶσσάν τινα ἰδίαν· ἡ ἕκτασις
 αὐτῶν σημειοῦται ἐν τῷ γλωσσολογικῷ χάρτῃ.
 Καὶ ἄλλα λεξικολόγια προήλθον εἰς φῶς, ἀλλὰ
 εἰσέτι δὲν ὠρίσθη ἡ χώρα τῶν λαλούντων αὐτάς.
 Ἄλλαι δέ τινες φυλαὶ, προφανῶς κολαρिकाί,
 ἀπώλεσαν τὴν ἀρχικὴν γλῶσσαν, καὶ δὲν διε-
 τήρησαν εἰμὴ ὀλίγας λέξεις, αἵτινες ἐνεκεντρίσθησαν
 εἰς διάλεκτόν τινα γλώσσης νεοαρίας. Αἱ φυλαὶ
 αὗται εἰσὶν οἱ Πιλ καὶ ἄλλοι τινες. Δυνάμεθα νὰ
 καταλίπωμεν τοιαύτην οἰκογένειαν γλωσσῶν, σὺν
 τῇ πεποιθήσει ὅτι ἐν τῷ ἀγῶνι περὶ γλωσσικῆς
 ὑπάρξεως τὰ ἀποσπάσματα ταῦτα ἀρχαίων καὶ
 θαυμασίων διαλέκτων ὀλίγον χρόνον θὰ δυνηθῶσι
 νὰ ἐπιζήσωσιν ὑπὸ τὸ ἰσχυρὸν φῶς, ὃ ἄρχεται
 διαδιδόμενον ἐπ' αὐτῶν. Ἄλλ' ἡ ὑπαρξίς αὐτῶν
 εἶναι κατὰ τοῦτο σπουδαία, διότι ἀναμφιβόλως εἰσὶ
 παλαιότεραι τῆς ἀρίας καὶ δραβιδικῆς οἰκογενείας,
 καὶ διότι οἱ ἐπήλυδες Κολάριοι ἦλθον ἐξ ἀνατολῶν
 εἰς τὴν κεντρικὴν Ἰνδίαν, διὰ μέσου τῶν στενοποριῶν

τῶν Ἰμαλάγια κατερχόμενοι τὴν πεδιάδα τοῦ ποταμοῦ Βραχμαπούτρα. Τὸ ρεῦμα τῶν ἀρίων ἀποίκων ἠκολούθησε τὸν ροῦν τοῦ Γάγγου, καὶ, ἀφομοιοῦν πρὸς ἑαυτὸ πολλοὺς ἀπὸ τῶν κατωτέρων τάξεων τοῦ Ἰνδουϊσμοῦ, ἀπώθησε τοὺς λοιποὺς εἰς τὰ ὄρη, ὅπου διετήρησαν μέχρι τοῦ νῦν ἀθλίαν ὕπαρξιν.

Εὐρύτερον καὶ σπουδαιότερον πεδῖον, ἀνοιγόμενον ἐνώπιον ἡμῶν, εἶναι τὸ τῆς Τιβετο - βιρμανικῆς οἰκογενείας. Ἐκεῖ ἔχομεν 87 διαφόρους γλώσσας, ἃς διαιροῦμεν πρὸς μείζονα σαφήνειαν εἰς ὅκτῳ γεωγραφικὰ συγπλέγματα, ἅτινα ἐκτείνονται παραλλήλως τῶν βορειοανατολικῶν συνόρων τῆς Ἰνδίας, ἀπὸ τῶν ὁρέων Παμὶρ ὅπισθεν τοῦ Κασεμὶρ μέχρι τῶν συνόρων τῆς Σινικῆς καὶ τοῦ Σιάμ.

Κατὰ τὸ πλεῖστον αἱ γλώσσαι αὗται εἰσὶν βάρβαροι. Οὐχ ἦττον ὅμως ἢ ὕπαρξις αὐτῶν δὲν δύναται νὰ ἀποσιωπηθῇ. Ὁ βοτανικὸς μελετᾷ τὸ ἄγριον φυτὸν, αἱ δὲ λεπτομέρειαι αὐτοῦ εἰσὶν ἔτι μᾶλλον πολύτιμοι ἐν τῇ ἀληθείᾳ ἐπιστήμῃ ἢ ἡ κανονικὴ ὠραιότης τῶν καλλιεργημένων εἰδῶν. Τὸ αὐτὸ ἰσχύει καὶ περὶ τῶν γλωσσῶν. Ἐκ τῶν πολυαρίθμων γλωσσῶν, ὧν τινες περιέχουσι πλείστας διαλέκτους, ἢ αἱ ὁποῖαι καθ' ἑαυτὰς δὲν εἶναι ἄλλο εἰμὴ εἰς ἐκλεκτὸς τύπος συμπλέγματος διαφόρων γλωσσῶν τῆς αὐτῆς οἰκογενείας, δύο μόνον εἰσὶν ἄξιοι νὰ λογισθῶσιν ὡς γλώσσαι φιλολογικαί, ἡ Τιβετικὴ καὶ ἡ Βιρμανικὴ· προσέτι καὶ ἄλλαι τινὲς ὀλίγαι ἔχουσι γραφὴν· αἱ λοιπαὶ εἰσὶν ἀπλῶς μέσα συγκοινωνίας προφορικῆς μεταξὺ ἀνθρώπων τῆς ἐσχάτης βαθμίδος τοῦ πολι-

τισμοῦ, γεωργῶν ἢ ποιμένων, ἢ πέραν τῶν συνόρων ἐν καταστάσει ἀγρίου νομαδικοῦ βίου διατελούντων. Ἡμεῖς μόλις τοὺς γνωρίζομεν· πᾶν δὲ σχεδὸν τὸ ὁποῖον γινώσκομεν τὸ ὀφείλομεν εἰς τοὺς κόπους δύο ἢ τριῶν σκαπανέων τῆς ἐπιστήμης, τοῦ Brian Hodgson καὶ τοῦ William Robinson, οἵτινες ἐπ' αὐτῆς τῆς χώρας ἐποίησαν ἐρεῦνας, καὶ τοῦ Dalton καὶ τοῦ Max Müller, οἵτινες συνήγαγον καὶ διέταξαν τὴν ὕλην.

Ἀπαριθμοῦμεν ἤδη κατὰ σειρὰν τὰ γλωσσικὰ ταῦτα συμπλέγματα. (α') τὸ σύμπλεγμα Νεπάλ, περιλαμβάνον δέκα καὶ τρεῖς γλώσσας, τὴν Σουνβάρ, τὴν Γουρούγκ, τὴν Μούρμι, τὴν Μαγάρ, τὴν Κουσούντα, τὴν Σεπάγκ, τὴν Παχρί, τὴν Νεβάρ, τὴν Πραμού, τὴν Κιράντι, τὴν Βαγίου, τὴν Λιμποῦ καὶ τὴν Τάκσua.

Εἶπομεν ἤδη ὅτι ἡ γλῶσσα τῆς αὐλῆς καὶ τῶν φυλῶν, τῶν ἐπικρατουσῶν ἐν Νεπάλ, ἀνήκει εἰς τὴν Ἀρίαν οἰκογένειαν· ἀλλ' ἐν ταῖς κοιλάσι καὶ ἐν ταῖς κεντρικαῖς καὶ ταῖς ὑψηλοτέραις σειραῖς τῆς ἀλύσειος τῶν Ἱμαλάγια, ἐν οἷς περιλαμβάνεται τὸ βασίλειον Νεπάλ, οἰκοῦσι μὴ ἄραιοι φυλαὶ λαλοῦσαι τὰς διαφόρους ταύτας γλώσσας. Χάρις εἰς τὴν ἐπίμονον ἀπομόνωσιν, ἣν τηρεῖ ἡ κυβέρνησις Κοόρκα, καὶ εἰς τὴν παχυλὴν ἀμάθειαν τοῦ λαοῦ, δὲν δύναται νὰ σχηματισθῇ ἀκριβὴς ἰδέα τοῦ πληθυσμοῦ· ἀλλ' ὅμως εἶναι γνωστὴ ἡ τοπικὴ διαίρεσις αὐτῶν. Ἡ Κιράντι δὲν περιλαμβάνει ὀλιγωτερας τῶν 17 διαλέκτων. Ἐκεῖ ὅπου δὲν ὑπάρχουσιν οὔτε φιλολογία,

οὔτε τύποι πᾶσα πεδιάς σχηματίζει διάλεκτον ἰδίαν. Ὁ λαὸς οὗτος εἶναι βουδδιστικὸς, κατὰ δὲ τὸ ἥμισυ ἔχει χρωματισμὸν βραχμανισμοῦ. Τὸ δεύτερον σύμπλεγμα ἀποτελεῖται κυρίως ἐκ μιᾶς καὶ μόνης γλώσσης τῆς Λέπχα, λαλουμένης ἐν τῇ βασιλείῳ Σίκχιμ. Ἡ γλῶσσα αὕτη θὰ προοδεύσῃ ἐν τῇ μέλλοντι, διότι ἔχει γραφὴν, ἱεραπόστολοι δὲ σπεύδουσι νὰ ἀναπτύξωσι τὴν φιλολογίαν, αὐτῆς. Τῷ 1877 ὁ στρατηγὸς Μεϊνβάριγκ ἐδημοσίευσεν γραμματικὴν τῆς γλώσσης ταύτης, ἣτις καλεῖται Ρόγκ. Ὁ ὀρεινὸς βουδδιστικὸς πληθυσμὸς κατέχει βαθμίδα κατωτέραν ἐν τῇ κλίμακι τοῦ πολιτισμοῦ.

Τὸ τρίτον σύμπλεγμα, Ἀσσάμ, εἶναι ἴσως τὸ σπουδαιότερον γλωσσικὸν σύμπλεγμα τοῦ κόσμου συνίσταται ἐκ δεκαῆς γλωσσῶν. Ὁ ποταμὸς Βραχμαπούτρα διαρρέει καθ' ὅλον τὸ μῆκος τὸ πεδίου Ἀσσάμ. Πρὸς βορρᾶν ὑπάρχει ἡ κυριωτέρα ἄλυσις τῶν Ἱμαλάγῃα, χωρίζουσα οὕτω τὴν πεδιάδα Τιπέτ δι' ἀνυπερβλήτου φραγμοῦ· πρὸς μεσημβρίαν συνεχῆς σειρὰ γεωλόφων ἤττον ὑψηλῶν χωρίζει αὐτὴν ὑπὸ τοῦ Καχάρ καὶ Συλέτ. Ὡς ἤδη εἵπομεν, αὕτη ἡ πεδιάς κατοικεῖται ὑπὸ ἀρίων ἐπηλύδων ἐκ Βεγγάλ, μεμιγμένων μετὰ φυλῶν μὴ ἀρίων, αἵτινες ἐν μέρει ἐξινδιανίσθησαν, καὶ αἵτινες κατῆλθον ἀπὸ τῶν ὀρέων καὶ ἐξεπολιτίσθησαν· ἀλλὰ περὶ τὴν πεδιάδα, κατὰ διάφορα ὕψη, κατοικοῦσι πολυάριθμοι φυλαὶ ἄγριαι, αἵτινες οὐδεμίαν προθυμίαν δεικνύουσι τοῦ νὰ ἐκπολιτισθῶσι καὶ ἀποβῶσι καλοὶ ὄμοροι. Πλὴν τῆς Ἀσσαμικῆς γλώσσης, ἥδη περιγραφείσης,

ὑφίστανται 16 διακεκριμέναι μὴ ἄριαι γλῶσσαι, λαλούμεναι ἐν τοῖς ὅρεσιν, ἅτινα ἀμφιθεατρικῶς περιβάλλουσι τὴν πεδιάδα. Ἡ Τιμὰλ, ἡ Καχάρι, ἡ Τεορίαχούτια καὶ ἡ Πανὶ-Κὸχ λαλοῦνται ὑπὸ γεωργῶν κατοίκων τῆς κοιλάδος· ἄλλ' οἱ λοιποὶ πληθυσμοὶ μένουσιν ἀναποσπάστως προσηλωμένοι εἰς τὸν πολιτισμὸν καὶ ἐνίοτε παρὰ τῆς ἀγγλικῆς κυβερνήσεως λαμβάνουσι παραχωρήσεις τινὰς, ὡς ἀντάλλαγμα τῶν παλαιῶν αὐτῶν δικαιωμάτων, συνισταμένας εἰς τὸ νὰ εἰσπράττωσι τὸ black-mail κατὰ τὴν στιγμὴν τοῦ θερισμοῦ. Ἀναχωροῦντες ἀπὸ τῶν συνόρων τοῦ Λέπχα εὐρίσκομεν τοὺς Ἄκα, Τόφλα, Μίρι, Ἀπὸρ, Μίσμι, λαλοῦντας διαφόρους διαλέκτους· τὴν Σίγκφο, τὴν Τίλι, τὴν Νάγα, τὴν Μικίρ καὶ τὴν Κάρο. Κατὰ τὸ πλεῖστον εἰσὶν εἰδωλολάτραι, οἱ δὲ ὄντες εἰς ἐπαφὴν πρὸς τοὺς κατοίκους τῶν ἀγγλικῶν Ἰνδιῶν οὐδὲν ἄλλο εἰσὶν, εἰμὴ τμήματα κοινότητος μεγαλητέρας, ἥτις πολὺ ὀπίσω διατελεῖ ἔτι. Ἐχομεν πτωχὰ λεξιλόγια καὶ γραμματικὰς εἰδήσεις πασῶν σχεδὸν τούτων τῶν γλωσσῶν, προσέτι δὲ μίαν γραμματικὴν τῆς Κάρο. Σημειωτίον ὅτι τὸ ὄνομα Νάγα εἶναι μᾶλλον διακριτικὸν φυλῆς παρὰ γλωσσολογικὴ ὀνομασία, καὶ τοιαύτην προσηγορίαν φέρουσι τρεῖς γλῶσσαι καὶ ἑνδεκα διάφοροι διάλεκτοι. Οὐδεμία γλῶσσα τοῦ συμπλέγματος τούτου ἔχει χαρακτῆρα γραφῆς. Τὰ ἔργα τοῦ Brian Hodgson καὶ τοῦ στρατηγοῦ Dalton πολλὰ κατώρθωσαν· ἀλλὰ καὶ πολλὴ ἀκόμη ἐργασία ὑπολείπεται. Τὸ γλωσσικὸν πρόβλημα

εἶναι καθ' ὑπερβολὴν σπουδαῖον· τὸ ἐθνικὸν ὅμως πρόβλημα εἶναι ἴσως ἔτι πολὺ σπουδαιότερον. Μία γραμματικὴ ἐκάστης γλώσσης καὶ μία γραμματικὴ πλήρης τοῦ ἀρχικοῦ συμπλέγματος εἶναι ὁ σκοπὸς, πρὸς ὃν πρέπει νὰ ἀτενίζωμεν. Θᾶττον ἢ βράδιον θὰ ἀνοιχθῇ ὁδὸς διὰ τῆς χώρας Μίσμι, ἄγουσα ἀπὸ Τιπέτ μέχρι Σινικῆς· ἄλλη ὁδὸς διανοιχθήσεται εἰς τὸ εἰρηνικὸν ἐμπόριον διὰ μέσου τῆς ἀλύσεως Πατκόϊ, μέχρι τῶν πηγῶν τοῦ ποταμοῦ Ἰραβάτι. Αὐτοὶ οἱ Κάκυεν κατέχουσι τὰ ὄρη μεταξὺ Παμοῦ καὶ Μόμιεν ἐν τῇ Σινικῇ. Οἱ Κάρο καὶ οἱ Μικὶρ θὰ ἀποβῶσιν εἰρηνικοὶ γεωργοί· οἱ ἄγριοι Νάγα δύνανται νὰ ὑποταχθῶσιν ἢ νὰ ἐκδιωχθῶσι διὰ διπλῆς πιέσεως, ἀπὸ τοῦ μέρους τοῦ Ἀσὰμ καὶ ἀπὸ τοῦ Καχάρ.

Τὸ τέταρτον σύμπλεγμα, δῆλα δὴ τὸ τοῦ Μανιπούρ-Κιτταγόνγκ περιλαμβάνει εἴκοσι τέσσαρας γλώσσας, καὶ διατελεῖ εἰς τὴν αὐτὴν κατάστασιν, εἰς ἣν καὶ τὸ προρρηθὲν σύμπλεγμα, τὸ ὁποῖον ἄλλο τι δὲν φαίνεται νὰ ἦναι, εἰμὴ κατάλογος ὀνομάτων δυσκολοπροφέρτων καὶ δὲν δέχεται οὐδεμίαν γεωγραφικὴν ἔκφρασιν. Καὶ ὅμως τὰ ὀνόματα ταῦτα εἰσὶ πραγματικά· σχεδὸν ἄγνωστα πρὸ εἰκοσιπενταετίας, ὀλίγον καταληπτὰ σήμερον, θὰ διευκρινισθῶσι βεβαίως περὶ τὴν τελευταίαν περίοδον τοῦ παρόντος αἰῶνος. Ἴδου τὰ ρηθέντα ὀνόματα, πλὴν τῶν διαλέκτων Μανιπούρι, Λυγάγκ, Μάριγκ, Μάραμ, Κάπουϊ, Τὰγκ-Χούλ, Λούχουπα, Τίπουρα, Κούκι, Σόντου, Πανγῖόγι, Σὰκ, Κυὰν κτλ. Ἡ Μανιπούρι

καὶ ἡ Τίπουρα παριστῶσι τὰς γλώσσας τῶν λίαν γνωστῶν ἡγεμονιῶν, ἡ Κούκι ἀπεκαλύφθη ἔν τινι στρατιωτικῇ ἀποστολῇ, πρό τινων ἐτῶν γενομένη κατὰ τῶν Λουσάϊ, ἀποσπάσματος τῆς μεγάλης ἐκείνης κοινότητος, ἥ οἱ ὅμοροι ἀποδίδουσι τὸ ὄνομα Κούκι· τὸ ὄνομα ὅμως αὐτὸ ἀπαρέσκει. Δύο ὑπάλληλοι τοῦ κράτους, μόνον δύο, ἰσχυρίζονται ὅτι ἐπίστανται τὴν γλῶσσαν Μανιπούρι, ἔχουσιν γραφὴν, τύπου Ἰνδικοῦ, καὶ λεξικόν· τῶν ἄλλων ὅμως γλωσσῶν δὲν ἔχομεν εἰμὴ λεξιλόγια, καὶ ὑποδιαίρεσιν τινα γεωγραφικὴν, οὐχὶ λίαν ἀκριβῆ, χάρις εἰς τὰς ἐργασίας τοῦ ταγματάρχου McCulloch, τοῦ λοχαγοῦ Stewart, καὶ τοῦ ταγματάρχου Lewin. Αἱ φυλαὶ αὗται οἰκοῦσιν ἐπὶ τῶν ὀρέων, ἅτινα ἐκτείνονται ἀπὸ Ἀσσάμ μέχρι Κίτταγογκ, καὶ ἀποτελοῦσι πράγματι τὰ ὅρια τῆς κυρίως λεγομένης Ἰνδίας, τοῦ Ἰνδοῦισμοῦ καὶ ἀρίας ψυχῆς. Ἀπωτέρω, εὐρίσκομεν ἐν τῇ ὑπεργαγγείῳ Ἰνδία, ἡ Ἰνδοσινικῇ, τὴν θρησκείαν τοῦ Βούδδα ἔν τινι φυλῇ μὴ ἀρία, ἥτις ἀποτελεῖ συγχρόνως τοὺς τε ἄρχοντας καὶ τοὺς ἀρχομένους. Ταῦτα τὰ ὄρη φαίνεται ὅτι ὑπῆρξαν πάντοτε ὀχυρώματα ἀνυπέρβλητα, καὶ ἴσως οὐδεὶς ἄγγλος ἐπάτησε τὸν πόδα αὐτοῦ ἐπὶ τῆς ὁδοῦ, τῆς ἀγούσης ἀπὸ Τάκκα μέχρι Ραγκόον. Καταλείποντες τὰ δύο αὐτὰ σπουδαῖα συμπλέγματα Ἀσσάμ καὶ Μανιπούρ-Κιτταγὸγκ, δυνάμεθα νὰ ἐπαναλάβωμεν, ἄνευ δισταγμοῦ, ὅτι ἐκεῖ θὰ συγκεντρωθῇ πᾶσα ἡ ἐργασία τῶν φιλολόγων κατὰ τὸ τελευταῖον τοῦτο τέταρτον τοῦ αἰῶνος ἡμῶν.

Μετὰ τοῦ πέμπτου συμπλέγματος, τοῦ Πούρμα, εὐρισκόμεθα ἐκτὸς τῆς ἐπαρχίας βεγγάλ, ἐν τῇ ἐπαρχίᾳ τῆς ἀγγλικῆς Βιρμανίας καὶ τῆς ἀνεξαρτήτου Βιρμανίας, κατοικουμένης ὑπὸ ἀγρίου ἔθνους, πολεμικοῦ καὶ ἀπολιτεύτου. Ἡ Βιρμανικὴ εἶναι ἡ κυρία γλῶσσα τοῦ συμπλέγματος τούτου, τὸ ὁποῖον περιλαμβάνει ἑννέα γλώσσας, πάσας λίαν συγγενεῖς. Ἡ Βιρμανικὴ εἶναι γλῶσσα σοφωτάτη· ἡ γραφὴ τῆς προέρχεται ἀπὸ τοῦ Ἰνδικοῦ χαρακτῆρος· ἡ δὲ φιλογία αὐτῆς εἶναι καθ' ὑπερβολὴν πλήρης ἐκ τῆς Παλὶ, ἥτοι τῆς ἱερᾶς γλώσσης τῶν Βουδδιστῶν, ἀπὸ τῆς ὁποίας κατὰ τὸ πλεῖστον μέρος παράγεται. Εἶναι γνωστὴ ἐπίσης ὑπὸ τὸ ὄνομα Μοῦγ ἢ Ρακχέγκ, διαλέκτους δὲ ἔχει τὴν Ἀρρακανικὴν, τὴν Ταβόγι καὶ τὴν Ὑό. Τὰ δ' ἐξῆς εἰσὶν ὀνόματα τῶν ἡττον σπουδαίων γλωσσῶν τοῦ συμπλέγματος· Κῦέν, Κούμι, Κάμι, Μροῦν, Καρέν, Κούϊ, Κχὸ, Μούτσε. Μεταξὺ αὐτῶν ἡ Καρέν, ἀπέκτησε μεγάλην ὑπόληψιν, χάρις εἰς τὰς ἐργασίας τῶν ἀμερικανῶν ἱεραποστόλων. Οἱ Καρέν εἰσὶ διεσπαρμένοι εἰς φυλὰς πολυαρίθμους ἐπὶ τῶν ὁρέων καὶ ἐν ταῖς πεδιάσι καὶ διηρημένοι εἰς τάξεις κεχωρισμένας, λαλούσας τὰς διαλέκτους Σγάου, Πγάϊ, Πβὸ, Τούγκτου ἢ Καρέννι καὶ ἄλλας. Δὲν ἔχουσι γραφικοὺς χαρακτῆρας, εἰσὶν εἰδωλολάτραι καὶ λίαν ἀπολίτευτοι. Αἱ ἐξ ἄλλαι γλῶσσαι εἰσὶν ἀκατέργαστοι, λαλοῦνται ὑπὸ τῶν ὀρεινῶν τῆς ἀλύσεως τῶν ὁρέων Ὑόμα καὶ τῶν ὑψωμάτων ὅπισθεν τοῦ ποταμοῦ Σάλβεν.

Τὸ ἕκτον σύμπλεγμα συνίσταται ἐξ ὀκτὼ γλωσσῶν,

λαλουμένων ὑπὸ τοῦ πληθυσμοῦ τοῦ οἰκοῦντος τὰ
 πέραν τῶν Ἰμαλάγια ὄρη καὶ τὰς πεδιάδας τὰς
 κειμένας πέραν τῆς μεγάλης κλιτύος τοῦ βουνοῦ·
 εἰσὶ δὲ αἱ γλῶσσαι αὗται ἡ Γυάρουγκ, ἡ Τόχου,
 Μαννακ, Τάκπα, Χάρπα, Κουνάβαρι, Βότια τῆς
 Λο καὶ Βότια τῆς Τιπέτ. Αἱ ἐπτὰ πρῶται οὐδὲν
 ἄλλο εἰσὶν, ἢ ἐκφράσεις γλωσσολογικαὶ καὶ γεω-
 γραφικαί, περὶ ὧν οὐδὲν ἄλλο σχεδὸν εἶναι γνωστὸν
 ἢ ἡ ὑπαρξίς καὶ ὁ τόπος· ἀλλ' ἡ Κουνάβαρι καὶ
 ἡ Τιπετικὴ ἀξίζουσιν ἰδιαιτέρας προσοχῆς. Ἡ
 ἐπαρχία Κουνναβούρ εἶναι μέρος τοῦ Ραγιά τοῦ
 Βουσσαχίρ, φόρου ὑποτελοῦς καὶ ἐξαρτωμένου ἀπὸ
 τῆς ἐπαρχίας Πανγιάπ, καὶ τοι ἀποχωρίζεται αὐτῇς
 διὰ τῆς ἀλύσεως τῶν Ἰμαλάγια καὶ τοῦ ποταμοῦ
 Σούτλεϊ. Ὁ πληθυσμὸς, καταγωγῆς μὴ ἀρίας, καὶ
 βουδδιστικὸς, ὀρεινὸς ὢν, εἶναι λίαν ἀπολίτευτος.
 Ἡ γλῶσσα αὕτη ἔχει τρεῖς διαλέκτους, τὴν Μελχάν,
 λαλουμένην ἐν Ραμπούρ, τὴν Τιπαρσκάτ λαλουμένην
 ἐν Κουνναβούρ, καὶ τὴν Βανὰν λαλουμένην ἐν τῇ
 μικρᾷ ὑποδιαίρεσει τῆς Λαχούλ, ἐν τῇ περιοχῇ
 Κάγκρα τῆς ἐπαρχίας Πανγιάπ. Κατὰ τὸν Jäschke,
 τὸν μοραβὸν ἱεραπόστολον τῆς Λαχούλ, αἱ δύο
 αὗται τελευταῖαι διάλεκτοι θὰ ἦσαν τι πλεόν ἢ
 ἀπλὰι διάλεκτοι, καὶ θὰ παρίστων ἀληθῶς ἀρχαϊκὴν
 τινα γλῶσσαν προ-αρίαν καὶ συγχρόνως προ-
 τιπετοβερμανικὴν· ἢ, ἐν ἄλλαις λέξεσι, θὰ ἦσαν
 ἡ γλῶσσα φυλῆς, ἣτις θὰ ὑπῆρξε πρὸ τῆς μετα-
 ναστεύσεως, τῶν μὲν πρώτων βορειοδυτικῶς τῶν
 δὲ δευτέρων βορειοανατολικῶς. Ἐὰν τοῦτο εἴχετο

ἀκριβείας, τὸ λεξιλόγιον των θὰ ἦτο σπουδαιότατον· καὶ, ὡς ἡ πρωτοβαβυλωνικὴ γλῶσσα, ἡ ἀποκαλυφθεῖσα ἐν Μεσοποταμίᾳ, θὰ ἐπιτρέψῃ ἡμῖν νὰ ρίψωμεν ἐν βλέμμα ἐν τοῖς μυστηρίοις κόσμου ἀρχαιοτέρου. Ἐπὶ τοῦ παρόντος κατατάσσομεν αὐτὰς μεταξὺ τῶν διαλέκτων τῆς Κουνάβαρι.

Φθάνομεν ἤδη εἰς τὴν μεγάλην γλῶσσαν, τὴν γνωστὴν ἐν Ἰνδίᾳ ὑπὸ τὸ ὄνομα Πότια, καὶ ἐν Περσίᾳ ὑπὸ τὸ ὄνομα Τιβετική. Ἐν τῇ ἀγγλικῇ Ἰνδίᾳ ἡ γλῶσσα αὕτη δὲν λαλεῖται εἰμὴ ἐν μικρῷ τινι διαμερίσματι, ἥτοι ἐν Λαχούλ ἢ Σπίτι τῆς ἐπαρχίας Πενγιάπ, καὶ ἐν διαφόροις μέρεσι τῶν χωρῶν τῶν ἰθαγενῶν ἡγεμονίσκων, τῶν διατελούντων ὑπὸ τὴν προστασίαν τῆς βρεταννικῆς Ἰνδίας, ἥτοι ἐν τῷ Μαχαράγια τοῦ Κασμῖρ, ἐν τῷ Ραγιά τῆς Ποτὰν καὶ τῆς Τοβάγκ. Ἡ γλῶσσα τῆς μεγάλης ταύτης ἀγνώστου χώρας, καλουμένης Τιπέτ, ἐκτείνεται ὅπισθεν τῶν Ἱμαλάγιά, πρωτεύουσα δὲ αὐτῆς εἶναι ἡ Λάσσα. Οἱ λαλοῦντες αὐτὴν ἔχουσι θρήσκευμα Βουδδιστικὸν καὶ ἀποτελοῦσι μέρος σπουδαῖον τῆς Σινικῆς αὐτοκρατορίας. Ἡ γλῶσσα αὕτη εἶναι σοφὴ, ἔχει γραφὴν, ἣτις βάσιν ἔχει τοὺς μεγάλους Ἰνδικοὺς χαρακτήρας, καὶ φιλολογίαν, ἣτις ἀπὸ πολλῶν αἰώνων εἶναι διαδεδομένη διὰ μέσου τυπογραφείου τινος ἰθαγενοῦς, ἔχοντος γράμματα ξύλινα. Οἱ Τιπετανοὶ ἔλαβον τὴν θρησκείαν παρὰ τῆς Ἰνδίας ὡς ἐπίσης τοὺς θρησκευτικοὺς ὅρους· ἡ σανσκριτικὴ ἀφῆκεν ἐπὶ τῆς φιλολογίας αὐτῶν βαθέα ἵχνη. Ἡ γλῶσσα αὕτη δὲν ἐμελετήθη ἐν Εὐρώπῃ ὡς ἔδει·

τανῦν δὲ δὲν θὰ εἶναι ἴσως οὔτε πέντε ἄγγλοι
 γινώσκοντες αὐτήν. Οὐγγροι, Γερμανοὶ, Γάλλοι
 συνέταξαν γραμματικὰς, καὶ ἤδη ἐκτυποῦται καὶ ἐν
 λεξικόν, συντεταγμένον παρὰ τοῦ Jäschke μετὰ
 πολυετῇ διαμονῇ αὐτοῦ ἐν Λαχούλ. Ἡ χώρα, ἐν
 ἣ λαλεῖται ἡ Τιπετική ἔχει ὑπερμεγέθη ἔκτασιν.
 Ἐκ τῶν ὀλίγων ἄτινα γινώσκουμεν ἐκ τῆς Τιπετικής,
 δυνάμεθα νὰ συμπεράνωμεν ὅτι ἡ τεραστία χώρα, ἣν
 κατέχει, ἐκτείνεται ἀπὸ τῶν ὀρίων Ταρτιστὰν ἐπὶ
 τοῦ ποταμοῦ Ἰνδοῦ μέχρι ἐγγυτάτῳ τῶν ἀγρίων
 φυλῶν τῶν ὀρίων τοῦ Ἀσσάμ ἐπὶ τοῦ ποταμοῦ
 Βραχμαπούτρα, καὶ ὅτι ἔχει πολλὰς διαλέκτους.
 Ἐπὶ τῆς χώρας τοῦ Ραγιά τοῦ Κασμῖρ εὐρίσκομεν
 τὴν διάλεκτον Παλτι, λαλουμένην ὑπὸ τῶν μωαμε-
 θανῶν κατοίκων τοῦ Ἰσκάρτο ἢ Παλτιστὰν, οἵτινες
 εἰσὶ καταγωγῆς μὴ ἀρίας. Ἀπωτέρω, πρὸς τὸν
 ποταμὸν Ἰνδὸν, εὐρίσκομεν τὴν Λατάκχι, τὴν
 Τζανσκάρι, καὶ τὴν Σαμπὰς, λαλουμένην παρὰ τῶν
 Πολυανδριστῶν, Βουδδιστῶν μὴ ἀρίων· παραλλήλως
 τῷ ἄνω ρεύματι τοῦ ποταμοῦ Ράβι, εὐρίσκομεν
 διάλεκτόν τινα τῆς Τιπέτ, τῆς λαλουμένης ἐν Σπίτι.
 Ἔτι ἀπωτέρω αἱ ἄγνωστοι χῶραι τῆς Νέπαλ
 χωρίζουσι τὴν Τιπέτ ἀπὸ τῆς ἀγγλικῆς Ἰνδίας·
 οἰκοῦνται ὑπὸ φυλῆς μὴ ἀρίας, λαλούσης πλήθος
 ἀνεξαρτήτων διαλέκτων τιπετο-βιρμανικῶν. Ἐν τῷ
 ἀνεξαρτήτῳ βασιλείῳ Ποτὰν εὐρίσκομεν καὶ ἄλλην
 διάλεκτον τῆς Τιπέτ, τὴν Λόπα ἢ Ποτάνι καὶ τὴν
 Τβάνγ ἢ Τοβάνγ. Εἰσὶν ἀναμφιβόλως καὶ ἄλλαι
 πολλαὶ, αἵτινες σὺν τῷ χρόνῳ θὰ γνωσθῶσιν, ὅτε

θὰ διοδευθῇ ὁ ροῦς τοῦ ποταμοῦ Σάμπα ἀπὸ τοῦ ἄκρου τῆς πεδιάδος Ἀσσὰμ μέχρι Λάσσα, ὅπου περαιτέρω ρέει ὁ ποταμὸς Βραχμαπούτρα.

Ὑπολείπεται τὸ ἑβδομον σύμπλεγμα τὸ τῆς Σινικῆς, ἐν ᾧ, ἔνεκα τοῦ ἀνεπαρκοῦς τῶν ἡμετέρων γνώσεων, μόναι ἐξ γλῶσσαι εἰσὶ γνωσταί· ἡ Λόλου, ἡ Μάντσε, ἡ Λισάβ, ἡ Κατὸ, ἡ Κόνχι καὶ ἡ Τκία. Αὗται μόλις εἰσὶν ἐκφράσεις γεωγραφικαὶ καὶ γλωσσολογικαί, σὺν τῇ προόδῳ δὲ τῶν ἡμετέρων γνώσεων τὸ σύμπλεγμα τοῦτο θὰ δυνηθῇ νὰ ἐκταθῇ ἐπ' ἄπειρον. Ἐπειδὴ εὐρίσκεται ἐκτὸς τῶν ὁρίων καὶ τοῦ πολιτισμοῦ τῶν ἀνατολικῶν Ἰνδιῶν, θὰ ἡδυνάμεθα νὰ παρίδωμεν αὐτὸ, εἰ μὴ εἴχομεν τὸ συμφέρον νὰ σχηματίσωμεν ἐν σύμπλεγμα, ὃ νὰ περιλαμβάνη πᾶν τὸ ὑπολειπόμενον ἐκ τῆς μεγάλης τιπετοβιρμανικῆς οἰκογενείας. Οἱ μέλλοντες γλωσσολόγοι θὰ συμπληρώσωσι τὸ κενόν.

Πολλοὶ συγγραφεῖς ἐπιμένουσιν εἰσέτι νὰ παραστήσωσι τὰς δύο μεγάλας γλώσσας, τύπους τῆς οἰκογενείας ἐκείνης, ὡς γλώσσας μονοσυλλαβικάς. Ἡμεῖς κλίνομεν νὰ κατὰξωμεν αὐτὰς ἐν τῇ δευτέρᾳ τάξει, τῇ τῶν τραχειῶν, ἀλλὰ ἐν τῇ ἀρχικῇ φάσει τοῦ τοιούτου συστήματος. Ὅταν θὰ γνωσθῶσι καλῶς, ὡς εἰσὶ γνωσταὶ αἱ οἰκογένειαι ἀρία καὶ σημιτικῇ, θὰ δυνηθῶμεν νὰ ἀποφανθῶμεν μετὰ βεβαιότητος· ἀλλ' ἐπὶ τοῦ παρόντος τοῦτο εἶναι ἀδύνατον. Δυνάμεθα νὰ τολμήσωμεν νὰ ἐκφράσωμεν τὴν γνώμην ὅτι ἡ κοιτὶς τῆς μεγάλης ταύτης οἰκογενείας ἔκειτο ἐν τῷ κεντρικῷ ὁροπεδίῳ τῆς

Ἀσίας, παρὰ τὰς πηγὰς τῶν μεγάλων ποταμῶν Ἰραβάτι, Σάλβεν, καὶ Μέκογκ, καὶ ὅτι ἡ κάθοδος αὐτῆς, ἐπὶ τῆς πεδιάδος ἔλαβε χώραν μετὰ τὴν κάθοδον τῶν Μόν, περὶ ὧν κατωτέρω ὁ λόγος δυνάμεθα οὕτω νὰ τολμήσωμεν νὰ ὑποθέσωμεν ὅτι ἡ κολαρική φυλὴ τῆς κεντρικῆς Ἀσίας συνεδέθη, ἀδιάφορον ἐν τίνι ἐποχῇ, μετὰ τῆς οἰκογενείας ἐκείνης, καὶ πρέπει νὰ σημειώσωμεν ὅτι ἐχωρίσθη διὰ παντὸς ἀπ' αὐτῆς κατὰ τὴν κάθοδον τῆς ἰσχυρᾶς ἀρίας φυλῆς παρὰ τὴν λεκάνην τοῦ Γάγγου ποταμοῦ, λαβοῦσαν χώραν πρὸ δύο χιλιάδων ἐτῶν.

Τὸ ὄγδοον σύμπλεγμα, λεγόμενον νησιωτικὸν σύμπλεγμα, περιλαμβάνει δέκα γλώσσας, λαλουμένας ἐν Ἀνδαμάνς, ἐν Νικοβάρης καὶ ἐν τῇ πολυνησίᾳ Μεργούϊ.

Περὶ τὴν πέμπτην οἰκογένειαν δὲν θὰ διατρίψωμεν ἐπὶ πολὺ. Δὲν σύγκειται εἰμὴ ἐκ μιᾶς μόνης γλώσσης, τῆς Κχασί, ἣτις ἔχει τέσσαρας διαλέκτους. Ἡ ἀπομεμονωμένη αὕτη οἰκογένεια, ἣτις πρὸς βορρᾶν καὶ πρὸς μεσημβρίαν ἔχει ὁμόρους τοὺς Ἀρίους, πρὸς ἀνατολὰς δὲ καὶ δυσμὰς τοὺς Τιπετο-βιρμάνους, κατέχει ἑκτασιν ἡττον ἀξιόλογον, διετήρησεν ὅμως τὴν ἑαυτῆς εἰδικότητα. Ὁ ἱεραπόστολος Pryse ἐδημοσίευσεν ἐν ἔτει 1855 μίαν γραμματικὴν καὶ ἓν λεξικὸν αὐτῆς. Εἶναι ἡ γλώσσα μιᾶς μόνης φυλῆς διακοσίων περίπου χιλιάδων ψυχῶν, αἵτινες ζῶσιν ἐπὶ τῆς ἀλύσεως τῶν λόφων τῶν ἐκτεινομένων πρὸς μεσημβρίαν τῆς πεδιάδος Ἀσσάμ, μετὰ τῆς φυλῆς τῶν Κάρο πρὸς δυσμὰς καὶ τῆς τῶν Νάγας πρὸς

ἀνατολάς. Δὲν ἔχει οὔτε φιλολογίαν οὔτε γραφήν, ὑπάρχουσι δὲ διάφορα λεξιλόγια αὐτῆς καὶ διάφοροι προφοραί· ἡ διάλεκτος Κεραπούνιϊ λογίζεται ὡς τύπος αὐτῆς. Ἐν τῇ ἄνω ρηθείσῃ γραμματικῇ καὶ ἐν τῷ ἀγγλο-κχασὶ λεξικῷ, δημοσιευθέντι τῷ 1875 ὑπὸ τοῦ Ἱεραποστόλου Roberts, ἐγένετο δεκτὸς ὁ ρωμανικὸς γραφικὸς χαρακτήρ.

Ἡ ἕκτη οἰκογένεια, γνωστὴ ὑπὸ τὸ ὄνομα Τάϊ ἢ κοινώτερον Σὰν, εἶναι σπουδαιότερα διὰ πολλοὺς λόγους. Ἐκτείνεται γεωγραφικῶς ἐπὶ γεωγραφικοῦ πλάτους δεκαπέντε μοιρῶν, ἐν στενῇ ζώνῃ, ἣτις ἄρχεται ἀπὸ τῆς ἄνω ἐσχατιᾶς τῆς πεδιάδος Ἀσσάμ, ἐν τῇ ἀγγλικῇ Ἰνδία, διέρχεται διὰ τῆς πεδιάδος τῆς ἄνω Ἰραβάτι ἐν τῷ ἀνεξαρτήτῳ βασιλείῳ τῆς Βιρμανίας, βαίνει παραλλήλως τῷ ποταμῷ Μέκογκ ἐν τῇ σινικῇ αὐτοκρατορίᾳ καὶ τῷ βασιλείῳ τοῦ Σιάμ καὶ ἀκολουθεῖ τὸν ροῦν τοῦ ποταμοῦ Μέναν μὲχρι Βαγκόκ ἐπὶ τοῦ κόλπου τοῦ Σιάμ. Περιλαμβάνει ἑπτὰ γλώσσας· τὴν Σιαμικὴν, τὴν Λάο, τὴν Σὰν τῆς Βιρμανίας, τὴν Τάϊ-Μοβ τῆς Σινικῆς, τὴν Κχάμτι τοῦ Ἀσσάμ, τὴν Μίνκια καὶ τὴν Ἀϊτόν. Ἐξ ἐνὸς γεγονότος δύναται τις νὰ σχηματίσῃ ιδέαν περὶ τοῦ ὑψηλοῦ βαθμοῦ τοῦ πολιτισμοῦ τῶν λαῶν, οἵτινες ποιοῦνται χρήσιν τῶν γλωσσῶν τῆς οἰκογενείας ταύτης· ἐκάστη γλῶσσα σχεδὸν ἔχει μίαν ἰδιαιτέραν γραφήν, παραλλαγὴν οὖσαν τὴν Ἰνδικῆς γραφῆς. Ἡ φυλὴ Τάϊ ἐγκατέλιπε πιθανῶς τὸ κεντρικὸν ὁροπέδιον ἐν ἐποχῇ προγενεστέρᾳ τῆς μεταναστεύσεως τῶν Τιπετο-βιρμάνων, καὶ μετα-

γενεστέρων τῆς τῶν Μὸν-Ἀνάμ, διελθοῦσα διὰ τῆς χώρας των ὡς διὰ εἰδικοῦ γεωλογικοῦ στρώματος, χωρίζοντος τὴν οἰκογένειαν ταύτην ἀπὸ τῶν συστατικῶν αὐτῆς στοιχείων. Ἡ Σιαμικὴ εἶναι ἡ γλῶσσα λαοῦ ἀγρίου, ἀγερώχου καὶ ἀπολιτεύτου, ὃς τις ὑπέταξεν ἄλλας φυλὰς καὶ διετήρησε τὴν ἑαυτοῦ ἀνεξαρτησίαν. Πάντα τὰ μέλη τῆς οἰκογενείας εἰσὶ βουδδισταί, καὶ διὰ τῆς τοιαύτης θρησκείας εἰσέδυσεν εἰς τὴν γλῶσσαν αὐτῶν πλῆθος λέξεων τοῦ ἀρίου λεξιλογίου· ἡ βάσις ὅμως τῆς γλώσσης εἶναι μονοσυλλαβική. Ἐν τῇ ὑποτεταγμένῃ ἐπαρχίᾳ Λάος, πρὸς μεσημβρίαν διευθυνόμενοι, ἀπαντῶμεν ἐτέραν γλῶσσαν, λίαν ἀμόρχωτον· ἔτι ἀπωτέρω διερχόμεθα τὰ ὅρια τοῦ Σιάμ καὶ εἰσερχόμεθα εἰς τὴν ἀνεξάρτητον Βιρμανίαν, ὅπου εὐρίσκομεν τὴν γλῶσσαν Σὰν, ἧς ἔχομεν μίαν γραμματικὴν, ὀφειλομένην τῷ ἱεραποστόλῳ Cushing. Οἱ Τάϊ-Μὸβ καλοῦνται καὶ αὐτοὶ Σῖναι-Σάν· ἐκτείνονται ἑκατέρωθεν τῶν ἀπροσδιορίστων συνόρων τῆς Σινικῆς καὶ τῆς Βιρμανίας μέχρι τοῦ ποταμοῦ Μέκογκ· ἡ γλῶσσα των εἶναι ἐλάχιστα γνωστή. Ἀλλοτέ ποτε, ὅτε ἡ ἰσχὺς τῶν Τάϊ ἦτο πολὺ μείζων,—πρὸ τῆς ἰδρύσεως τοῦ Βιρμανικοῦ βασιλείου—εἰσέβαλον εἰς τὴν πεδιάδα Ἀσσάμ, διελθόντες ὑπὲρ τὴν ἄλυσιν Πάτκοϊ· κλάδος τις δὲ τῆς φυλῆς ταύτης, γνωστὸς ὑπὸ τὸ ὄνομα Ἀχὸμ, ἐθεμελίωσε δυναστείαν, ἀποδοὺς τὸ ὄνομα αὐτοῦ εἰς τὴν πεδιάδα. Οἱ ἄριοι ἐπήλυδες πρὸς τὸ μέρος τῆς Ἰνδίας ὑπέστησαν φοβερὸν ἀγῶνα περὶ ὑπάρξεως πρὸς τοὺς ἰσχυροὺς ἐκείνους ἐξ

ἀνατολῆς ἐπήλυδας. Οἱ Ἀχὸμ ἐδέησε νὰ ὑποκύψωσι καὶ ἡ γλῶσσά των ἀπέθανε· τάξις τις ἰσχυρὰ τῆς φυλῆς ταύτης κατέχει τανῦν μέρος τῶν ὑψωμάτων τῶν καλουμένων Νόρα. Διαιρεῖται εἰς δύο κλάδους, τοὺς Ἀἰ ἢ Κχάμτι καὶ τοὺς Ἀϊτόν.

Ἡ ἐβδόμη οἰκογένεια, ἡ Μὸν-Ἀσσάμ, περιλαμβάνει τέσσαρας γλώσσας, οὐχὶ πολὺ γνωστὰς, καὶ ἐτέρας δεκαῆξ, περὶ ὧν οὐδὲν ἄλλο γινώσκομεν εἰμὴ τὴν πιθανότητα τῆς ὑπάρξεώς των. Αἱ γνωσταὶ γλῶσσαι εἰσὶν, ἡ Πεγουὰν ἢ Μὸν, ἡ Καμπογικὴ, ἡ Ἀνναμικὴ καὶ ἡ Παλούγκ· αἱ δὲ ἄγνωστοι εἰσὶν αἱ τῶν ἀγρίων φυλῶν, αἵτινες ζῶσιν ἐν τῇ λεκάνῃ τοῦ ποταμοῦ Μέκογκ. Ὁ ὑπολοχαγὸς Γαρνιέ, ἐν τῇ πρὸς ἔρευναν περιηγήσει αὐτοῦ, ἔφερεν ἐκεῖθεν λεξιλόγια ὀλίγον σπουδαῖα. Ἡ ἔρευνα γλωσσολογικοῦ χάρτου θὰ καταδείξῃ πῶς αἱ οἰκογένειαι Τάϊ καὶ Τιβετο-βιρμανικὴ διεχύθησαν ὥς ποταμοὶ λάβας ἐπὶ τῆς χώρας, ἐν ἣ ἐπεκράτει ἡ γλῶσσα μὸν-ἀννάμ, καὶ διήρεσαν αὐτὴν εἰς τμήματα, μὴ ἔχοντα πλέον οὐδεμίαν σχέσιν πρὸς ἄλληλα. Οἱ Μὸν τοῦ Πεγοῦ ὑπῆρξάν ποτε ἰσχυροί· ἀλλ' οἱ Βιρμάνοι ὑπέταξαν αὐτούς· ἔθνος καὶ γλῶσσα ὀλίγον ἐδέησε νὰ ἐξαφανισθῶσιν, ὅτε ἡ παραχώρησις τοῦ Δέλτα τοῦ ποταμοῦ Ἰραβάτι, γενομένη τῇ ἀγγλικῇ κυβερνήσει, ἔδωκεν αὐτοῖς νέαν ζωὴν. Πολλοὶ Πεγουάνοι ἐξόριστοι ἐγκατεστάθησαν ἐν τῷ βασιλείῳ Σιάμ ἐπὶ τῆς ἐποχῆς τῆς βιρμανικῆς κτήσεως καὶ δὲν ἐπανῆλθον πλέον εἰς τὴν πατρίδα των. Ὁ ἀριθμὸς τῶν λαλούντων τὴν γλῶσσαν

ταύτην δύναται νὰ ᾔῃναι 180,000. Ἐχουσι γραφὴν ὅλως ἰδιάζουσιν καὶ δόσιν τινὰ φιλολογίας, προερχομένην ἐκ τῆς Παλὶ, τῆς θρησκευτικῆς αὐτῶν γλώσσης. Πᾶσα ἡ Μὸν-ἄνναμ οἰκογένεια εἶναι βουδδιστικὴ, ἡ δὲ γλῶσσα αὐτῆς μονοσυλλαβικὴ. Ἄξιον παρατηρήσεως εἶναι, ὅτι καθ' ὃν τρόπον ἡ ἐπέμβασις τῆς Ἀγγλίας ἔσωσε τὸ ἔθνος καὶ τὴν γλῶσσαν Μὸν, οὕτως ἡ γαλλικὴ ἐπέμβασις ἔσωσε τοὺς Καμπότγ, οἵτινες κατεῖχον τὸν ποταμὸν Μέκογκ καὶ εἶχον ἀρχαιότατον πολιτισμὸν, προγενέστερον τοῦ σιαμικοῦ πολιτισμοῦ καὶ συγγενῇ αὐτοῦ. Ἐχρῶντο γλῶσση ἀρχαϊκῇ καὶ γραφῇ διαφόρῳ τοῦ νεωτέρου γραφικοῦ χαρακτήρος. Ἀπομένουσιν αὐτοῖς ἐρείπια ναῶν λαμπρότητα, ἀλλ' ὁ ἐθνικὸς βίος αὐτῶν ἡλαττώθη διὰ τῶν συνεχῶν προσβολῶν τῶν ὁμόρων καὶ δεξιόθεν καὶ ἀριστερόθεν, τῶν Σιαμιτῶν καὶ τῶν Ἀνναμιτᾶν, οἵτινες ἤθελον διαμελίσῃ τὴν χώραν καὶ κατόπιν ἤθελον ἀγωνισθῇ, ὅπως κατάσχωσιν αὐτὴν ἐξ ὁλοκλήρου, εἰ μὴ ἐνεφανίζετο δύναμις πολὺ ἰσχυροτέρα, ἡ Γαλλία, ἣτις ἐξηγοράσε τὴν οὐδετερότητα τῶν Σιαμιτῶν διὰ τῆς παραχωρήσεως μερῶν τινῶν τῆς χώρας, προσήρτησε δὲ ἐτέραν μερίδα καὶ διετήρησεν ὑπὸ τὴν προστασίαν τῆς τὸ βασιλείου Καμπόδγ, μᾶλλον περιωρισμένον. Ἡ γλῶσσα αὕτη λαλεῖται ὑπὸ ἐνὸς καὶ ἡμίσεως ἑκατομμυρίου κατοίκων. Ἐχει ἀριθμὸν τινα διαλέκτων. Τοῖς Γάλλοις ὀφείλομεν πάσας τὰς γνώσεις, ἃς ἔχομεν περὶ αὐτῆς, καὶ δυνάμεθα νὰ μὴ ἀμφιβάλωμεν ὅτι καὶ ἄλλας πολλὰς θὰ ἀποκτήσωμεν.

Ἀφικόμεθα εἰς τὸ ὕπατον σημεῖον τοῦ μεγάλου ἀρίου πολιτισμοῦ, ὅς τις διὰ τῶν νεκρῶν καὶ ἱερῶν αὐτοῦ γλωσσῶν τῆς Σανσκριτικῆς καὶ τῆς Παλὶ, εἰσέδυσεν εἰς τὴν φιλολογίαν τῶν Ἰνδο-σινικῶν γλωσσῶν. Διὰ τῆς ἀνναμιτικῆς γλώσσης εὕρισκόμεθα εἰς νέον τινα κόσμον. Βεβαιοῦται, καὶ ἡμεῖς δεχόμεθα προσωρινῶς τὴν διαβεβαίωσιν, ὅτι ἡ γλῶσσα τοῦ Ἀννὰμ ἢ Κοσινσὶν ἀνήκει εἰς τὴν Μὸν-ἀννὰμ οἰκογένειαν· ἀλλ' ὁ πολιτισμὸς, ὁ βουδδιστικὸς τύπος καὶ ἡ γραφὴ εἰσὶ σινικά. Ἡ χώρα αὕτη ἐκτείνεται παρὰ τὴν σινικὴν θάλασσαν, συνίσταται ἐκ τριῶν ἐπαρχιῶν, Τονκὶν, Ἀννὰμ καὶ Σαίγον· ἡ τελευταία αὕτη εἶναι νῦν ἀποικία γαλλικὴ. Ἀπὸ πολλοῦ χρόνου οἱ Γάλλοι εἶχον τὸν ἓνα πόδα ἐπὶ τῆς χώρας ἐκείνης καὶ ἐπρομήθευσαν ἡμῖν ἐκείθεν γραμματικὰς καὶ λεξικά.

Ἡ τετάρτη γλῶσσα τῆς οἰκογενείας ταύτης εἶναι ἡ Παλοῦγκ, ἥτις ἐστὶ τὸ ὄργανον ἀγρίας φυλῆς καὶ ἀπομεμονωμένης ἐν τῷ μέσῳ τῶν Βιρμάνων καὶ τῶν Σάν· αὐτῆς δὲν ἔχομεν εἰμὴ ἀτελὴ λεξιλόγια.

Ἡ ὀγδόη οἰκογένεια συνίσταται ἐκ δέκα συμπελεγμάτων· καὶ ἐνταῦθα εἰσερχόμεθα ἀληθῶς εἰς νέον κόσμον, καίτοι μέχρι σημείου τινὸς ἐπὶ τμήματός τινος τοῦ πεδίου τούτου διαγινώσκεται ὁ Ἰνδικὸς πολιτισμὸς. Συγγραφεῖς τινες ταξινομοῦσιν αὐτὴν ἐν τῇ γενικῇ κατηγορίᾳ, τῇ πολυνησιακῇ, ἀλλὰ καλλήτερον εἶναι νὰ περιορίσωμεν τὴν ἡμετέραν μελετην εἰς ἐκεῖνο μόνον τὸ μέρος, τὸ ὁποῖον δύναται νὰ θεωρηθῇ μαλαισικόν. Ἡ ἑκτασις αὐτῆς

συνίσταται ἐκ συστήματος νήσων πολλῶν, μικρῶν καὶ μεγάλων, ἐκτεινομένων ἀπὸ τῆς παραλίας τῆς Σινικῆς μέχρι τῆς ἀφρικανικῆς. Ὑπὸ ἐθνολογικὴν ἔποψιν ἔχομεν ἐνταῦθα δύο φυλὰς, μίαν φαιόδερμον καὶ μαλακότριχα, τὴν δ' ἑτέραν μελονόδερμον καὶ οὐλότριχα. Πολλὰ μέρη τῆς χώρας, ἐν ᾗ ἐπικρατεῖ ἡ γλῶσσα αὕτη, εἰσὶν ἀτελῶς γνωστά· αἱ φυλαὶ, αἱ κατοικοῦσαι ἐν αὐτῇ, εἰσὶν ἄγριαι, ἐκ τῶν χειρίστων καὶ μᾶλλον ἀποτροπαίων, καίτοι ἅπαντα ἡ ζώνη ὑπῆρξεν ὑποτελῆς, ἀπὸ 200 καὶ ἐπέκεινα ἐτῶν, τῶν Ἀγγλῶν, Ὀλλανδῶν, Ἰσπανῶν, καὶ Πορτογάλλων.

Τὸ πρῶτον σύμπλεγμα εἶναι τὸ τῆς Σουμάτρας-Μαλάκκας. Ἡ Μαλαισικὴ γλῶσσα εἶναι διττῶς ἐνδιαφέρουσα, ὥς γλῶσσα εἰδικὴ χώρας τινος, καὶ ὥς γλῶσσα ἀνεξάρτητος πάσης τῆς Πολυνησίας. Ἡ εἰδικὴ χώρα αὐτῆς εἶναι ἡ χερσόνησος Μαλάκκα ἐν τῇ στερεᾷ ἡπείρῳ, ἐν μέρει μὲν ἐν τῷ βασιλείῳ Σιάμ, ἐν μέρει δὲ ὑπὸ ἀρχηγούς ἀνεξαρτήτους, διατελοῦντας ὑπὸ τὴν προστασίαν μόνον τῆς ἀγγλικῆς κυβερνήσεως· ἐπίσης μέρος τῆς νήσου Σουμάτρας, αἱ νῆσοι Πάγκα, Πελλιτὸν καὶ τὸ σύμπλεγμα τῶν νήσων Ρίο-Λίγκα. Οἱ λαοῦντες τὴν γλῶσσαν ταύτην εἰσὶ δύο καὶ ἡμισυ ἑκατομμύρια, μωαμεθανοί, ἔχουσι δὲ χαρακτῆρας ἀραβικοῦς. Ἡ φιλολογία των εἶναι ἐκτεταμένη· ἡ γλῶσσα αὕτη εἶναι μία τῶν μεγάλων αὐτοχθόνων γλωσσῶν τοῦ κόσμου· εἶναι ἱκανὴ νὰ ἀπορροφήσῃ τὰ ξένα στοιχεῖα· εἶναι ἐλευθέρα παντὸς γραμματικοῦ περιορισμοῦ, κέκτηται

εὐκολίαν, ὅπως ὑπαχθῇ εἰς τὸν νέον πολιτισμὸν, καὶ δύναμιν ἐκφράσεως, ἥς ὁμοία δὲν ἀπαντᾷ εἰμὴ ἐν τῇ ἀγγλικῇ γλώσσῃ καὶ τῇ Ἰνδοστανικῇ. Ἐντὸς τῶν δασῶν τῆς χερσονήσου Μαλάκκας ζῶσι φυλαὶ ἄγριαι ἐν καταστάσει βαρβάρῳ, αἵτινες πρὸς τὸ παρὸν κατατάσσονται μεταξὺ τῶν μαλαισικῶν. Εἰσὶ γνωσταὶ ὑπὸ τὸ ὄνομα Ὁράγκ-Πίνβαχ, ἥτοι ἄνθρωποι τοῦ ἐδάφους.* Τινὲς αὐτῶν, ὡς ἡ τῶν Ἰακούν, εἰσὶ προφανῶς μαλαισικαὶ ἐν καταστάσει ἀγρία· ἀλλ' οἱ Σαμάγκ εἰσὶν ἀναμφισβητήτως Νιγρίται.

Ἐν τῇ νήσῳ Σουμάτρα εὐρίσκομεν πέντε γλώσσας· τὴν Ἀκὶν (Ἀσὶν), τὴν Πατάκ, τὴν Ρεγιάγκ, τὴν Λαμπούγκ καὶ τὴν Κορίνκι. Οἱ λαλοῦντες τὴν πρώτην εἰσὶ μωαμεθανοὶ, ἔχουσι βαθμὸν τινα πολιτισμοῦ, χρῶνται γράμμασιν ἀραβικοῖς καὶ ἀνταγωνίζονται πρὸς τοὺς Ὀλλανδοὺς ὑπὲρ ἀνεξαρτησίας· οἱ λαοὶ, οἱ λαλοῦντες τὰς λοιπὰς τέσσaras γλώσσας εἰσὶν εἰδωλολατρικοί. Οἱ πρῶτοι διατελοῦσι τόσῳ ἀπολίτευτοι, ὥστε εἰσὶ καννίβαλοι ἀνθρωποφάγοι τοῦ θηριωδεστέρου εἴδους. τρώγουσι τοὺς γέροντας γονεῖς των· καὶ ὅμως οἱ Πατάκ ἔχουσι τρεῖς διαφόρους διαλέκτους, γραφὴν εἰδικήν, καὶ μικράν τινα φιλολογίαν γεγραμμένην ἐπὶ φύλλων φοίνικος. Ἡ γλῶσσα αὐτῶν ἐμελετήθη καὶ ἐσχολιάσθη ὑπὸ τοῦ πολυμαθοῦς ὀλλανδοῦ Van der Tuuk. Οἱ Ρεγιάγκ καὶ οἱ Λαμπούγκ ἔχουσι καὶ αὐτοὶ χαρακτηῖρας γραφῆς ἐγχωρίους καὶ διαφόρους.

* Ἴσως=γηγενεῖς ;—Σ. Μ.

Ἀπέναντι τῆς Σουμάτρας κεῖνται πολλαὶ μικραὶ νῆσοι· οἱ κάτοικοι τινῶν ἐξ αὐτῶν λαλοῦσι γλώσσας τῆς αὐτῆς οἰκογενείας μὲ τὴν τῆς παραλίας τῆς μεγάλης νήσου, ἐνῶ οἱ κάτοικοι τῶν λοιπῶν εἰσὶν ἀπολύτως ἀκατανόητοι. Ἐν τῷ συμπλέγματι τούτῳ περιλαμβάνονται ἔνδεκα γλώσσαι.

Ἐν δὲ τῷ δευτέρῳ συμπλέγματι, τῷ τῆς Ἰάβας, ἀπαντῶσιν ἵχνη τοῦ μεγάλου ἀρίου πολιτισμοῦ τῆς Ἰνδίας, διότι πρὸ τινων αἰώνων, βραχμᾶνές τινες τολμηροὶ, πιθανῶς ἐκ τῆς πλευρᾶς Τελίγκα, ἢ, κατὰ τὴν γνώμην πολλῶν ἀσιανολόγων, ἐκ τῆς πλευρᾶς τῆς Καμπότζ, μετήγαγον εἰς τὴν Ἰάβαν θρησκείαν, ἱερὰ βιβλία καὶ πολιτισμὸν ἀπὸ τῆς ἰδίας αὐτῶν χώρας, ἣ δὲ νήσος αὕτη κατέστη τὸ κέντρον μεγάλης καὶ ἰσχυρᾶς Ἰνδοστανικῆς μοναρχίας. Ὅτε ὁ μωαμεθανικὸς χεῖμαρρος κατέκλυσε τὴν Ἰάβαν, τὸ ὑπόλοιπον τῶν Ἰνδου διεσώθη μετὰ τῶν χειρογράφων αὐτῶν ἐν τῇ μικρᾷ νήσῳ Παλλί, ὅπου μέχρι τῆς σήμερον διαμένουσι. Μετὰ τῶν ἐρειπίων τῶν μεγαλοπρεπῶν ναῶν διεσώθη μέχρι τῶν ἡμερῶν ἐμῶν γλώσσα τις ἀρχαϊκὴ, γνωστὴ ὑπὸ τὸ ὄνομα Κάβι, νομισθεῖσα ἐπ' ὀλίγον χρόνον ὡς γλώσσα ἀρία καὶ ὡς τύπος τῆς σανσκριτικῆς, μεταβαλὼν φύσιν· νῦν εἶναι γνωστὸν ὅτι ἀνήκει εἰς τὴν μαλαισικὴν οἰκογένειαν καὶ ὅτε εἶναι ἀρχαϊκὴ ἱαβαϊκὴ, κεκορεσμένη ἐκ λέξεων ληφθεισῶν παρὰ τῆς σανσκριτικῆς. Ἐν τῇ γλώσσῃ ταύτῃ εὐρίσκομεν φιλολογίαν λίαν σπουδαίαν καὶ ἀξίαν μελέτης, γεγραμμένην γράμμασιν Ἰνδικῆς ἀρχῆς καὶ τύπου ἀπολύτως Ἰνδικοῦ. Ἡ φιλολογία

αὕτη δὲν σύγκειται πράγματι εἰμὴ ἐκ παλαιῶν μυθικῶν παραδόσεων τῆς Ραμαγιάνα καὶ τῆς Μαχα-Βαράτα, ἐλευθέρως μετενεχθεισῶν ὑπὸ τῶν ἰθαγενῶν συγγραφέων. Αἱ νῆσοι Ἰάβα, Βαλὶ, καὶ Λομπὸκ ἀνήκουσι τοῖς Ὀλλανδοῖς. Ἐν τῇ μείζονι τῶν νήσων λαλοῦνται τρεῖς διάφοροι γλῶσσαι, ἀλλὰ τῆς αὐτῆς καταγωγῆς. Καὶ αἱ τρεῖς ἐρμηνεύονται ἐν γραμματικαῖς καὶ ἐν λεξικοῖς. Ἡ Σουντανικὴ λαλεῖται ὑπὸ τεσσάρων ἑκατομμυρίων ἐκ τῶν κατοίκων· ἡ ἱαβαϊκὴ ὑπὸ δεκατριῶν ἑκατομμυρίων καὶ ἡμίσεως· ἡ μαδουρικὴ ὑπὸ ἐνὸς καὶ ἡμίσεως ἑκατομμυρίου· πάντες δὲ οἱ λαοὶ οὗτοι χρῶνται τῇ αὐτῇ γραφῇ καὶ εἰσὶ μωαμεθανοί. Ἐν τῇ νήσῳ Βαλὶ καὶ ἐπὶ τῶν ἀκτῶν τῆς νήσου Λομπὸκ γλῶσσα ἐγχώριος εἶναι ἡ Βαλική. Ἐν καὶ ἡμῖν ἑκατομμύριον ἐκ τῶν κατοίκων εἰσὶ βραχμᾶνες. Τὸ δ' ἐσωτερικὸν τῆς νήσου Λομπὸκ κατοικεῖται ὑπὸ λαοῦ ἐντελῶς διαφόρου, καὶ λαλοῦντος γλῶσσαν καλουμένην Σάσσακ· εἰσὶ μωαμεθανοὶ καὶ ἀνέρχονται εἰς πληθυσμὸν τριακοσίων ὀγδοήκοντα χιλιάδων.

Διασχίζοντες τὸ ἱαβαϊκὸν πέλαγος φθάνομεν εἰς τὸ νησιωτικὸν σύμπλεγμα τῶν Κελέπες ἢ Τσελέπες. Ἐνταῦθα ἄρχουσιν οἱ Ὀλλανδοὶ ὡς κύριοι, καθὼς ἐν ταῖς λοιπαῖς νήσοις τῆς Πολυνησίας, αὐτοῖς δὲ ὀφείλομεν τὴν γνῶσιν ὅκτῳ γλωσσῶν, ἃς ἐναγράφομεν, καὶ τοι βεβαίως εἰσὶ καὶ πολλαὶ ἄλλαι. Ἡ Μακασσάρ, ἡ Πουτὸν καὶ ἡ Πουγὶ εἰσὶν ὠρισμένοι γλῶσσαι, λαλούμεναι ὑπὸ πληθυσμοῦ μωαμεθανικοῦ, ἀπολαύοντος πολιτισμοῦ τινος καὶ

λίαν ἐνεργητικοῦ ἐν τῷ ἐμπορίῳ· παρ' αὐτοῖς εὐρίσκομεν ἰδιαιτέραν τινα γραφὴν, ἐδημοσιεύθησαν δὲ καὶ τινα στοιχειώδη συγγράμματα αὐτῆς. Ἡ ἀγία Γραφή μετεφράσθη ἐν ἐκείνῃ τῇ γλώσσῃ καὶ ἐν ταῖς λοιπαῖς τῆς αὐτῆς οἰκογενείας. Οἱ Ὀλλανδοὶ ἱεραπόστολοι εἰσὶ σκαπανεῖς τῆς γλωσσολογικῆς ἐπιστήμης καὶ ἀμιλλῶνται ἀξίως πρὸς τοὺς ἀδελφούς αὐτῶν τῆς ἀγγλικῆς Ἰνδίας.

Πρὸς βορρᾶν τῶν Τσελέπες εὐρίσκομεν τοὺς Ἀλφούρε ἢ Χαροφούρα· τοῦτο εἶναι τὸ πορτογαλικὸν ὄνομα τῶν φυλῶν “πέραν τῶν συνόρων,” ἔκφρασις συγκειμένη ἐκ τοῦ ἀραβικοῦ ἄρθρου καὶ τῆς λέξεως *furi* (= ἐξωτερικοί). Ὑπὸ τοιαύτην γενικὴν ὀνομασίαν περιλαμβάνονται πολλαὶ φυλαὶ ἄγριαι, εἰδωλολατρικαὶ καὶ ἀνεπαρκῶς γνωσταί, αἵτινες ἔχουσι τὸ διαβολικὸν ἔθιμον, τοῦ κυνηγεσίου τῶν κεφαλῶν· αὐξάνοντες διὰ παντὸς δυνατοῦ μέσου, θεμιτοῦ καὶ ἀθεμίτου, τὰς ἀνθρωπίνας κεφαλὰς, ὧν ὁ μείζων ἀριθμὸς μαρτυρεῖ ὑπὲρ τῆς ἀνδρείας των! Δὲν ἔχομεν θετικὰς εἰδήσεις περὶ τῆς γλώσσης τῶν ἀγρίων τούτων. Ἡ ὑπαρξίς τῶν δεικνύει τὴν σημασίαν, ὡς πρὸς τὸν πολιτισμὸν, τοῦ ἔργου τῶν αἱρέσεων τῶν βραχμανικῶν, βουδδιστικῶν καὶ μωαμεθανικῶν θρησκειῶν.

Πέραν δὲ τῆς νήσου Τσελέπες εὐρίσκεται τὸ τέταρτον σύμπλεγμα, ἡ νήσος Βορνέο, ὑπὸ τὸν Ἰσημερινὸν, μία τῶν μεγίστων νήσων τοῦ κόσμου. Ἐπὶ τῶν ἀκτῶν οἰκοῦσιν ἀποικίαι Μαλαίσιαι, Πουγί, Ἰαβαϊκαὶ καὶ Σινικαὶ, κατὰ τὴν χρησιμότητα, ἦν

παρεῖχον τὰ διάφωρα μέρη τῆς ἀκτῆς εἰς τὰς διαφόρους ἐθνότητας. Τανῦν οἱ Ὀλλανδοὶ ἄρχουσιν ἐπὶ μέρους τῆς νήσου· τὸ λοιπὸν εἶναι ἀνεξάρτητον. Ἡ Μαλαισικὴ εἶναι ἡ γλῶσσα τῆς ἀκτῆς· τὸ δὲ ἐσωτερικὸν δύναται νὰ διαιρεθῇ γενικῶς μεταξὺ δύο γλωσσῶν, τῆς Τύακ καὶ τῆς Κύαν. Ἀναφέρονται πολλὰ ἄλλα ὀνόματα γλωσσῶν καὶ φυλῶν, ἀλλ' ἐν τῇ σημερινῇ καταστάσει τῆς ἐπιστήμης ταῦτα δὲν ἔχουσιν οὐδεμίαν ἀξίαν. Αἱ γλῶσσαι εἰσὶ δώδεκα.

Πρὸς βορρᾶν ἐρχόμεθα εἰς τὸ πέμπτον σύμπλεγμα, τὸ τῶν νήσων Φιλιππίνων, ἀνακαλυφθεισῶν ὑπὸ τῶν Ἰσπανῶν, οἵτινες εἰσὶ καὶ κύριοι αὐτῶν. Ἐκτὸς δώδεκα ἀνακριβῶς γνωστῶν γλωσσῶν, παρουσιάζονται τέσσαρες ἄλλαι, ἀκριβῶς ὠρισμέναι, ὡς τύποι γλωσσῶν τοῦ πέμπτου συμπλέγματος μᾶλλον ἢ ὡς ἀπαρίθμησις αὐτῶν πλήρης· ἡ Ταγάλ, ἡ Ἰλόκο, ἡ Παμπάγκα καὶ ἡ Πυσάϋεν. Αἱ Φιλιππίναι σύγκεινται ἐκ δύο μεγάλων νήσων καὶ πλείστων μικρῶν· τὸ ἐσωτερικὸν τῆς μεγίστης καὶ πολλῶν ἐκ τῶν μικρῶν δὲν ἀνιχνεύθησαν οὔτε κατελήφθησαν παρὰ τῶν Ἰσπανῶν, εἴτε ἕνεκα ἀσθενείας, εἴτε ἕνεκα ἀμελείας. Οἱ Ἰσπανοὶ ἐδημοσίευσαν πολλὰς γραμματικάς· τὸ πλῆθος τῶν κατοίκων εἰσὶν ἰδίως χριστιανικοῦ ρωμαϊκοῦ δόγματος. Στερούμεθα βεβαίῳν εἰδήσεων περὶ τε τῶν διαλέκτων καὶ περὶ τῶν κατοίκων. Φυλαί τινες, ὑποκείμεναι εἰς τὴν ἰσπανικὴν κυριαρχίαν, εἰσὶ μωαμεθανικαὶ καὶ εἰδωλολατρικαί.

Τὸ ἑβδομον σύμπλεγμα περιλαμβάνει τὰς Μολούκ,

ἡ νήσους Ἀρωματικές. Ἡ μαλαισία εἶναι ἐν κοινῇ χρήσει ἡ γλῶσσα τοῦ συμπλέγματος τούτου, διότι εἶναι τὸ μέσον τῆς συγκοινωνίας πασῶν τῶν ἰθαγενῶν φυλῶν πρὸς ἀλλήλας καὶ πρὸς τοὺς Εὐρωπαϊοὺς. Οἱ λόγιοι Ὀλλανδοὶ προσεπάθησαν νὰ μελετήσωσι καὶ περιγράψωσι τὰς διαφόρους γλώσσας τῶν νήσων ἐκείνων· δυνάμεθα δὲ νὰ προσδοκῶμεν παρ' αὐτῶν πληρεστέραν τινα ἀνακοίνωσιν. Ἐν τῷ καταλόγῳ τῶν γλωσσῶν ἐνεγράφησαν μέχρι τοῦδε δέκα γλώσσαι.

Τὸ ἔβδομον σύμπλεγμα εἶναι τὸ μέγιστον καὶ δυσκολώτερον πάντων. Ἐπὶ τοῦ χάρτου βλέπομεν ταινίαν μακρὰν νήσων, ἐκτεινομένην ἀπὸ Ἰάβας μέχρι Παπόνας. Εἰσὶ νῆσοι διαβρεχόμεναι ὑπὸ βαθυτάτων ὑδάτων, ὧν ὁ φαῦνος καὶ τὰ φυτὰ δὲν ὁμοιάζουν οὐδόλως πρὸς τὰ τῆς ἀσιατικῆς ἡπείρου. Κατοικεῖ ἐκεῖ πληθυσμὸς Νιγριτῶν, τῆς αὐτῆς καταγωγῆς ὡς οἱ Παπουάνοι, καίτοι εἰσὶν ἐντελῶς ἄγνωστοι ἐν Σουμάτρα, Ἰάβα, Τσελέπ καὶ Βόρνεο, εἴτε διότι ἐκεῖ οὐδέποτε ὑπῆρξαν ἢ, πιθανώτερον, διότι ἅπαντες κατεσφάγησαν· ὑπάρχουσιν ὅμως ἐν τῇ χερσονήσῳ Μαλάκκα, ὡς ἤδη εἴπομεν. Ἐν τῷ συμπλέγματι Τιμόρ ἐσημειώσαμεν δεκαοκτὼ γλώσσας· ἐν τισι τῶν νήσων τούτων εἰσὶν ἐγκατεστημένοι μαλαίσιοι· ἐκ τῆς μελέτης τῆς γενομένης περὶ τῶν λαῶν τοῦ συμπλέγματος τούτου ἐξάγομεν ὅτι διατελοῦσιν ἐν καταστάσει βαρβαρότητος ἀνοθεύτου καὶ ἄνευ θεραπείας. Αἱ διαστάσεις εἰσὶ μικρόταται, ὁ λαὸς λίαν ἀσήμεντος ἢ ὥστε νὰ ἐλπίσωμεν

βελτίωσιν τινα ὑπὸ κλίμα θανατηφόρον καὶ
 ἐστερημένον παντὸς ἀξιολόγου γεωργικοῦ προϊόντος.
 Πρὸς δυσμὰς τῆς νήσου Σουμπάβα γλῶσσα
 λαλεῖται ἡ αὐτὴ, ἥτις καὶ ἐν τῇ ὁμόρῳ αὐτῆς
 Σασσάκ, ἣν ἤδη ἀνεφέρομεν. Πρὸς ἀνατολὰς
 τῆς Σουμπάβα καὶ πρὸς δυσμὰς τῆς νήσου Φλόρες
 γλῶσσα ἐν χρήσει εἶναι ἡ Πίμα. Ἐν τῷ κέντρῳ
 τῆς Φλόρες λαλεῖται ἡ Ἑντεχ. Πρὸς ἀνατολὰς
 τῆς νήσου Φλόρες, ἐν ταῖς παρακειμέναις νήσοις
 Σόλορ καὶ Ἄλλορ, λαλεῖται γλῶσσα τῆς αὐτῆς
 οἰκογενείας τῆς Ἑντεχ. Ἡ αὐτὴ παρατήρησις
 ἐφαρμόζεται καὶ ἐπὶ τῆς γλώσσης τῆς νήσου
 Σούρπα, ἐν τῷ ὁρίῳ τῆς ἡμετέρας ἐπιστήμης.
 Ἡ γλῶσσα τοῦ δυτικοῦ μέρους τῆς μεγάλης νήσου
 Τιμόρ καλεῖται Τιμορική· ἡ δὲ τῆς ἀνατολικῆς
 πλευρᾶς φέρει ὄνομα Τέτο. Ἡ μᾶλλον γνωστὴ
 γλῶσσα ἐν τῇ νήσῳ Σερβάτι εἶναι ἡ Κίσσα. Οἱ
 Ἰνδοὶ τῶν νήσων Σαβόε καὶ Ρόττε ἔχουσιν ἰδίον
 τι χαρακτηριστικόν. Οἱ Ὀλλανδοὶ εἰσὶ κύριοι ὅλου
 τοῦ συμπλέγματος, ἐξαιρουμένου τοῦ μεγάλου
 καθιδρύματος ἐν Τίλι, μόνου λειψάνου τῶν μεγάλων
 κτήσεων τοῦ λαοῦ ἐκείνου πρὸς ἀνατολὰς. Δὲν
 ἔχομεν εἰμὴ λεξιλόγια πασῶν τῶν γλωσσῶν, ἃς
 ἀπηριθμήσαμεν· ὁ ἀριθμὸς τῶν διαφόρων τούτων
 γλωσσῶν ἢ θὰ αὐξηθῇ ἴσως περισσότερον ἢ
 τοῦναντίον θ' ἀναλυθῇ εἰς διαλέκτους δύο ἢ τριῶν
 γλωσσῶν πρωτευουσῶν. Τὸ γλωσσολογικὸν ἐνδια-
 φέρον, ὃ παρουσιάζει ἡ εἰδικὴ σπουδὴ τοῦ παρθενικοῦ
 τούτου ἐδάφους, εἶναι μέγιστον. Πλησιάζοντες εἰς

τὴν Νέαν Γουϊνέαν δυνάμεθα νὰ ἐλπίζωμεν, ὅτι θ' ἀναφανῶσι νέα στοιχεῖα. Τὸ σύγγραμμα τοῦ κυρίου M. Whitmee, "Polinesia Poliglotta," ἔργον ὑπὸ τὰ πιεστήρια, θὰ διαχύσῃ πολὺ φῶς ἐπὶ τῶν σκοτεινῶν σημείων.

Ἀνάγκη νὰ προχωρήσωμεν πολὺ βορειοανατολικῶς, ὅπως εὕρωμεν τὸ ὄγδοον σύμπλεγμα. Πρὸς βορρᾶν τῶν Φιλιππίνων κεῖται ἡ νῆσος Ταϊβὰν ἢ Φορμόζα, ἣτις ἀποτελεῖ μέρος τῶν κτήσεων τοῦ αὐτοκράτορος τῆς Σινικῆς. Τὸ ἥμισυ τῆς νήσου ταύτης, ἡ ἀκτὴ καὶ ἡ πεδιάς, κατέχονται ὑπὸ τῶν Σινῶν τοῦ Ἀμῶ· ἀλλὰ τὸ ὀρεινὸν μέρος αὐτῆς κατοικεῖται ὑπὸ φυλῆς μαλαισικῆς τὴν καταγωγὴν καὶ τὴν γλῶσσαν. Ἐχουσι δύο διαφόρους βαθμίδας ἐν τῷ πολιτισμῷ· εἰσὶν ἢ ἡμιπολιτισμένοι ἢ ἀπολύτως ἄγριοι, ἀλλὰ πάντοτε εἰδωλολάτραι. Δὲν δυνάμεθα εἰμὴ νὰ ποιήσωμεν ὑπόθεσιν τινα περὶ τῆς ἐποχῆς, καθ' ἣν ἦλθον οἱ πρῶτοι ἄποικοι ἐκ τῶν Φιλιππίνων· ἡ ἔλλειψις λέξεων ἀρίων ἐν τῷ λεξιλογίῳ αὐτῶν δεικνύει ἐποχὴν προγενεστέραν τῆς ἐλεύσεως τῶν Ἰνδῶν ἀποίκων εἰς τὴν Πολυνησίαν.

Πρὸς εὐρεσιν τοῦ ἐννάτου συμπλέγματος τῆς μεγάλης μαλαισικῆς οἰκογενείας πρέπει νὰ διέλθωμεν ἐπὶ τοῦ μεγάλου Ἰνδικοῦ Ὠκεανοῦ πολλοὺς βαθμοὺς δυτικοῦ μήκους, μέχρις οὗ φθάσωμεν καὶ τὴν Μαδαγασκάρ, ὀλίγον ἀπέχουσαν τῆς παραλίας τῆς μεσημβρινῆς Ἀφρικῆς. Πέντε ἱεραποστολικάι ἐταιρίαι ἵδρυσαν ἐκεῖ προσηλυτισμὸν σπουδαῖον· ἡ ἐκπαίδευσις μεταδίδεται διὰ τρόπου λῖαν ἐπιστη-

μονικοῦ. Μετέφρασαν τὴν ἀγίαν Γραφὴν, ἣτις ἤδη διορθοῦται. Δὲν ἐλλείπουσι λοιπὸν εἰδήσεις· ἡ δὲ πλάστιγξ φαίνεται ὅτι κλίνει ὑπὲρ τῆς γνώμης, ἣτις παραδέχεται μίαν μόνην γενικὴν γλῶσσαν ἐν ὅλῃ τῇ νήσῳ, μετὰ τινων διαλέκτων, ἀκριβῶς ὠρισμένων. Οἱ λόγιοι γάλλοι καὶ ἄγγλοι ἐδημοσίευσαν γραμματικὰς καὶ λεξικὰ καὶ ὁ σοφὸς Ὀλλανδὸς Van der Tuuk ἀσχολεῖται εἰς τὸ ν' ἀναζητήσῃ εἰς τίνα οἰκογένειαν ἀνήκει ἡ γλῶσσα Μαλγὰκ, μόνη ἀντιπρόσωπος τούτου τοῦ συμπλέγματος ἡ γνώμη αὐτοῦ συμφωνεῖ πρὸς τὴν τοῦ ἱεραποστόλου Cousins, ἀναλαβόντος τὸ ἔργον τῆς μεταφράσεως τῆς Ἀγίας Γραφῆς, ὅστις βεβαιοῖ ὅτι κατάγεται ἀπὸ τῆς Μαλαισικῆς οἰκογενείας. Τίς ἄρὰ γε τυχαῖος ἄνεμος, πνεύσας ἐξ ἀνατολῶν, ἔφερεν ἀπὸ τῆς ἀκτῆς τῆς Σουμάνχρας τοὺς πρῶτους ἀποίκους; Οὐδὲν περὶ τούτου γινώσκουμεν, ὥς ἐπίσης ἀγνοοῦμεν τὴν πραγματικὴν συγγένειαν τῆς γλώσσης τοῦ παπουανοῦ τμήματος ἐν τῷ μεγάλῳ πολυνησιακῷ κράτει· ἀλλὰ ταχέως θὰ ἔχωμεν τὴν λύσιν τῶν τοιούτων προβλημάτων, διότι αἱ ἀκτῖνες τῆς ἐνεργείας τοῦ Van der Tuuk ἐν τῷ μαλαισικῷ κράτει, τοῦ Whitmee ἐν τῷ Πολυνησιακῷ, τοῦ Cousins καὶ ἄλλων ἐν τῷ κράτει Μαλγὰκ τείνουσιν ἅπασαι βαθμηδὸν πρὸς τὸ αὐτὸ κέντρον.

Ἐν τῷ δεκάτῳ συμπλέγματι τῆς μαλαισικῆς οἰκογενείας συνηνώσαμεν τὰς ἑνδεκα γλώσσας τῶν Ἀλφουρέζε κατῶν Νιγριτῶν, αἵτινες βεβαίως δὲν εἶναι μαλαισικῆς καταγωγῆς.

Οὕτω διετρέξαμεν τὰς ὁκτὼ μεγάλας οἰκογενείας τῶν σήμερον λαλουμένων γλωσσῶν ἐν ταῖς Ἀνατολικαῖς Ἰνδίαῖς, λαβόντες αὐτὰς ἐν τῇ εὐρυτάτῃ αὐτῶν σημασίᾳ ἐξ ἐξωτερικῶν χωρῶν καὶ ἐκ νήσων, αἵτινες δι' ἀνάγκας γλωσσολογικὰς περιελήφθησαν ἐντὸς τῶν ὁρίων τοῦ ἡμετέρου θέματος. Ἐποησάμεθα κατάχρησιν τῆς ἀνοχῆς τῶς ἡμετέρων ἀναγνωστῶν, καὶ ὅμως δὲν ἐξηντλήσαμεν—πολλοῦ γε καὶ δεῖ—τὸ θέμα, ὃ ἐπεχειρήσαμεν νὰ πραγματευθῶμεν. Ὑπάρχουσι 247 γλώσσαι, ἀν δὲ θίξωμεν τὸ ζήτημα τῶν διαλέκτων αὐτῶν, ὀφείλομεν βεβαίως νὰ ἐκτείνωμεν τὰ ὅρια ἡμῶν, διότι μόνῃ ἡ Ἰνδία περιέχει 58 διαλέκτους, καὶ ἡ σκοτεινὴ Κιράντι, τοῦ συμπλέγματος Νεπάλ τῆς τετάρτης οἰκογενείας ἐτέρας δέκα ἐπτὰ. Εἶναι θαυμάσιον τὸ νὰ βλέπῃ τις ὅτι πᾶν ἔτος συνεισφέρει τὸ ἀνάλογον αὐτῷ μέρος εἰς τὸ κοινὸν ὑλικόν, ἐνῶ διορθοῖ λάθος τι καὶ προστίθῃσι θετικὰς εἰδήσεις, εἰλημμένας παρὰ πηγῶν ἀρχικῶν.

Ὁ ῥωμαῖος ἱστορικὸς Πλίνιος ἀφηγεῖται ὅτι ἐπὶ τῆς ἀγορᾶς τῆς Κολχίδος ἐλαλοῦντο 130 διάλεκτοι. Πρέπει νὰ παραδεχθῶμεν τὴν εἶδσιν ταύτην μετὰ τῆς αὐτῆς ἐπιφυλάξεως, μεθ' ἧς ἀναγινώσκομεν τὴν ἀρίθμησιν τῶν γλωσσῶν, ἃς ὁ καρδινάλιος Μετζοφάνης τόσῳ καλῶς ἐλάλει. Τὸ ὑπερμέγεθες πλῆθος γλωσσῶν ποιεῖ ἰσχυρὰν ἐντύπωσιν εἰς πάντα σκεπτόμενον ὁρθῶς.

Εὐρίσκομεν ἐν τῇ ἱστορίᾳ τοῦ Πύργου τῆς Βαβὰλ ἀπόπειράν τινα τῆς λύσεως τοιοῦτου προβλήματος· ἐπίσης δυσκολίας παρουσιάζει, ὥς πρὸς τὴν γλωσσο-

λογικὴν ἐπιστήμην, τὸ γεγονὸς τῆς Πεντηκοστῆς· καὶ ὅμως τοῦτο δὲν ἀναφέρεται εἰμὴ εἰς περιωρισμένον ἀριθμὸν γλωσσῶν. Ἰδέαν ἔτι εὐρυτέραν περὶ τοῦ ἀτελευτήτου τοῦ τοιοῦτου ζητήματος παρουσιάζει ἡ φράσις τῆς Ἀποκαλύψεως “εἶδον, καὶ ἰδοὺ ὄχλος πολὺς, ὃν ἀριθμῆσαι αὐτὸν οὐδεὶς ἠδύνατο, ἐκ παντὸς ἔθνους καὶ φυλῶν καὶ λαῶν καὶ γλωσσῶν.”

Πολὺ ἀπέχομεν ἀπὸ τοῦ τέλους τῆς μελέτης ἐπὶ τῆς ἀγγλικῆς Ἰνδίας. Πρὸ τινων μηνῶν ἐγένετο ἡμῖν γνωστὸν ὅτι ἡ Ἀγγλικὴ κυβέρνησις δὲν ἀποδέχεται νὰ ὑπάρχη διάκρισις μεταξὺ τῆς γλώσσης Πραχοῦϊ καὶ τῆς Πελούτσι. Ἀναγινώσκομεν ἔν τινι συντόμῳ Ἐκθέσει περὶ τοῦ Πανγάπ, ὅτι ἡ Ἰνδοστανικὴ γλῶσσα εἶναι μία ἐξ ἐκείνων, αἵτινες λαλοῦνται πανταχοῦ ἐν πάσαις ταῖς ἐπαρχίαις· δυνατὸν ἐπίσης νὰ λαλῇται αὕτη παρὰ τῶν ὑπαλλήλων τοῦ κράτους. Ὑπὸ τὴν ἔποψιν ταύτην ἡ ἀγγλικὴ εἶναι ἐπίσης γλῶσσα πανταχοῦ λαλουμένη. Ἀλλὰ πῶς εἶναι δυνατὸν νὰ διεξάγῃται ἡ διοίκησις ἐν ταῖς κεντρικαῖς ἐπαρχίαις τῆς Ἀγγλικῆς Ἰνδίας, ἐν ᾗ ἡ Μαράττι, ἡ Τελούκου, ἡ Οὐρύγία, ἡ Ἰνδι καὶ ἡ Γὸνδ λαλοῦνται ἐν διαφόροις ἐπαρχίαις, καὶ ἐν ᾗ διάλεκτῖα τινες, ὅποῖαι ἡ Κουτισγούρυ καὶ ἡ Νιμάρι εἰσὶν ἀκατάλιπτοι εἰς τὸν γινώσκοντα τὴν κοινὴν Ἰνδι; Πῶς ποιοῦσιν, ὅπως ἀπονέμῃται αὐτοῖς δικαιοσύνη ἐπὶ δικαστηρίον, ἐν τῇ ἰδίᾳ αὐτῶν γλώσσῃ, αἱ ἄγριαι κολαρικαὶ φυλαὶ, οἱ Μίσμι, οἱ Κχάμτι, καὶ οἱ Κχάζι; Μισθοδοτοῦνται ἴσως τίμιοι διερμηνεῖς, ἢ οἱ λαοὶ τῶν χωρῶν ἐκείνων γίνονται

δίγλωσσοι ; Ἀδύνατον εἶναι νὰ ἀποφύγωμεν τοιαύτην ἐρώτησιν. Ἀφότου οἱ δημόσιοι ὑπάλληλοι διορίζονται διὰ συναγωνισμοῦ, γνωστὸν εἶναι πόσῳ τεραστίως ἐταπεινώθη ἡ γνῶσις τῶν γλωσσῶν τῆς χώρας, καὶ αὐτῆς τῆς κοινῆς ἐν χρήσει γλώσσης μὴ ἐξαιρουμένης. Ὑπάρχουσι τὴν σήμερον ἐν Ἰνδία ἐπιστήμονες ἀξιόλογοι· ἀλλ' εἰσέτι δὲν ἐδόθη ἀπάντησις εἰς ταύτην τὴν ἐρώτησιν οἱ εὐρωπαῖοι ὑπάλληλοι νοοῦσιν ἄρά γε ὅσα λέγουσιν οἱ ἄνθρωποι, πρὸς οὓς ὁμιλοῦσι περὶ διαφόρων ὑποθέσεων ; Καὶ ἂν δὲν νοοῦσιν αὐτοὺς, ἔχουσιν ἱκανὰς ἐγγυήσεις, ὅπως μὴ ἐλλείπωσι αὐτοῖς διερμηνεῖς ;

Πρὸ τριάκοντα ἐτῶν τί ἦτον γνωστὸν ἐκ τῆς γλωσσολογικῆς ἐπιστήμης καθόλου, καὶ ἐκ τῶν Ἰνδικῶν γλωσσῶν ἰδιαίτερος ; Εἶναι ἀληθὲς ὅτι ὁ Csoma di Kőrös εἶχεν ἀποκαλύψῃ τὸ μυστήριον τῆς Τιβετικῆς γλώσσης, καὶ ὅτι ὁ Leech εἶχε γράψῃ μικρὰς γραμματικὰς τῆς Πραχοῦϊ, τῆς Κασμίρι καὶ τῆς Πούστου· ἀλλ' ὅμως οἱ δύο ἐκείνοι ἐπιστήμονες ἀπεβίωσαν πολὺ προώρως πρὸς ζημίαν τῆς ἐπιστήμης. Ὁ γηραιὸς Brian Hodgson ἐποίνει συλλογὰς τῶν γραμματικῶν συγκριτικὰς, καὶ ἀνήγγελλεν ὡς ἀνακάλυψιν τοῦθ' ὅπερ σήμερον εἶναι γνωστὸν ὡς γεγονός. Ὁ Rawlinson διήρχετο τότε διὰ τῆς Καλκούττας, διευθυνόμενος εἰς Βαγδάδ, ἔχων στερεὰν ἀπόφασιν ν' ἀντιγράψῃ, ἐρμηνεύσῃ καὶ μεταφράσῃ τὰς τριγλώσσους ἐπιγραφὰς τοῦ Βέχιστου· ἀλλ' οὐδὲν ἦτο τότε γνωστὸν περὶ τῆς ταξινομήσεως τῶν Ἰνδικῶν γλωσσῶν, περὶ τῆς ὑπάρξεως τοῦ κολαρικοῦ

συμπλέγματος, καὶ περὶ τοῦ ποσοῦ τῶν δραβικῶν
 γλωσσῶν· οἱ ἱεραπόστολοι καὶ οἱ ὑπάλληλοι, οἱ
 παραδιδόμενοι εἰς τοιαύτας ἐρεῦνας, δὲν παρέσχον
 ὑλικὸν ἱκανόν, ὅπως καταστήσωσιν αὐτὸ γενικόν.
 Ἴσως μετὰ νέαν περίοδον 30 ἐτῶν ὁ κατάλογος τῶν
 γλωσσῶν τῶν ἀνατολικῶν Ἰνδιῶν, ὃν κατεγράψαμεν,
 ὑποπέσῃ εἰς τὴν ὄψιν διοικητοῦ τινος ἢ καθηγητοῦ
 τοῦ μέλλοντος ἐκείνου χρόνου· ἀναχωρῶν δὲ ἀπὸ τοῦ
 σημείου τῆς ἀπόψεως τῶν μελλουσῶν γνώσεων,
 παρατηρήσῃ ἴσως ὅτι ὁ συγγραφεὺς τῶν σελίδων
 τούτων ἦτο πολὺ ἀμαθής, σημειῶν μόνον 243 γλώσσας
 τῶν ἀνατολικῶν Ἰνδιῶν, ἐνῶ πράγματι εἰσὶ πλείονες
 τῶν 600, μὴ λογιζομένων τῶν διαλέκτων συμπλέγ-
 ματος τινος, αἵτινες εἰσέτι δὲν ἠνώθησαν μετὰ τῆς
 οἰκογενείας αὐτῶν. Τοιαύτη μομφὴ δὲν θὰ διαταράξῃ
 ἡνᾶς ἐν τῷ τάφῳ ἀρκεῖ ὁ ἡμέτερος δικαστῆς, μένων
 πιστὸς εἰς τοὺς κανόνας τῆς ἐπιστήμης, νὰ ἐξαγγείλῃ
 κρίσιν ἡρεμον κατόπιν αὐστηρᾶς διαγνώσεως. Εὐχό-
 μεθα νὰ ζήσωμεν ἐπὶ μακρὸν, ὅπως ἀναγνώσωμεν
 περιγραφὴν τινα ὀρθοτέραν καὶ πληρεστέραν τῶν
 γλωσσῶν τῶν ἀνατολικῶν Ἰνδιῶν. Ἡμεῖς ἐν τούτοις
 ἐπράξαμεν ἐνταῦθα ὅ, τι ἡδυνήθημεν, καταλείποντες
 σημεῖον ἀφετηρίας τοῖς ἐπιστήμοσι τοῦ μέλλοντος.

Ἐν Λονδίῳ κατ' Ἀπρίλιον τοῦ 1878.

ΤΕΛΟΣ.

“VOICES OF THE PAST.”

PART I.—BEFORE INDIA.

No.	Date.	Place.	Subject.
1	1836	Eton College	On the Death of my Eldest Sister.
2	1836	Eton College	Latin Translation of Mason's Epitaph on his Wife.
3	1837	Eton College	Latin Translation of a Persian Epigram.
4	1837	Eton College	Latin Address to Princess Victoria of Kent (Queen Victoria).
5	1839	Eton College	Latin Translation of "Days of my Youth."
6	1840	Eton College	Greek Translation of Isaiah, Chapter xlv.
7	1840	Eton College	Farewell to Eton College.
8	1841	Haileybury College	"Tempora mutantur."
9	1842	Haileybury College	"Ad Amicum."
10	1843	Haileybury College	Sanskrit Translation of Virgil's "Æneid" VI.
11	1843	Naples	Latin Translation of Trench's "Day of Death."

1.

ON THE DEATH OF MY ELDEST SISTER, ANNA MARIA FRANCES,
September, 1836.

I HAVE been by her side in her happiest hour,
When gladness enlivened the scene ;
But still she was mindful, that Death's cruel power
Was always at hand, though unseen.

I have sat by her bed, as she wasted away,
Though trying to vanquish her pain :
Though now she would sigh, and now she would pray,
I never did hear her complain.

I have stood with the rest at her funeral bier,
When the grave did receive back its own,
When many an eye was bedewed with a tear
For a daughter, a sister, just gone.

Yet why should we weep ? To so blameless a life
Reward from the Lord will be given :
Released from the cares and the frailties of life,
Let us think of her spirit in Heaven.

2.

LATIN TRANSLATION OF MASON'S EPITAPH ON HIS WIFE IN
BATH ABBEY.

SUME datam nuper, sanctissima terra, maritam,
Heu, nimium durâ conditione meam :
Quae, medicas quando per me defertur ad undas,
Colla super vanam languida flexit aquam,
Et periit : legis pulchrae, legisne, puellae ?
Natus ab hâc agitat funere corda timor ?

Mortua nupta loqui, tumulo melos ede, Maria,
 Divinum ! e coelo vox tua suavis erit !
 Ut pariter castae pariter sine labe reservent
 Omnia conjugii jura, sacramque fidem.
 Sique ita formosae, doceas ita ferre decorem,
 Parque tuae pietas fiat, et aequus amor.
 Dic, licet horrendam timeat mens provida mortem
 (Et tua pertimuit) : cum tamen acta via est,
 Altius aetherii reseratur janua coeli,
 Unde suum Virtus possit adire Deum.

3.

LATIN TRANSLATION OF A PERSIAN EPIGRAM.

Te natum aspiciens, nudum, gremioque jacentem,
 Laeta fuit genitrix, sed tibi luctus erat.
 Sic vivas, placidè ut morientis risus in ore
 Ludet, dum meriti conscia turba flect.

Μήτερος ἀρτιτόκον βρέφος ἐν γονατέσσιν ἐκείσο,
 Μειδῶντων ἄλλων, αὐτος ὀδυρόμενον.
 Ὡς ζῆς εὐδοκίμως, ὅτ' ἂν ἦλθεν τέρμα βιοῖο,
 Εἴη μὲν γυνῶστοις ἄλγεα, σοὶ δὲ γέλως.

4.

LATIN ADDRESS TO PRINCESS VICTORIA OF KENT (QUEEN VICTORIA)
 ON HER COMING OF AGE, 1837.

(*Eton School Exercise.*)

GENTIS spes magnae, centorum filia regum,
 Angliaci salve lucida gemma soli !
 Littora te patriae, tumidâ praecincta coronâ,
 Hostili ingressu littora tuta, vocant.
 Te gens Mavortis vocat haud ignobilis armis ;
 Tu precibus patriae, Diva, secunda veni.
 Namque tuum suadet nomen Victoria laudes,
 Victricesque premit gloria certa manus.
 Bis tibi nunc nonae cursu rediere Decembres,
 Et solitum totidem Sol renovavit iter.

Foeminaque incedis, mutatâ sorte puellae,
 Et tua foemineas mens capit usque vices.
 Jamque Britannorum quantum regnare per oras,
 Quantum sit populum flectere, discis opus.
 Certè digna tuâ splendebit fronte corona :
 Sunt tibi, quas possunt sceptrâ decere, manus :
 Ingeniumque tibi, materni et pignus amoris
 In cunctas vitæ mens bene docta vices.
 Quippe fluit venis clarorum sanguis avorum,
 Praeteritoque patris pectus honore tumet.
 Priscus Honor, Virtus, illaesaque Fama, per annos
 Dote tuâ veniunt, intemerata Fides.-
 Aemula sis Tyriae peregrinis virginis oris,
 At careat regnum fraude, doloque, tuum.
 Quaeque olim (vivax semper sit nomen Elisae)
 Angliacum tenuit regia virgo thronum.
 Georgius et longum famâ porrectus in annum
 Det tibi cum regnis patris honore frui.
 Musa silet, nequit et venturas dicere laudes,
 Qui tua (Dii faveant) regna coronet Honos.

5.

LATIN TRANSLATION OF "DAYS OF MY YOUTH."

Hora Juventutis celeri pede lapsa recessit :
 Nigra Juventutis canuit, ecce ! coma :
 Luce Juventutis veteri privatur ocellus :
 Ora Juventutis ruga senilis habet :
 Falsa Juventutis fugiérunt somnia ventis,
 Atque Juventutis jam vigor omnis abest.

Hora Juventutis, celerem non ploro recessum :
 Fronte Juventutis defluat alba coma :
 Multa Juventutis mala quondam vidit ocellus :
 Ore Juventutis plurima gutta fuit.
 Meque Juventutis lusérunt somnia saepe :
 Visque Juventutis quae mihi cura tui est ?

Nigra Senectutis non usque moraberis hora.
 Triste Senectutis forte manebit onus :
 Inque Senectutis niteat Lux integra ocellis,
 Unde Senectutis gaudia vera petam :
 Mensque Senectutis nigram ne palleat urnam :
 Spesque Senectutis fixa sit una Deo.

6.

GREEK TRANSLATION OF ISAIAH, Cap. xliiv.

Ἄλλ' ἔμοις νῦν ὦ τέκνον εἰσάκουσον
 Ἰσράηλ μαντεύμασιν, ὃν ποτ' αὐτος
 Ἐξελεξάμην· Θεός ὥς γὰρ εἶπεν
 "Ὅς σ' ἀπο κόλπων.

Μάτερος πλάσας ἀπέδεξατ', ὦ μοι
 Δούλ' Ἰάκωβ, ὦ θέραπον Γεσύρον,
 Μῇ φοβῆθι· καὶ γὰρ Ἐγὼν ἀνύδροις
 ῥεύματα κάλα.

Ἐγχείω, καὶ σοῖσιν ἔμον γόνοισιν
 Πνεῦμ' ἐπιπνεύσω, μακάρωντε δῶρα
 Οἱ δὲ βλαστήσουσι δίκην χλοάς παρ'
 Ἱερὸν ὑδῶρ,

Ἰτεῶνθ' ἔγνων· ὁ μὲν Εἴμι φήσει
 Τοῦ Θεοῦ παῖς, χεῖτερος αὐθ' Ἰάκωβ
 Ἐξερεῖ, τρίτος δ' ἐπὶ χεῖρι θεῶν
 Τοῦνομα γράψει·

Ὡς Σαβαώθ εἶπεν ἄναξ, ἄρωγος
 Ἰσράηλ, Πρώτιστος Ἐγὼ, τέλοστε
 Εἴμι· πλὴν ἐμοῦ θεός ἐστὶ τις γὰρ
 Ἄλλος ἀμείνων ;

Τίς δίκην ἐμοῦ καλέσας ἀνώξη ;
 Τίς τ' ἐτοιμάσῃ τό πᾶν οἶος, ἐξ οὗ
 Ἐπλασ' ἀνθρώπους, τάτ' ἔοντα πλὴν μου
 Τίς σάφες οἶδεν ;

Μὴ φοβήθης· οὐ γὰρ ἔγωγε ἀπ' ἀρχῆς
 Σοίγ' ἐσάμανον τοδ', ἀπήγγελλοντε·
 Καὶ σὺ μάρτυρεῖς θεόν οὔδεν' εἶναι
 Μείζον' ἐμείο·

Οἱ βρέτας γλύφοντες ἄναιδες ἄλλως
 Χέρσι τεκταίνουσι· τὸ γὰρ μάταιον
 ἔργον ἐρρήσει· φρέσιν οὐ νόουσιν,
 Οὐδὲ βλέπουσιν,

Ἄλλ' ἀναισχύντων ξύνοδος φοβεῖται
 Τεκτόνων παῖς, οὐδὲ θεόν τις ἀντὰ
 Προσβλέπειν τόλμησε· τοίον γὰρ ὄμματ'
 ἔσχεν ὄνειδος·

Εὐλαβῶς σπεύδει πυρὶ καὶ σιδήρῳ
 ἔργον ἐργάστης, πυκίνῳ σκέπαρνον
 Χεῖρ' ἀναστήσας· καμάτῳ πονεῖται
 Γυῖα, πότοντε

Οὐκ ἔχει διψῶν· ξυλὸν αὖ ξύλουργος
 Εἴλε, καὶ ξὺν κἀνόνοιο ἐκμετρήσας
 ἥσι τέκταιναι πραπίδαισιν ἀνθρώ-
 -που κατα μόρφην,

Κὰκ δρύμων ἔκοψε κέδρους, δρυάστε
 Καὶ κυπρέσσους, ἃς ἐφύτευεν αὐτός,
 Καὶ πίτυν, τὴν οὐράνοθεν βεβάκως
 ἔτρεφεν ὄμβρος,

Καὶ λαβῶν ἔκανσε μέρος, δόμεντε
 Πάντα θερμαίνων κατέπεψεν ἄρτους,
 Κὰκ μερούς ποίησε θεόν, μεγίστου
 Δαίμονος εἶδος.

Ὁ ξύλον καύσας, κρεῖας εἶτ' ἐπ' αὐτῶν
 Ἀνθράκων ὥπτησεν, ὅθεν μάταιον
 Γάστερ' ἐμπλήσας κατὰ θῦμον ἥσθη
 Ἐν πύρῳ αὐγαῖς,

Χ' εἴτ' ἔαις χερσιν θεόν ὃν ποιήσεν,
 Προσκυνήσῃ, καὶ χθονὶ προσπίνῃσῃ,
 “ Ἐκ κάκων σώσον μέ,” λέγων, “ ἔμος γὰρ
 Εἷς θεός ἐσσί.”

Οὐ βλέπουσιν, οὐδὲ φρόνουσιν· αὐτῶν
 Ὅμματ' ἡμάρωσε θεός, σκοτώσας
 Καρδιάς, ὡς μητὲ βλέπειν δυνάσθαι,
 Μήτε νοήσαι,

Ὡς ξύλον καύσαντες, ἐφ' ᾧ φάγωσιν
 Ἄρτον ὀπτοῦντες, κρεάτ', εἴτα ταῦτω
 Νηπίοι δένδρω βδελύρας ἐτολμῶν
 Χεῖρας ἀνασχεῖν,

Ὡς θεῷ· δὴ γὰρ σπόδος ἔστιν αὐτῶν
 Καρδιά, κοῦδείς δύναται Γέεννας
 Ἐξελεῖν ψύχην, ὅτι χερσι πάντες
 Ψεῦδος ἔχουσιν·

Ἰσράηλ, μνήσθητι, σὺ δὲ· αὐθ' Ἰάκωβ,
 Ταῦτα· παῖς ἀμός σὺ γὰρ ἐσσί· νῦν, ὦ
 Παῖς, ἐπιστράφηθι, σὲ νῦν λυτρώσω
 Ὡ γένος· Ὑμεῖς δ'

Οὐρανοὶ, φώνειτε, δρύμωντε βούνοι,
 Γῆθ' ὅλη σαλπίζετε· Κύριος γὰρ
 Ἰσράηλ ἔον γένος ἠλέησεν,
 Καὶ μέγ' Ἰάκωβ

Ἐλλαβεν κῶδος· Θεός ὡς γὰρ εἶπεν,
 Ὅς σ' ἔσωσεν, ὅς σάπο μήτερος ποτ'
 Εἶλε κόλπων. Αὐτὸς ἔγω ποιήσα·
 Οὐρανὸν εὐρυν,

Αὐτὸς ἐξέτειν' ὑπὸ πόσσι γαῖαν·
 Πλὴν ἔμου τίς ἄλλος ἀποστρέφει αὐν
 Μαντεῶν κάκων ἀπάτας, σόφουτε
 Νοῦν καταβάλλη;

Ρῆμα πληρώσω θεράποντος, ἀγγέ-
 -λωντ' ἔμῳ βούλῃν, ἱερήντ' ἀνώξω
 Ἐξανίστασθαι πολὺν ἐκ κονίῳν
 Ἀνθι λάβοιμ' ἄν

Ἰσράηλ ἔρημον Ἔγῳ μεγίστῳν
 Ναμάτων ῥέεθρον, ἔγω θαλάσσαν
 Εἰς ἔμους λόγους ἀβρόχην ποίησα·
 Κύρον ἔγω νῦν,

Ποίμεν', ὅς, τοῦμόν τελέσῃ θέλημα,
 Ἐξελεξάμην, κλεός ὅς πάλαιον
 Τῆς ἔμης πολεῶς, ἱερόντ' ἀπ' οὐδοῦς
 Οἶκον ἐγείρῃ.

7.

FAREWELL TO ETON COLLEGE.

As when a sailor far about to roam
 Casts his last look upon his native home,
 And, while the vessel courts the favouring breeze,
 With tearful eyes the fading headlands sees ;
 Thus I, ere through life's giddy surge I sail,
 Or trust my bark to Fortune's fickle gale,
 Etona's hallowed shrines, while yet I may,
 For the last time with lingering love survey :
 In her last efforts droops my downcast Muse,
 And would, if might be, this sad task refuse :
 Still in the sacred spot I fain would dwell,
 Still would I court the Muse I loved so well.
 My lot forbids, and with their stern decree
 The Fates have closed Etona's gates to me.
 Go, then, I must : yet, Eton, ere we part,
 Take the last tribute of my swelling heart.
 Go, then, I must : yet, wheresoe'er I may
 Through Life's dull voyage wend my weary way,
 Enshrined in Memory still thy name will live
 With honours, such as boyhood's tongue can give.

Farewell, bright Thames, where Nymphs Aonian dwell,
 And down whose current strains celestial swell,
 Where first with venturous hands, and youthful fire,
 To Latian moods I woke the slumbering lyre :
 And ye too, strains, farewell ; and if my lays
 Have e'er deserved a small award of praise,
 Now by your kind assistance borne along
 Glide the sad current of my Farewell-song.
 Oh ! were it written in my Fortune's page
 With plaudits loud to leave dear Eton's stage,
 That then, when Time has rolled its years between,
 I might again reseek thy much loved scene,
 Again in spite of envious years grow young,
 And mix again my well-known mates among ;
 Nor might I then thus reinspired refuse
 To woo again my whilom silent Muse.
 Such visions I indulge : such thoughts as these,
 Life's labour o'er, old Wellesley's heart could please,
 Could gild his closing hour with brightest ray,
 Charm gnawing care, and fell disease, away ;
 Wellesley ! the statesman, warrior, and sage,
 Wellesley, who sinking slow in honoured age
 With youthful fervour woke his classic lyre
 To Judah's sorrows, and their Master's ire,
 And gliding from that scene recalled the days
 Of youthful triumphs, and forgotten bays,
 Won on Eton's fields, where famed in song
 Wanders old Thames with silvery waves along.

8.

“TEMPORA MUTANTUR : NOS ET MUTAMUR IN ILLIS.”

I CANNOT tell, I cannot tell,
 Why thoughts, that once I loved so well,
 No pleasure now convey :
 Some weight upon my bosom lies,
 While new pursuits, new cares, arise,
 And hold disputed sway.

No longer to the sacred shore
 I fly of consecrated lore,
 Which once I called my own.
 I've burst the sweet enchanter's chains :
 The classic Muse no longer reigns
 Unrivalled and alone.

Fired by Tyrtæan measures I
 Had learnt, how valiant men could die
 At Freedom's warlike call ;
 And almost fancied I could wield
 With them my falchion, and my shield,
 And for my country fall.

For me the rustic's quiet ease,
 When Maro sang, had power to please
 Remote from war's alarms :
 I've fled with Flaccus from the state,
 And purple splendour of the great,
 To my own Sabine farm.

What though Valmiki pours along
 The rapid tide of mystic song
 To Rama's endless praise :
 Though Hafiz, on his lyre divine,
 To cares of love, and joys of wine,
 Awakes his sparkling lays :

Yet could th' Anacreontic fire,
 Or smooth Tibullus' classic lyre,
 The lingering hours beguile :
 And who more sweetly, nobly, sings
 The arms and dynasties of kings
 Than He of Scio's isle ?

Methought the honied Attic Bee,
 Or the great sire of Tragedy,
 My soul would ever please :
 Methought I never could disdain
 The finished tender-hearted strain
 Of soft Euripides.

But lo ! the shifting scenes disclose
 Barbaric pomps and foreign shows
 Before my wond'ring eyes :
 With forms mysterious, dimly grand,
 To Kalidása's magic wand
 New characters arise.

Still from the Oriental page,
 The cares which now my thoughts engage,
 And my full bosom lade,
 My liberated thoughts repair
 To Thames' banks, and hover there
 Round Eton's hallowed shade.

Oh ! once again those days to live !
 Oh ! for one hour I'd gladly give
 One hour of olden times,
 All the musk-scented gales, that fling
 Their odours round th' eternal Spring
 Of Oriental climes.

9

LATIN ODE "AD AMICUM." (*After Horace.*)

PERSICOS odi nimium libellos ;
 Mitte sectari ratione tortas
 Barbarâ voces, et inexplicandae
 Dissona linguae :

Pone me siccis Orientis oris,
 Fervidum torre jecur, et propinqui
 Aureo tingant faciem colore
 Lumina solis :

Ne tamen sedes precor has reductum,
 Me sopor rursus male dormientem
 Cogat aegrotâ medicos nefandè
 Fallere voce :

Te voco, cui fata dedère functos
 Horridà Manes cohibere virgâ,
 Indicum tu nos grege luctuosâ
 Ducis ad Orcum :

Tu potes palmam dare, tu catenas
 Rumpis, ambagesque, et operta Juris ;
 Te sago demissa vocat patenti
 Nostra juvenus :

Gratiam tantos, Deus, ob favores
 Rite perpendens, Ego non litabo
 Farra, nec conspersa molâ juvenca
 Stabit ad aras :

Has tamen chartas, manibusque linguae
 Vix satis tritum voveo libellum
 Persicae, quocum valeas jocose
 “ Vellere ” Divos.

10.

SANSKRIT TRANSLATION OF VIRGIL'S “ÆNEID,” VI, 719-751.

ऐनैयसुवाच

हन्तेतदेकमज्ञातं मे वाक्यं वदन् भवान् ।
 कथं शरीरबन्धात् किं कुतो देही विमुच्यते ॥ १ ॥
 क्व शरीरपुर्नयोगः क्व गतिसू त्रिदिवं प्रति ।
 क्व प्राणत्यागदुःखार्थः तन्मे ब्रूहि विनिश्चितं ॥ २ ॥
 एनच्छुत्वा महाभागः पुत्रमनुपदंगुरुः ।
 आत्मास्वङ्गतांविधां त्रिचासुमभ्यभासत ॥ ३ ॥

॥ मर्हषिरुवाच ॥

शृणु पुत्र प्रवक्षामि लोकानामाश्चार्यसम्भवं ।
 यदु यदु पृच्छसि मे वाक्यं ततू तच्छ्रोष्यसि सत्यकं ॥ ४ ॥
 त्रिदिवव्योमसर्वस्वं समुद्रवेलभूतलं ।
 निश्केतुंच भासन्तसोमानुगासमन्वितं ॥ ५ ॥

सर्वांगदेशमव्यक्तः समश्रुते महस्रया ।
 मनुष्यबुद्धिचिञ्ज्ञानादप्रमेयः सर्वात्मिकः ॥ ६ ॥
 तस्मादात्मा मनुषानां तस्मात्प्राण उत्पद्यते ।
 तस्मात्पशवः चत्वाश्च गणाश्च व्योमचरिनां ।
 येचान्ये रूपाश्चाया रत्नाकरसमुद्रजाः ॥ ७ ॥
 तेषामद्भुतवीर्येषु बीजेषु दिव्यसम्भवः ।
 यां न गगनयियांसूं रूपाडि भूमिस्पर्शनः ॥ ८ ॥
 क्व हि निर्मितमांसास्थि शरीरमर्त्यबन्धनं ।
 क्व शरीरिसू तु लोकानामविहितगतिर्प्रभु ॥ ९ ॥
 देहाल लोभभया देहादु विकारो हर्षक्रोधयोः ।
 देहादु मनूनामज्ञानक्षपातमसबन्धकः ॥ १० ॥
 न हि शरीरमर्त्यातू तु यदा बन्धातू विमुच्यते ।
 ततो दिवगतो देही सुःखमचयमश्नुते ॥ ११ ॥
 न सुदुष्कृतकर्मानां न लोभकामक्रोधयोः ।
 शीतोष्मसुखदुःखानां वियोगमधिगच्छति ॥ १२ ॥
 यदु हि स्यातू पूर्वपापं ते यतू पूर्वजन्मदुष्कृतं ।
 गन्तव्यसू ते तपस्त्रागिः येन तेभ्यः विमोचनः ॥ १३ ॥
 केचिदु मरुतवेगेन वायुभिश्च विधूनिताः ।
 केचिदु वारिषु वर्त्यन्ते कांचिदु दहति पावकः ॥ १४ ॥
 सर्वे स्वां स्वां विविक्तां तुविशन्ति देहिनो दिशां ।
 पूर्वजन्मस्य पापानां चरन्तो दुष्करं तपः ॥ १५ ॥
 ततो बन्धविमुक्तास् ते स्वर्गस्थानुत्तमं दिशं ।
 खल्पाः श्रीमतराः गम्यन्त्यमृतत्वाय कल्पिताः ॥ १६ ॥
 यस्मिन्सुखनिवासे तु ब्रह्मलकालक्षेपने ।
 सर्वपापदुःखव्यथातू पवित्रात्मा विमुच्यते ॥ १७ ॥
 समानां तु सहस्रानि व्यत्येष्यन्ति शतानि च ।
 यदा सर्वां यमो लेथाम्समेष्यति नदीमनु ॥ १८ ॥
 ततो रविभासदेशः वशितव्यो भविष्यति ।
 येषामात्मा पुनर्जन्नि शरीरेन प्रयुज्यते ॥ १९ ॥

11.

LATIN TRANSLATION OF ARCHBISHOP TRENCH'S "DAY OF DEATH."

Non vitanda nobis Hora,
 Cum vox dicet : " Sine morâ
 " Surgas : haec linquatur ora."

" Ita vitae post extremum
 " Surgas, et accingas demum
 " Ad longinquum et extremum."

Dies penitus reclusa
 Nocte tenebris obtusâ !
 Quae te rectè dicet Musa ?

Nunc, aut olim, sis futura,
 Luce splendens, aut obscura,
 Spem, metumve, portatura ?

Citiùsne res agetur
 Quam vox portâ audietur
 Dicens : " Vitae lux claudetur ? "

Passubusve ita lentis,
 Ut conferrem firmus mentis
 Vultum Tui venientis ?

An lugentes triste fatum
 Congregabunt circa stratum
 Prece, luctu, ter beatum ?

Aut carissimis semotus,
 Genus, et nomen ignotus,
 Solus tristes tollam motus ?

An quod linquam remanebit ;
 Corda, quæis hoc cor haerebit,
 Quae relinquens delugebit ?

An manebit nil quod plorem
 Omnes carae res ad oram
 Me praeibunt laetiozem ?

* Inter homines pugnantes,
 Scuto gladios vibrantes,
 Sensus cedam anhelantes ?

* Aut post pugnam tristiozem
 Solus, nudus, per cruozem
 Gaudens ineam sopozem ?

Cadamve leniter sopore ?
 Me surrepet somni more
 Mors profundo dulcioze ?

An se demum curâ plena
 Expedibit multâ poenâ
 Semiruptâ Mens catenâ ?

Quid intersit modus, hora,
 Sic nunc adsis, aut cum morâ,
 Blanda aut saeva, gerens ora ?

Est decretum cunctis fatum,
 Tu, Salvator, mortis stratum,
 Fac, ut mihi sit beatum !

* Additional stanzas written in 1846, after being present at the Battle of Sobraon.

PART II.—INDIA AND PALESTINE.

No.	Date.	Place.	Subject.
1	1843	Calcutta	The sight of a College-Friend on his Deathbed.
2	1844	Calcutta	Marquess of Wellesley and Provost Goodall in Eton Chapel.
3	1845	Simla	A Grave in the Himalaya.
4	1846	Battlefield of Sobraon	Lines to my Father. English and Latin.
5	1848	Panjab	“Earth walketh on Earth.” Latin Translation.
6	1849	Panjab	Distich on a Painted Window.
7	1851	Panjab	Lines on a Staff presented to my Father.
8	1852	Athens	The Good Proconsul.
9	1852	Lebanon	Damascus.
10	1852	Lebanon	Scene in Lebanon.
11	1852	Palestine	Lines written in the Convent Book of Mount Carmel.
12	1852	Jerusalem	Dream at Bethel.
13	1852	Jerusalem	To my Father from the Mount of Olives.
14	1852	Hebron	Lines written at Abraham’s Tree, Hebron.
15	1853	Banda	Thoughts by the Way.
16	1854	Banda	Grave of a Baby in an Indian Jungle.
17	1854	Banda	Love on.
18	1854	Banda	Fragment during my Evening Walk.
19	1854	Banda	The Birds Flying Home at Eventide.
20	1854	Banda	My Garden in India.
21	1854	Banda	A Day in India.
22	1861	Lahór	On my Father’s Death.
23	1861	Lahór	Translation into Urdu of “What does little Birdie say?”
24	1861	Lahór	Marie’s Return.
25	1861	Lahór	Translation into Urdu of Béranger’s “Hirondelles.”
26	1861	Lahór	On the Death of George Barnes.
27	1861	Lahór	The Contrast.
28	1861	Lahór	A Picture.
29	1861	Lahór	A Mountain Scene.
30	1862	Dalhousie	Lines written on a lofty Eminence in the Himalaya.
31	1863	Lahór	Lines written in the Railway on our last Journey.
32	1863	Calcutta	Sir Herbert’s Shield.
33	1865	Calcutta	Lord God, I thank Thee!
34	1865	Cockayne Hatley	To my Father on his Seventy-seventh Birthday.
35	1866	Allahabad	Lines on the Death of Bishop Cotton.
36	1866	Allahabad	The Anglo-Indian Mother and her Twin First-born.

AT THE SIGHT OF A COLLEGE-FRIEND ON HIS DEATHBED.

OF the death-stricken youth what must be the feeling,
 As he feels his life ebbing away,
 When over his frame Death's fell power is stealing,
 And slowly extending its sway?

There is much to afflict him, that's been left undone,
 And much, that has not been done well;
 Vain pleasures there are, which he sought not to shun,
 Temptations beneath which he fell.

In one rapid moment he glances all over
 The tale of his happier years,
 Of years long ago, when he wandered a rover
 Through this valley of sorrow and tears.

Alas! how few actions in Memory rising,
 A joy satisfactory bring!
 How seldom, all worldly opinion despising,
 To Virtue alone did he cling!

Had he never a father, whose wishes he slighted,
 And turned from his precepts away?
 Had he never a mother, whose fond wishes blighted
 Were destined to vanish away?

Short, short are his struggles: in that little hour
 He has lived all his life o'er again,
 From the earliest time, that he e'er felt the power
 Of pleasure untinctured by pain.

But, reft of all charms, now fall on his ear
 Those allurements, that used so to please:
 Oh! can he have wasted so many a year
 On such silly employments as these!

Much remains to be done, but his heart is now beating
 With the last faint pulsation of breath ;
 His limbs are relaxing, and life is retreating
 Before the advance-guard of Death.

His eyes are now fixing in that glassy rigour,
 Which once seen can ne'er be effaced :
 In that stricken body of high manly vigour
 How little remains to be traced !

Now his eyes from his eyelids convulsive are starting,
 Now vitality's last breath has fled :
 Oh ! pray for the soul, from the clay that is parting !
 Think not of the body that 's dead.

Dust back now to dust, earth to earth, are returning,
 And the grave now receives back its own ;
 But the spirit, mortality's tenement spurning,
 Stands trembling before the White Throne.

To him is that secret mysterious unravelled,
 Which none during life have acquired ;
 To that region his spirit unfettered has travelled,
 To which mortals in vain have aspired.

2.

ON THE CIRCUMSTANCE OF THE MARQUESS OF WELLESLEY AND
 PROVOST GOODALL BEING BOTH BURIED IN ETON CHAPEL.

In Eton's choir, 'neath Windsor's lordly steep,
 Now side by side two ancient Heroes sleep ;
 Here blossomed first their faculties of mind,
 And the first laurels round their temples twined :
 Here both in early youth achieved a name,
 A precious earnest of their dawning fame :
 And when Death crowned and closed their bright career,
 In their last slumber both lie mouldering here :
 But mark how different was their course to steer.

When Eton's sons upon their festive day,
 In joyful bands their annual homage pay,
 Is there no loved, no well-remembered, face,
 Which has so long, so well, adorned this place,
 For whom in vain now rolls th' inquiring eye,
 And feels in all a blank, we know not why?
 One spirit has to happier regions fled :
 One sun is set : one general friend is dead.
 With winning manners, affable, and kind,
 With cheerful face, the portrait of the mind,
 With stately dignity, and polished ease ;
 The smile that captivates, the lips that please ;
 The mildness that from true devotion springs ;
 The friend of Statesmen, and the guest of Kings.
 And well he knew his state at times t' unbend,
 And show himself the Father, and the Friend ;
 Scenes to recall, and characters gone by,
 And find delight in Boyhood's laughing eye.
 Fled is that spirit : round his honoured urn
 A common friend the young, the old, must mourn :
 A light that still burnt brightly to the last,
 A link that joined the Present to the Past.
 Happy, thrice happy, whom all years could please,
 Whose life flowed on in calm, and honoured ease :
 A Father's fondness who to Eton showed,
 His earliest hopes, and latest cares bestowed,
 To watch the trembling fire of Genius gleam,
 And guide young spirits to the hallowed stream.
 In this arena every prize he won :
 Here shone his rising, and his setting sun.
 The same loved scenes in youth, in age, he trod,
 Whence his exulting spirit fled to God.
 The tears, which fall around his honoured grave
 From dull oblivion still his name will save :
 Still will our children from us learn to praise
 The good old Provost in their Fathers' days.

Far heavier cares the other's thoughts engage,
 And proudly write his name in History's page :

'T was his to stem the tide of Faction's jar,
 And cope with Monarchs in the Art of War,
 Offended Nature's outrage to atone,
 And dash down Tyrants from their despot throne;
 By prudent haste anticipate the blow,
 And lay the Traitor, and Deceiver, low.
 At length, his measures crossed, his counsels spurned,
 The great Proconsul to his home returned;
 With studied meekness, yet unflinching pride,
 The Dictatorial wreath he laid aside,
 And, holding to his classic precepts fast,
 In his own Virtue he reposed at last.
 In knowledge sure, in cautious plannings strong,
 He dared the foe their rancour to prolong:
 Unmoved by envious spite, or factious rage,
 He left his Virtues to a future age,
 And lived to see unerring Time unfold
 What his prophetic visions had foretold:
 He lived to see, ere yet his life had closed,
 Those schemes worked out his Wisdom had foretold;
 He lived to see all factious Envy passed,
 His endless merits recognized at last,
 While Statesmen, Heroes, glorying in his fame,
 With India's might identify his name.

'T was his the nascent Genius to descry
 Of England's Hero with prophetic eye,
 And with that Brother nobly to sustain
 His country's Honour on the plains of Spain.
 Still, in his pride his Memory ne'er forgot
 His classic lore, one well-remembered spot,
 And still shone forth t' illume his closing hour
 Some spark well worthy of his dawning power.
 Still he loved deftly, and with youthful fire,
 To strike (and who so well?) the classic lyre:
 Still strayed he, far different though the theme,
 From Jordan's bank to Thames' sedgy stream:
 By cares, by fortune's stormy surges, cast
 In Eton's bosom he reposed at last.

Thus sleep these ancient Heroes: ye, who tread
 Within the precincts of the hallowed dead
 In youth and vigour; ye, whose hearts beat high
 With opening bursts of Immortality,
 If 't is your fate in distant climes to roam,
 And change an English for an Indian home,
 Dwell on the wisdom, energy, combined
 Which formed the staple of a Wellesley's mind.
 And if (ah, happier lot!) thy peaceful hours
 Serenely to glide away 'midst Eton's bowers,
 If to your talents kinder Fate decrees
 A life of classic lore, and learned ease,
 If lie your hopes in this contracted sphere,
 Seek your instructor, and your model, here.
 From vain Ambition, empty passion, free,
 Learn to be good, and wise, and kind, as he
 Whose social worth with moral graces blend,
 The accomplished Scholar, and the steady Friend.

3.

A GRAVE IN THE HIMALAYA.

I LAID him down in the cold, cold earth,
 And fashioned his humble grave,
 Far, far from his friends, and the place of his birth,
 Far, far o'er the distant wave.

A few short texts o'er the grave I said,
 A few brief words of anguish,
 Words such as come when all hope is fled,
 And the heart's affections languish.

I sate me down for one brief hour,
 Ere from the spot I tore me,
 Though the frowning heavens began to lower,
 And a long way lay before me.

O ye, who strong in human pride,
 Beneath no sorrow bend,
 Go, sit in the waste by the cold hillside
 On the grave of your dearest friend.

I thought of him, as when first we met
 In radiant youth and gladness,
 Unconscious that his sun would set
 Beneath such a cloud of sadness.

I thought of him, as by care untried,
 With high ambition burning,
 With zeal untired, and honest pride,
 Affections home-returning.

Unbending 'neath affliction's blow,
 Unmoved by Fortune's smile,
 No sorrow could his hope lay low,
 No joy his heart beguile.

"And is this all," in despair I cried,
 "Of this noble youth remaining?"
 The breeze, through the pine grove as it sighed,
 Re-echoed to my plaining.

Slowly I rose, for my o'ercharged heart
 With grief's worst throes was starting:
 From Memory's waste when will depart
 The thought of that sad parting?

Slowly—alone—o'er the mountain-steep
 My weary way I hurried;
 But left my affections, warm and deep,
 In the grave where my friend lies buried.

4.

LINES TO MY FATHER.

LAURUM militiae Musarum adjungere palmis
 Quas puer arripui, si mihi contigerit:
 Sique meis unquam fortuna arriserit actis,
 Sit mea laetitia, et sit decus omne tuum.

If to my share has come this meed of praise,
 To twine one laurel midst my youthful bays,
 If on my pathway fortune's favours shine,
 Thine be the honour, and the joy be mine.

5.

TRANSLATION OF "EARTH WALKETH ON EARTH."

TERRA premit terram gemmis auroque superba :

Terra redit terram, spe citiorque suâ :

Terra super terram turres et moenia condit :

Telluri tellus "Omnia nostra" vocat.

6.

DISTICH ON A PAINTED WINDOW PRESENTED TO MANTHORPE
CHURCH IN LINCOLNSHIRE.

EXUL in externis oris, arma inter et hostes,

Hoc pignus fidei devovet esse suae.

Midst arms and war, far, far from home and friends,
This tribute of his Faith an exile sends.

7.

LINES ENGRAVED ON A SILVER-MOUNTED STAFF CUT AT SIMLA, AND
THE COMPANION OF MY TRAVELS, PRESENTED TO MY FATHER.

INDICA me genuit spissis Himalaia silvis :

Transi Panjâbi flumina quinque soli :

Cashmîri novi, Peshorique, ultima regna :

Quae colit Aegyptus, quae loca dives Arabs :

Nunc adsum prope te : tua nunc vestigia servo,

Praesidium dextrae, crede, fidele tuae.

8.

STATUE OF THE GOOD PROCONSUL AT ATHENS.

HE sits in marble in full state ;

So on the Bema once he sate,

While he dispensed his country's laws

Amidst the popular applause ;

And, when it was his turn to fall

Before a higher tribunal,

Then grateful Athens raised this stone

Over against the Parthenon.

Faint now the trace he left behind
 Of all he did for human kind ;
 Yet still his stony eyes drink in
 The charming prospect, and the din
 Of the humming people's cries
 To his dull closed ears uprise.
 The good Proconsul sits alone
 Over against the Parthenon.

Oh ! midst the sickening cares of State,
 Learn to be good as well as great ;
 If such your aspirations, then
 No trade so grand as ruling men ;
 The gentle word, the open hand,
 Weigh more than harsh and high command.
 Thus kindly may my memory dwell
 In the fair region which I love so well !

9.

DAMASCUS.

WHERE bowered in woods Shám's hundred minarets gleam,
 And Hermon's heights with snow the landscape crown ;
 Where Pharpar and Abána pour their streams,
 And burning deserts in the distance frown,

The Prophet reined his steed, fresh from the blood
 Of slaughtered priest and butchered Nazarene ;
 Upon the heights that crown the vale he stood,
 And gazed with wistful eye upon the scene,

Then turned away. " Enough for me," he cries.
 " Prophet of God, yet still of mortal birth,
 " I seek to win in death a Paradise,
 " And dare not living taste a Heaven on earth."

No ! antichrist, it was not thus ; thy fear
 Was baser far, lest on thy sight should fall
 The vision of the risen Lord, as here
 Stood in the path of vengeance-breathing Saul.

Happier for thee if thou this fate had known :
 To Saul a lighter punishment was given,
 On earth his earthly errors to atone,
 And lead a throng of penitents to Heaven.

But thou ! we dare not curse thee, for we know
 Thou wast the feeble instrument of God,
 His mighty will to execute below,
 And chasten nations with avenging rod.

Thou couldst thyself, thy followers, deceive,
 And hypocrite, God's messenger forsooth,
 Fantastic webs of human fiction weave
 With lying fables, tho' resembling truth.

Still thy tall minarets cut the azure sky ;
 Still faithful devotees their heads incline ;
 Still echoes through the crowded street the cry
 Coupling the name of God, the Great, with thee.

Yet dimmed the lustre of thy conquering arms :
 Doctrines no longer such as thine can please :
 Vain now thy houries spread their mortal charms :
 The time is passed for witcheries such as these.

For from the west a brighter sun is dawning,
 Learning and true religion in its track :
 On balmy wings the dayspring of the morning
 To oriental climes is wafting back.

10.

SCENE IN LEBANON.

I GAZED ON the mountains,
 Mountains of Lebanon :
 Never a fairer scene
 Have my eyes looked upon.

Vale sweeping upon vale,
 From the clouds to the sea ;
 Hills lined with terraces,
 Crowned with many a tree.

The apricots in blossom ;
 The mulberries in line ;
 Rich promises of harvest,
 The olive and the vine.

Horrid chasms yawning,
 Which the eye seemed to shun,
 Houses shining brightly
 In the declining sun.

Wild, wild torrents dashing
 From the close netted wood ;
 Slender bridges spanning
 The deep discoloured flood.

Heavy vapours drifting
 Up the lonely hillside,
 Where fancy sits gazing
 On the far prospect wide.

That stern line of headlands
 Fringed with bright sparkling foam,
 And those blue dancing waves,
 That have borne me from home.

Cattle winding lowing
 From the sequestered glen,
 Cheery voices mingling,
 Of women and of men.

While from yonder convent
 Sounds the evening bell ;
 Ave, Maria ! hear me ;
 What magic in thy spell ?

Heart beating convulsive ;
 Tears starting in the eyes ;
 Oh ! if there be on earth,
 Here there is Paradise !

11.

LINES ENTERED ON THE LAST PAGE OF THE STRANGERS' BOOK
AT THE CONVENT OF MOUNT CARMEL, PALESTINE.

BEATE, Musâ quâ referam tuas
Carméle, laudes, quô Deus integrum
In monte nomen vindicavit,
Audieratque preces Eliae.

Multas per oras, multa per aequora,
Labore vitae fessus, et ordine
Vexatus eterno dierum,
Hic tamen inveniam quietem.

Hâc arce raucum prospiciam mare,
Vallesque clausas montibus: hic meae
Ponentur aedes: hic tacenti
Reliquiae jaceant sepulcro.

12.

THE DREAM AT BETHEL IN PALESTINE.

As I slept at Bethel,
I dreamt of Jacob's dream:
Still realized the visions
To my dull senses seen.

Heaven's bright door is opened,
And Angel-hosts appear,
Ascending and descending
Through the transparent air;

But all those beauteous Angels
One visage seemed to wear:
One face I recognize
In every Angel there.

I prayed, oh! God forgive me,
In wickedness of heart,
Those Angel-steps to tarry,
And from me never part.

They lovingly, but sadly,
 Fulfilled their purpose given,
 Cast one deep meaning smile,
 And mounted back to Heaven

Soon—soon the heavy tidings,
 From distant regions sped,
 Fell o'er me, and I heard :
 My Angel ; she was dead.

How often, oh how often,
 Midst friends, in lonely pain,
 Will that one blessed vision
 Come back to me again !

13.

TO MY FATHER, WITH A BRANCH OF OLIVE FROM THE MOUNT OF
 OLIVES, JERUSALEM.

WHAT choicest present can I send
 To thee, my dearest earliest friend ?
 Accept this olive bough.
 Would that I could partake with you
 The sweet but melancholy view
 That lies before me now !

I stand on consecrated earth :
 Distant or near, each place gives birth
 To deep and serious thought.
 This place all time, all history, fills,
 For in the circuit of these hills
 Was man's salvation wrought.

Is all this true, or do I seem
 To realize a pleasing dream ?
 Have I not seen before
 Those cypresses athwart the sky,
 Those white-robed idlers glancing by
 Across the Temple's floor ?

Each dome, each minaret, each tower,
 Softened in twilight's magic hour,
 The slopes with olive crowned ;
 The footpath up the lone hillside,
 The horrid chasm yawning wide,
 The solemn heights around ?

Gaze on, and, if your inmost soul
 Convulsive heaves, without control
 If falls the chastened tear,
 Grudge not such homage ; this has been
 Of deepest misery the scene :
 Jesus stood weeping here.

And many a Christian saint since then,
 Mailed warriors, faith-devoted men,
 Crowned monarchs, matrons fair,
 Have struggled hard through pain and toil
 To win this consecrated soil,
 And died exulting there.

And if in this degenerate age
 I've won an easier pilgrimage,
 And stood on Sion's hill,
 Oh ! may the thoughts such moments give
 In grateful recollection live,
 In heart a pilgrim still !

Though monkish legends idly weave
 Tales, such as simpler souls believe,
 While bolder scoff at them,
 Relentless war and time's decay
 Have swept, alas ! all trace away
 Of old Jerusalem.

Still Olivet's green heights look down
 Upon the stern embattled town :
 Still Kedron murmuring flows :
 Still Hinnom's vale, Siloam's fount,
 Fast by Moriah's sacred mount,
 The pious pilgrim knows.

These leaves a deeper sense unfold
 To me, for, as the dove of old
 Across the ocean wide,
 A leaf of olive in its beak,
 Of hope, of home, of rest, to speak,
 Returned to Noah's side :

So take this bough, and may it tell
 (Since words can never speak so well)
 What thoughts my bosom fill ;
 Where'er my wandering footsteps bend,
 My earliest and my dearest friend,
 That thou art with me still.

14.

LINES WRITTEN AT ABRAHAM'S TREE, NEAR HEBRON IN PALESTINE.

THREE faiths are gathered round that aged tree,
 The only link in this distracted land :
 At least the Patriarch's oak to all is free,
 And factious rivals here together stand.

First, in fur cap and filthy gaberdine,
 Unchanged, unchangeable, the Hebrew kneels ;
 But still his stern, uncompromising mien
 Betrays what in his inmost soul he feels.

He gazes on the crowd with jealous eyes,
 And then looks up reproachfully to heaven :
 Shall this base Gentile race partake the prize
 Which thousand years ago to him was given ?

Alas ! stiff-necked, God-condemned, perverse,
 Their thoughts still cling to lost Jerusalem :
 They cannot ope their eyes upon the curse
 Which shuts the gate of heaven and hope to them.

Still near their Temple's consecrated stones
 In hopeless misery they crowd to weep,
 And leave more favoured climes to lay their bones
 In that stern vale beneath Moriah's steep.

While Jordan's waves still feed the accursed sea,
 While Sion sits upon her mountain throne,
 On Mamre's plain while blossoms Abraham's tree,
 God's chosen people still will have their own.

In snow-white turban, flowing garments, see
 The son of Ishmael, mark his haughty brow ;
 His hopes wrapped up in stern fatality,
 Secure of heaven and bliss, no matter how.

Sprung from the desert, nurtured by the sword,
 One only language his religion knows ;
 His hopes of Paradise hang on one word,
 " Health to the faithful ! Death to Islam's foes ! "

He stands upon the words his Prophet spake,
 Let fickle fortune frown, and do her worst :
 Let Franks and Nazarenes his empire take,
 The Prophet cursed them, and they shall be cursed.

Still fruitlessly he strives, with actions rude,
 Moriah's rock from Christian eye to save ;
 Let not the Franks' unhallowed steps intrude
 To David's ashes, or Machpelah's cave !

Still in God's name his stately greetings flow,
 On high the loud muezzin calls to prayer ;
 But all the pomp of victory is laid low,
 And nought but Destiny is written there.

Son of the bondswoman and of the free,
 Vain now your threatening look and scornful eye ;
 While Christian dogs pollute your sacred tree
 And hated Nazarenes are kneeling by.

Whence come these wanderers ? many a distant shore,
 Mist-covered mountain, ocean-girted strand,
 Have sent these simple suppliants to adore
 The God of Abraham in the Promised Land.

Where clothed in woods Caucasian rivers flow,
 Where cloudless Summer on Italia smiles,
 Where Volga tribute pours of centuries' snows,
 And Greece sits smiling in her hundred isles :

They come, they come, by fervent faith on-driven,
 Cross on the bosom, if not on the heart,
 They seek to win an earthly road to Heaven,
 By bootless pilgrimage and priestly art.

Differing in nation, language, kindred, race,
 One only earthly link such spirits bind,
 Smit with the wondrous love to view the place
 Where Jesus died for them and all mankind.

All the allurements of their quiet home,
 Toils of the way, and perils all forgot,
 They kneel in awe beneath the sacred dome
 And touch with lips devout each hallowed spot.

Fair matrons, melting in their firm belief,
 Smile at the manger, at the grave in prayer,
 As if they felt the joy and shared the grief ;
 And ancient men of Abraham's mould are there.

Soft virgins, blushing at the rapturous thought,
 How Mary's bosom swelled with modest pride,
 When to her ear the wondrous tale was brought
 And angel messengers stood by her side.

Children with golden locks and sunny glee
 Before the altar innocently play ;
 And youths, with stalwart form and bended knee,
 Bow reverently the head, and try to pray.

Oh ! judge not harshly, wish that faith was thine,
 When peasant lips pour forth with accents wild
 Maria's name, of Jesse's ancient line,
 The virgin-mother of the God-born child.

And, when they touch these aged boughs, which lend
 Leaves to be treasured in their lowly sheds,
 Oh ! that heaven's richest blessings may descend
 In dewy showers upon these humble heads !

Perhaps, standing like the Pharisee on high,
 When humbler sinners on their knees are seen,
 The European traveller you may spy
 With sneering lip and criticizing mien.

Of faith and penitence alike bereft,
 No future confidence, no past belief ;
 He cannot weep, alas ! where Jesus wept,
 Nor share the hopes of the repentant thief.

Obedient zephyrs waft him where he wills,
 And luxury his onward path attends :
 His pilgrim-breast no high enthusiasm fills,
 His haughty spirit at no altar bends.

Proud of the strength of human intellect,
 Nought has escaped his ken of prose or verse :
 Science and art each new idea reflect,
 That grasps the system of the universe.

Yet would I change for all that boasted lore
 One aspiration of a simple heart :
 The faith of ancient days is valued more
 Than all the miracles of modern art :

The ancient faith that dwelt in Abraham's breast,
 And bade him leave alone Chaldea's strand ;
 Although he had no place his foot to rest,
 He knew his children would possess that land :

The faith that shineth like the evening-star
 In darkest night (so may it shine on me !),
 And led these simple pilgrims from afar
 To Hebron's sepulchre and Abraham's tree.

THOUGHTS BY THE WAY.

HIGH blows the wind to-day,
 Roaring loud ;
Driving through the heavenly way
 Fleecy cloud :
Careful bind your winter-vest
Closely round the heaving breast !
How many have no place of rest
 In this crowd !

How many a friend of mine
 Is this day
Battling with the stormy brine
 And the spray !
Let me in my morning-prayer
Think of them without despair,
For our God is always there,
 Where we stray.

How many a wretch does keep
 Couch of woe,
Whose eyes one blessed hour of sleep
 Never know.
Give me, then, a grateful heart,
Tears ready from my eyes to start,
And hands unfolded to impart,
 As I go.

Leaves are falling from the trees,
 So fall we ;
Borne hither, thither, by the breeze,
 So friends flee :
Nature o'er the earth will fling
New glories of the opening Spring,
But lost friends no day will bring
 Back to me.

THE GRAVE OF A BABY IN AN INDIAN JUNGLE.

LEAD to yon sheltered nook,
And spread my carpet there,
And while I rest alone
My evening meal prepare.

Let Fancy paint, whose grave
Beneath yon turflet swells,
Midst violets entombed
And twining daffodils.

Oh ! many a day has passed
Since one bright Summer morn,
Here in this lonely waste
A beauteous babe was born.

In novelty of love
The girlish mother smiled,
And to her little breast
Pressed this her first-born child.

Babe, gaily didst thou smile
On this thy day of birth,
Gazing so thoughtfully
On the fair things of earth !

High o'er thy tiny head
O'erarched the tamarind's bough,
And blithely sang the birds,
As they are singing now !

Many an insect wild
Buzzed o'er thee that long day ;
But with the butterfly at eve
Thy spirit passed away !

Thy father dug that grave,
 And placed that funeral stone,
 Midst sighs, and tears, and prayers,
 And left thee there alone !

The people of the grove
 Nightly thy requiem sing ;
 The little redbreasts here
 Their annual offerings bring !

Where is that mother now ?
 Far o'er the blue, blue sea :
 Many another babe
 Has climbed upon her knee !

Her richly auburn hair
 Has long since turned to snow :
 Many a joy and sorrow
 Her chastened spirits know !

But often, oh ! how oft
 Her thought flies back to thee,
 Back to this sheltered nook
 Beneath the tamarind-tree !

The spot where once she heard
 Her first-born infant's cry,
 And felt her bosom swell
 With young maternity !

17.

LOVE ON.

Love on ! love on ! true Love can never die :
 The fading forms may leave this grovelling earth ;
 'Tis but to meet again beyond the sky
 In that pure clime, where Love first had its birth.
 Love on ! love on !

Love on ! love on ! true Love will ne'er grow strange :
 The eye may dim, the hair may turn to grey ;
 But the true heart will beat, and know no change,
 As it beat fondly in youth's opening day.

Love on ! love on !

Love on ! love on ! in past and present hours
 One only boon by God to mortals given,
 To strew the thorny track of life with flowers,
 And to the loving ope a glimpse of Heaven.
Love on ! love on !

18.

FRAGMENT DURING MY EVENING WALK.

Stop, villager, and gaze upon the glowing scene
Of unasked blessings and of wealth untold ;
Lowlands with promise of the springtime green,
And uplands burnished with the autumn gold.

Who set the fountains of yon river free?
 Who fixed the basement of yon noble hill?
 Who hung the luscious fruit on yonder tree,
 The pleasure and the wants of man to fill?

Hast thou no thanks to God, who gave you all?
 No sins for which in sorrow to atone?
 Canst thou thus basely to your idol fall,
 And mutter senseless prayer to senseless stone?

19.

THE BIRDS FLYING HOME AT EVENTIDE.

THOUGHTS, thoughts, unchained ye fly
Like the wingèd trains on high,
We know not whither,
Journeying lightly through the skies
And, as some new scenes arise,
Hastening thither.

Ye leave no traces as ye go ;
 No followers your path can show,
 Save one light feather,
 Which, falling from your airy track,
 In after days to bring you back,
 Fondly I gather.

O happy thoughts, whence do ye spring?
 Lost happiness, lost peace, ye bring
 With vain endeavour.
 I know too well, as bright ye glance
 From spot to spot in wakening trance :
 'T is lost for ever !

Why should I build in sunny air
 Castles of hope, surpassing fair,
 My past forgetting ?
 Dark dreary clouds are gathering round ;
 The castled towers fall to the ground ;
 My sun is setting.

Lost friendships, useless idle hours,
 Perverted talents, wasted powers,
 Canst thou bring back ?
 Canst bid the grave restore its dead ?
 Canst bid the blissful hour long fled
 Turn on its track ?

One thing you can, ye birds of air !
 Oh ! thither let my thoughts repair,
 Heavenward soaring !
 On no false pleasing future dream
 Contented with the present seem,
 The past deploring.

MY GARDEN IN INDIA.

Ask me not why I fly
 From worldly company,
 The noise and toil of cities, and the hum ;
 In my own sweet parterre
 To drink the evening air,
 And let my thoughts unfettered go and come.

Alone, yet not alone :
 No king upon his throne
 Can near him have so bright a Court as mine :
 No envy here is shown,
 And flattery unknown,
 And all the guests in heavenly vestures shine.

With grave and stately grace
 She takes the foremost place,
 The blue-eyed Goddess, who in Athens dwells :
 She bids me proudly scorn
 Cares from low passion born,
 To which the aching bosom vainly, madly swells.

Come, then, Astronomy,
 And grant thy power to me
 To sweep the heavens with distance-piercing ray :
 See world on world appear
 Beyond cærulean sphere
 And distant stars in everlasting day.

Let History unfold
 The tale divinely told
 Of Godlike mortals, who in days bygone
 Played out their short career
 From cradle to the bier,
 Then passed away, each when his task was done.

Oh come, my Muse so sweet,
 And by me take thy seat,
 Touch thy loud harp in pensive symphony ;
 Deftly thy music blends
 With thoughts of absent friends,
 And the dear home beyond the sounding sea.

21.

A DAY IN INDIA.

At sunrise to the Courts my steps repair,
 And on my shoulders rests a load of care,
 Unnumbered suitors for my aid appeal,
 And my charged brains with varied interests reel :
 Still be it mine with philanthropic art
 And gentle words to soothe the wounded heart ;
 Though mine no magic wand, I've still the will
 To grant each wish and cure each mortal ill,
 By gentle reason win the erring mind,
 And scatter blessings on poor humankind.
 Still on my steps the hopeless plaintiffs speed,
 And shameless misery stops my homeward steed,
 Into my hand some wretched scrawl is thrust,
 An aged form before me licks the dust.
 Poor aged form ! how many a time have I
 Remark'd those weary limbs, that anxious eye !
 Why did stern nature place within thy breast
 A thirst litigious, which knows no rest ?
 For one small rood of land, thy doubtful right,
 Has cost thee weary days and many a hungry night.
 To me my well-thatched roof now grants repose
 From the cool bath new health reviving flows ;
 One hour of balmy sleep restores my powers ;
 Then gently glide the sands of peaceful hours.
 To my old studies then again I turn ;
 On Indian soil the classic altars burn.
 Thus flies the day, by others found so long :
 Oh ! could some magic art these days prolong !

But when the sun's meridian heat is past,
 And a long shadow on the walls is cast,
 I hasten to my glittering gay parterre
 And spread my carpet in the open air.
 Short is the magic spell ; with silver sheen
 The moon lights up a strangely beauteous scene :
 Lamps glance upon the hill, and from the town
 Come sounds by distance sweetly softened down.
 Down the lone walks with thoughtful steps I tread,
 Musing on friends far off and days long fled,
 Then upwards turns the speechless, grateful eye
 For many a blessing, many a joy gone by ;
 And this one thought controls my struggling breast :
 " Whatever is ordained by God is best."

Or perhaps some wretched suppliant draws near
 With weary tale to woo my secret ear :
 With clasped hands his eager woes disclose
 Some village tyranny, some rural woes.
 But vain my labours, all my day-dreams vain,
 To try the intellect or load the brain,
 To cull romantically in idle hour
 Of every clime, and every tongue, the flower ;
 Ope treasures of the past with daring hand,
 Or raise the veil of future fairyland.
 For, let the wise deride, the proud decry,
 'Tis not for fortune, not for fame, we sigh.
 Each in his inner soul, his inmost heart,
 Has secret hopes, from which he dare not part,
 Hopes that crowd round me mingled with despair,
 Of *her*, who might have deigned this home to share.
 For shame ! *thou* wast not born for hopes like these,
 For social pleasures or domestic ease ;
 Not *thine*, sweet helpmate, by thy side to see,
 Nor smiling children climbing on thy knee.
 To *thee* hard fortune has not shown the way
 To paint like Raphael, or to write like Gray,
 To sweep the skies in search of hidden stars,
 Or fall heroic on the plains of Mars.
 Thine, Roman, is a harder duty known,
 To leave thy country and to stand alone :

Stand as a beacon in a stranger's land,
Curb conquered nations with unflinching hand !

When, after showers, by pitying east winds shed,
Exhausted Nature rears her drooping head,
'Neath groves of palms, by wild romantic streams,
In Indian pomp my canvas palace gleams.
On high Heaven's glorious arch scarce bounds the view
And prospects tints with pure celestial blue :
In garlands green around my tent appear
Autumnal trophies of the closing year.
On every bough the mina and the dove
Pour forth a tale of tuneful, endless love.
From tree to tree in gay, barbaric pride,
The giant-creeper proudly seems to stride.
Above, below, the busy insect hums,
And all the Orient to my vision comes.
See, where the many-columned Pipal stands,
A substitute for temples made by hands ;
No fretted roof keeps back the prayer from Heaven,
A wider space for orisons is given ;
And scarce to earth the worshippers belong,
When all God's creatures join in choral song.
Or else the wings of early morn I take,
And rouse the partridge from the forest brake,
Dash from my horse's hoofs the sparkling dew,
Or track the startled deer with wild halloo.

But if rebellion in this land, which Heaven
For its own purpose wise to us has given,
Uprears its head, the pen is laid aside,
And to the fight in stern array I ride,
With steady purpose and unflinching will,
Crush the offence, but spare the offender still,
And bid the rustics after war's alarms
Turn to their unscathed homes and their uninjured farms.

Rest thee awhile, and dwell on scenes like these,
If aught of Nature's work thy soul can please ;
Far, far from cities, and those thoughts which tear
And shake mankind with never-ceasing care.
How often, when, my time of exile done,
I hasten backwards to the setting sun,

With fond regret will jaded thoughts repair
 To the lone tent beneath the balmy air,
 To happy hours on India's sandy plain,
 And all the freedom of my rural reign !

22.

ON MY FATHER'S DEATH IN WINDSOR CLOISTERS.

FROM the Chapel, from the Terrace,
 Trace of us is swept away ·
 No more can we call Windsor ours :
 We have lived our little day.

No more from the lofty window
 Shall we gaze upon that scene ;
 And the only consolation
 Is to think of what has been.

Boyhood's smiles and manhood's gladness
 Rise before me through my tears :
 Home-returnings and school-goings
 Tinge the scene of former years.

Long as flows the stately River,
 Long as Eton's well-known chime
 Vibrates over lea and meadow,
 We shall bless that happy time,

When we flew up in boyhood's morn
 To our home so perched on high,
 To kiss his cheek, and in his smile
 Share his ready sympathy.

Twice has been blest my heart's desire ;
 Twice have my dreams come strangely true :
 In age I've to the home returned,
 Whence my youthful footsteps flew.

We leave in that dismantled home,
 Unrealized behind,
 The kindly heart, the judgment fine,
 The thoughtful, prudent mind.

Though friends spring up in weal and woe,
 Time to us can never send
 So fondly loving one as him,
 Our first and earliest friend.

23.

“WHAT DOES LITTLE BIRDIE SAY?” (*Tennyson.*)

Translated for my Children into Urdu.

CHHOTA chiriya kya chaláta,
 Uske ghar par jab din ata?
 Chiriya apne ma ko bakta,
 “Bhagne chahta, uthne sakta.”
 Baitho chiriya, aram kar,
 Ta zor pakre chhota par :
 Jab paran zor pakarenge,
 Ham uth-bhagne tujhko denge.

Chhota baba kya chaláta
 Jab nind karke jág utháta?
 Jaisa chiriya baba bakta,
 Kis taur ma se uth-bhag sakta :
 Nindi karo, baba mera,
 Ta zor pakre badan tera,
 Jab zor badan pakarege
 Tab uth-bhagne tum sakége.

24.

MARIE'S RETURN.

ONCE more the home-returning dove,
 Emblem of happiness and love,
 An angel sent me from above,
 Comes o'er the ocean :

For one glance from her loving eyes,
 Rejoicing I would sacrifice
 All that ambitious hearts most prize,
 Rank and promotion.

My busy servants flit about :
 From chests forgotten things come out :
 I hear one to the other shout,
 “ Our Lady ’s coming.”
 The empty cot is furnished too
 With mattresses and pillows new,
 And soon in it my eyes will view
 My baby humming.

Come forth from your hidden place,
 Books, escritoire, and music-case,
 And other signs of female grace,
 Where she did store them :
 They have lain hid one weary year :
 Ah ! woe is me, for many a tear
 This widowed heart has lavished here
 Foolishly o’er them.

Soon will my cold dismantled room
 The aspect warm of Home resume ;
 Fresh flowers will on my table bloom ;
 The fire burn cheery :
 For her is decked the nuptial bed ;
 New carpets for her feet are spread ;
 I kiss the place, where soon will tread
 My dearest deary.

If o’er my polished Indian floor
 My little fairy girl no more
 Will flutter to the open door,
 When she descries me :
 Be patient, struggling heart, and wait ;
 Leave to your God to rule your fate :
 Mourn not, if midst of blessings great
 This is denied thee.

25.

LES HIRONDELLES. (*Béranger.*)

(A FRAGMENT.)

Attempted Translation into Urdu.

* * * *

MERA ghar ko shayad dekha :
Mera watan ko yad kurti nahin ?

Ek din shayad apni ghar
Meri chat ke nichhi banaii :
Wahan shayad dekka hui
Meri bechari mai.

* * * *

Sunti, sunti, aur tab roti :
Uski prem ki yad karti nahin ?

Meri bahan ki shadi hui ?
Ap ne dekhi meri bhaini
Barât ke liyi jama hui,
Aur natch, aur bhaj-bhajai :
Jawan log bad larai
Apne gaun per wapis aii,

* * * *

Dost log ki yad kurti nahin ?

26.

ON THE DEATH OF MY FRIEND GEORGE BARNES.

JUST as he touched the highest point of fame,
And twined fresh laurels round his honoured name,
Just as the envious world at last confessed
His merits rare : just as we called him blest,
His summons came. Far from his friends he fell ;
Far from the country, which he loved so well.
Still will his memory live by vale and hill ;
His name will fill a page of history still :

Wafted on wings of gratitude will come
 Blessings unbought from many a highland home.
 Oft will the greybeards tell with proud delight
 Of him, who helped them to secure their right,
 And teach their children, yet unborn, to praise
 The British ruler of their father's days.
 To British hearts that name will still be dear,
 In peril's darkest hour who showed no fear :
 And Indian statesmen on his acts will dwell,
 So worthy to be told, and by him told so well.
 As his last day was fading into night,
 How his thoughts wandered to Kussowlie's height !
There were his loved ones ; *there* his place of rest,
 In his deserted Himaláyan nest.
 Oft in those weary hours his ears did strain
 To catch his children's tiny cries again ;
 Oft did he wish, with unavailing tear,
 Once more thy sweet familiar voice to hear !
 On thy fond arm with drooping head to lie ;
 Without thee not to live—without thee not to die !

His lot forbade ; this was his trial given,
 The penance this, that paved his way to Heaven.
 So murmur not ! *alone* the brave man trod
 The path, that leads to peace and leads to God.
 His sins and errors humbly he confessed,
 Fled to his Saviour, and is now at rest.

27.

THE CONTRAST.

To my own Himaláyan nest,
 Seeking rest not found before,
 Last year I fled by care oppressed,
 And thy dusty heat, Lahore.

Ah ! how sweetly I remember
 Did my Summer days glide by
 'Midst the sunshine of September,
 And the downpours of July.

She was there—my sweetest, dearest,
 Partner of each hope and care,
 She, who to my heart is nearest;
 Heaven preserve her everywhere !

Pride maternal swells within her,
 Clasping in her arms my boy,
 Watching from afar Albinia,
 My great sorrow, my great joy.

Through foliage thick the golden streams
 O'er my cool verandah play ;
 But fall than her no brighter beams
 All that sunlit Summer day.

And the prospect seems Elysian,
 Hill and valley far below ;
 But than home no sweeter vision
 Can my loving heart e'er know.

As the earliest sunbeams dawning
 Fall upon the glistening wall,
 Tasting freshest breeze of morning,
 Forth they sally to the Mall.

Seated on my high balcony,
 I can mark with loving eye
 Little figures and white pony
 Far beneath me passing by.

Through sleeping-room and dining-hall,
 Up and down the livelong day,
 The busy little footsteps fall ;
 Life seems one unceasing play.

But the father's occupation
 Finds itself in cares of State ;
 Some may envy him his station,
 Some perhaps may call it great.

From old Dehli to Pesháwur,
 From the mountains to the plain,
 Where clouds o'er Himaláya lower,
 Where the desert knows no rain ;

Forth his orders issue daily ;
 Men obedient watch his eye ;
 Some obey his missives gaily ;
 Some he sentences to die.

From my home now all has parted,
 Mid the memories of the past,
 I sit forlorn and broken-hearted,
 Stooping back and eyes downcast.

Empty cradles standing near me,
 Little straw hats on the wall,
 If I call, no children hear me,
 No feet pattering in the hall.

What is grandeur ? what is power ?
 Wherefore stand above the crowd ?
 What profits me in this sad hour,
 Honour, rank and station proud ?

28.

A PICTURE.

A **WEAK** and feeble erring man I knew,
 Who half th' allotted space of life had told :
 Chastened experience from each year he drew ;
 Oft had he sorrowed, often been consoled.

Oft he repented, often sinned again,
 Often to Passion he a victim fell ;
 Ambition once had bound him with a chain,
 And Pride had mixed for him her fatal spell.

Still, in his inner man and inmost soul
 Love to his fellow-men, love to his God,
 Deep, absolute, serene, beyond control,
 From youth to age had made there its abode.

Oft in the morning he had pondered how
 His debt of human love he best could pay;
 Often at evening he his head would bow,
 And sigh to think that he had lost a day.

If Infidelity had reared its head,
 Flying to Jesus he had found relief;
 Before His throne his doubts, his fears he spread:
 "Lord! I believe, help Thou mine unbelief."

Blest in his talents, in his station blest,
 Blest in his children, thrice blest in his wife;
 The only thing he sought by toil was rest;
 Dying to Earth he looked to Death for Life.

But ere he passed of middle life the goal,
 The clouds began from his dim eyes to clear,
 Seeing in part he tried to see the whole,
 Feeling for God he found Him ever near.

He found in Christ what else he sought in vain,
 One meek and lowly, yet supremely great,
 The Lamb, e'en from the world's foundations slain,
 The Way, the Life, the Judge, the Advocate.

Then born again, he woke up from a trance,
 His spirit found a voice, and learnt to pray
 In lively hope of that inheritance,
 The undefiled, that fadeth not away.

He prayed for patience, and that heavenly love
 Which its reward in self-denying brings,
 Increase of faith and knowledge from above,
 And a heart sitting loose to outward things.

Once his wild will brought under God's control,
 Immortal joy he found in mortal pain ;
 In patience once possessed his struggling soul,
 All earthly loss transformed to heavenly gain.

Each tribulation, every worldly care
 Brought its own lesson, bade him look within,
 Bade him not place his heart's affection there,
 And from his soul cleanse out some lurking sin.

Since Christ for him on Calvary had stood,
 Naught seemed to be too great a sacrifice ;
 Since for the meanest Christ had shed His blood,
 No one seemed lowly in his humble eyes.

Thus he stood waiting, that he might be found
 With his loins girt, lamp burning in his hand ;
 Thus he stood watching, till he heard the sound
 Of a voice calling him to Happy Land.

29.

A MOUNTAIN SCENE.

CLIMB up Pukróta, ere first peep of day
 Has yet illumed the Himaláyan range,
 And watch, beneath Aurora's freshening ray,
 Peak after peak the solemn mountains change
 In roseate grandeur passing rare and strange,
 Enwrapt in purest robes of centuries' snow,
 The mighty giants their vast mass arrange ;
 Touched by some magic torch they seem to glow,
 While darkness reigns on plain and hill below.

So round the faithful Christian's dying bed
 In grief and anguish sorrowing mourners bend,
 And watch the rays of heavenly glory shed,
 Which pitying angels to God's servants send,
 To mark how blessed is a Christian's end.

Loud in his ears the welcome message rings,
 Calling him to his Saviour and his Friend ;
 Eager to rise he pants for seraph's wings,
 And bids a glad farewell to earthly things.

Beneath him flows the dark, dark stream of Death ;
 Now his feet touch the bank ; he's crossing now ;
 " Oh ! where is Christ ? " bursts forth his panting breath ;
 Then sinks beneath the flood his reverent brow ;
 Life into Death, Death into Life, now grow.
He sees Him now. Mark, mark the ecstatic eye,
 As droop the eyelids glory-stricken low !
 Oh, ponder ye, who weeping linger by,
 How glorious is the change !—how sweet a thing to die !

30.

LINES WRITTEN ON A LOFTY EMINENCE IN THE HIMALÁYA.

MOUNTAIN on mountain rise up to the skies,
 Stretched to the far horizon lies the plain,
 Before me hundred-branching Rávi lies,
 Bank overflowing with the Summer rain.

Deep in the valley lies each humble shed,
 Hard by the grove above the rattling stream,
 Beneath their eyes the Winter's store is spread ;
 The lofty hills their earthly boundary seem.

Little care they who rule, or cease to rule,
 So that no stranger-force their refuge spy ;
 Their notions are not formed in modern school,
 And the world's car unheeded thunders by.

Yearly they climb to some time-honoured shrine,
 And for the gifts of earth thank Nature's God ;
 When tempests burst, or lightning's flashes shine,
 They humbly bow before the avenging rod.

O ye, who from Dalhousie's height survey
 Their tiny life, like emmets, far below,
 And long your weary head to hide away
 In some lone hut, which care can never know,

Think not that humble homes sequestered there,
 So far from turmoil and the hum of men,
 Are free from dull degrading household care :
 Care climbs the mountains, care invades the glen.

If but the herds uninjured homeward bend,
 And comes the harvest in its season due,
 If food sufficient favouring seasons send,
 Their wants are scanty and their joys are few.

Deep and unknown the beauties of the glen
 Bud forth and blossom, and then fade away ;
 The solemn mountains gazed upon them, when
 Their charms first opened, and when they decay.

There they were brought with pomp, and feast, and song,
 To their new household, gay in bride's attire ;
 There, pale and lifeless, they are borne along,
 And a thin smoke curls up above the pyre.

Thin as a thread the path winds up the hill,
 Then dips, and envious heights the prospect close ;
 Such is our life, for we must live on still,
 Though to the grave our heart's best treasure goes.

One little field I spy with emerald hue,
 In it one tree alone wards off the sun :
 There would I hide myself from mortal view,
 There would I linger, when my work is done !

31.

Lines written in the Railway Train on our last Journey to
DALHOUSIE.

THOU knowest, Lord, each day I try
 With Thee to live, with Thee to die :
 In doing and in suffering, I
 Seek Thee, O Lord, to glorify.
 But still each day the fiend within
 Calls forth some secret bosom-sin :
 Thy precious Gospel I forget :
 With pride I swell, with care I fret.
 But, when at eventide alone
 I humbly kneel before Thy throne,
 How do my sins beyond control
 Like arrows stick into my Soul !
 Lost talents, high resolves brought low,
 Nothing but filthy rags to show :
 Than me no heavier sinner could
 Appropriate his Saviour's blood.
 Then, sinking to the dust, I pray :
 " Forgive the sins of one more day ! "
 Then, by the Spirit taught, I see,
 That Jesus died for such as me,
 And growing bolder I confess,
 That Christ is made my Righteousness :
 And when I see Thy gracious Face,
 I know that I am saved by Grace.

32.

SIR HERBERT'S SHIELD.

(*A fragment from a grand Homeric poem, the " Panjabid."*)

AND in the first compartment of this shield
 A home and homestead are designed with art,
 And the Sikh yeoman stands upon his field
 Knee-deep in plenty, joyous in his heart :
 Behind him are his oxen and his cart
 To bear his golden harvest-trophy home :
 His buxom wife of labour takes her part :
 While from the seat beneath the temple's dome
 His old greybearded sire in vain attempts to come.

His sword into a ploughshare he has turned,
 His spear into a goad to drive his team :
 Though once his breast with warlike phrensy burned,
 He pants no more to hear the trumpet's scream,
 But thanks the British, who have dashed the dream
 Of universal conquest from his brain :
 For brighter rays of sunshine o'er him gleam :
 Peace has restored him to his home again
 Amidst his household gods with plenty in her train.

And he now gathers, who has ploughed the soil :
 Ripen the fruits their proper lord to please :
 No foe intrusive interrupts his toil,
 No armies rob his richly watered leas ;
 His children, climbing on their father's knees,
 A century's tale of blood and strife unlearn :
 The rooks encircling vocalize his trees :
 The kine at even to their stalls return
 From meadows river-fed, and redolent of fern.

But in the next compartment you may see
 A mighty river bridled at the will
 Of him, who leads it in captivity
 Forth from the hills with engineering skill,
 In the benevolent design to fill
 Our garners to o'erflow with Plenty's horn,
 And make by gift of fructifying rill
 Regions, which waste have lain since man was born,
 Bristle with waving maize, and prodigal of corn.

Next by a stream beneath a shady grove
 A canvas-tent shines out as white as snow :
 The chattering parrot and the cooing dove
 Mimic the sounds of murmuring below.
 Surrounded by his Court, with thoughtful brow
 The Anglo-Saxon youth is seated there :
 While his contemporaries still wonder, how
 To kill their hours, or hunt the foolish hare,
 His are high thoughts of State, of Man the nobler care.

No haughty lictors barricade his door :
 All who may wish can freely come and go,
 Seated at ease upon the rushy floor
 Tell all their tales, and pour out all their woe.
 The purest sweets of power are his to know,
 The swift obedience, and the high command :
 Deep ardent wishes in his bosom glow
 To help the weak, and with unflinching hand
 Scatter rich blessings o'er the subject land.

And in the next a city comes to view :
 The walls dismantled, gates wide open lie ;
 And clad in vests of gay and varying hue
 The stream of Life pours out unceasingly :
 Within, mechanic skill and labour ply
 Their busy task in many a narrow room :
 Faster than thought the nimble shuttles fly,
 Weaving with wondrous art midst dust and gloom
 The many-coloured triumph of the loom.

In at one gate a bridal train is led
 With pomp and music, and with mimic fire ;
 Out at the next a bier of one just dead
 At the stream side is laid upon the pyre :
 Gay flags are flying on each temple's spire :
 Flutter of every street the roofs upon
 Women and children clad in gay attire :
 So full of stir and to the house-top gone
 Is this fair city, now that peace is won.

Camels file in with weary steps and slow,
 Burdened with merchandise of far Kathay :
 The gorgeous-coloured fruits of Kábul glow,
 And all Bokhára's realms their tribute pay :
 Columns of steam along the iron-way,
 Like Arab Genii from their prisons free,
 Bring riches from Calcutta and Bombay,
 And textile fabrics blown across the sea
 From mighty Britain's camps of industry.

But midst the hum of men, the city's din,
 The tide of business ebbing to and fro,
 A different scene the Mission-School within
 The next compartment of the shield can show :
 Thither the satchel-handed urchins go
 To hear the blessed tidings of the Word,
 Such learning as from holy source can flow :
 A bank of children, floor to ceiling stored,
 Sucklings and babes thus taught to praise the Lord.

And in the foremost dais of that hall,
 Armed for the fight a Christian hero stands,
 As meek as Moses, eloquent as Paul :
 Day after day he lifts his prayerful hands
 To free benighted souls from Satan's bands,
 Seeing in faith the coming Kingdom, when
 A light will shine upon these heathen lands.
 Before the angels will confessed be then
 Those, who confess their Master before men.

The cunning workman now his work completes
 With silver bosses, well designed to show
 Murri, Dalhousie, Simla, calm retreats,
 Girt with a zone of Himaláyan snow,
 Whither heat-flyers and health-seekers go,
 What time the river-bank no more contains
 The lordly streams, which from the mountains flow
 Fivefold impetuous, and with Summer-rains
 Toss their foam-crested heads, and overspread the plains :

Those famous plains, since Time was young, to win
 Many have been the battles, long the fight :
 The sons of Philip and Sebáktegín
 First taught the royal principle, that right
 Opposed by numbers must give way to might :
 Each century since its birth of locusts bore :
 Many the landless fearless highland-knight
 Has trod the road, which Mahmúd trod before
 To plant his upstart-standard in Lahore.

And round each boss inscriptions mention make
 Of those who leave an honourable name;
 Edwardes, McLeod, Montgomery, and Lake,
 And good John Lawrence of undying fame,
 And Reynell Taylor without fear or blame,
 The pillars of the State, when tempests lower,
 And Chamberlain, who haughty tribes can tame:
 And one name more; for we had missed our hour
 Without Dick Temple's grand historic power.

The fierce Balúchi, and the wild Pathán,
 Are sculptured on the silver outer-rim,
 The fiercest types of unconverted man,
 Filling the cup of discord to the brim:
 And other foes calumnious, who would dim
 The lustre of our shield: but let them know,
 That on whatever tack their sails they trim,
 Whether as seeming friend or open foe,
 We give back word for word, and blow for blow.

NOTE.—The Residents of the Panjáb presented a silver shield to the Prince of Wales on his marriage: it was taken home by Sir Herbert Edwardes.

33.

LORD GOD, I THANK THEE!

Not so much for the health Thou once did give me,
 The worldly talents, that did once deceive me,
 The powers of intellect, that soon will leave me,
 Lord God, I thank Thee!

Not so much for the voices, that still praise me,
 The honours, whereunto Thy hand did raise me,
 The prosperous star, that only now betrays me,
 Lord God, I thank Thee!

Not so much for the friends, who once could cheer me,
 The gentle wife, who once sat fondly near me,
 The children, who to life could once endear me,
 Lord God, I thank Thee!

As for the trials, wherewith Thou hast tried me,
 And for the grace, wherewith Thou hast supplied me,
 And for the blessings, that Thou hast denied me,
 Lord God, I thank Thee !

For the great promise, that Thou wilt not leave me,
 That willingly Thou didst not, canst not, grieve me,
 And after tribulation will receive me,
 Lord God, I thank Thee !

For all the fears and sorrows that beset me,
 For all the longings of my heart that fret me,
 For all the sad afflictions, that have met me,
 Lord God, I thank Thee !

And though, when Thy chastisements burst around me,
 So weak, so vile, so feeble, Thou hast found me ;
 Tho' faithless doubtings humble and astound me,
 Lord God, I thank Thee !

If it must needs be, Father, still chastise me,
 Burn out the stains of sin, that still disguise me ;
 What matters, whether friends or foes despise me ?
 Lord God, I thank Thee !

Oh ! in my onward darkling journey guide me !
 By land, by sea, day, night, be Thou beside me ;
 If not on earth, in Heaven a home provide me,
 I still will thank Thee !

34.

TO MY FATHER ON HIS SEVENTY-SEVENTH BIRTHDAY.

How can we fully thank a bounteous Heaven
 For lengthening out thy days to seventy-seven !
 Thou hast not had to leave thy native shore,
 Or wait a suppliant at a rich man's door.
 On carnage-covered fields thou hast not stood,
 Nor known the perils of the stormy flood.
 The balance of thy fortunes has not hung
 On the smooth falseness of a lawyer's tongue.

For thee kind nature at thy birth designed
 A placid temper and contented mind ;
 A faithful memory, never known to fail
 In well-timed distich and in pointed tale ;
 A taste refined ; of treasured wit a store ;
 A love for ancient art and classic lore ;
 Affections warm, a tender loving heart ;
 Tears ever ready from the eyes to start ;
 The temperate health, which active habits send ;
 The art to make and never lose a friend ;
 A certain home, an ever-blazing fire,
 Scenes which delight, and spots which never tire ;
 A fair estate, not waited for too long ;
 Simple desires, and constitution strong ;
 A country-life with city-haunting rare,
 And slumbers broken by no eating care.
 Prudence to shun wild pleasure, but not hoard ;
 And for true friends an ever-welcome board ;
 The bottom of thy purse was never found,
 And at thy banker's ever stood a pound.
 Of thine own labours thou the fruit hast seen.
 Oh ! well art thou, and happy hast thou been !
 Thy wife has been to thee a fruitful vine,
 And olive-branches round thy table twine.
 No care hast thou for the new-fangled mood
 Of wearing surplices and coloured hood.
 From year to year thy steady thoughts incline
 To the great principles of Truth Divine ;
 Drawing, as once in youth, so now in age,
 Thy inspiration from the Sacred page.
 Thus seventy years and seven have slipped away
 In holy calm, and unperceived decay,
 In grateful affluence and honoured ease,
 " Amidst thine own contemporary trees."
 And, like the steward just in deed and word,
 Wait thou the summons of thy heavenly Lord !
 Scarcely one wish ungranted, save the prayer,
 That those thou lov'st on earth may meet thee there.
 If such the lot vouchsafed by bounteous Heaven,
 We bless the day which makes thee seventy-seven !

LINES ON THE DEATH OF BISHOP COTTON.

(Drowned in the Ganges.)

Oft had his faithful prayers brought calm repose
 To spirits struggling on the dying bed ;
 Oft had he writ consoling words to those
 Who in their last homes left their much-loved dead.

In works of love he bid the world farewell,
 Standing on newly consecrated ground,
 And solemnly his parting accents fell
 Kindly, though few, on those who stood around.

Little thought he that ere the waking bird
 O'er this God's acre joined the vocal throng,
 His voice earth-silent would on high be heard,
 Singing the new, the everlasting song.

Little thought they, before the first sad train
 Of tearful mourners on that graveyard trod,
 That he, revered by all, beloved in vain,
 Without one loving tear would meet his God.

For to his parting soul none comfort gave,
 By no loved hand his stiffening hand was pressed ;
 His hearse was followed to no honoured grave,
 And none can say, where is his place of rest.

Serenely he had climbed to honour's height,
 With firmly balanced step and prayerful care ;
 And, though his feet once slipped on that sad night,
 The promised rod and staff were with him there.

Droop not, true Christian ; since in sight of men,
 And of his Maker, his good work was done,
 What matters, where he left this world, and when ?
 Who prize the casket, when the gem is gone ?

36.

THE ANGLO-INDIAN MOTHER AND HER TWIN FIRST-BORN.

'NEATH Indian skies to her they came,
 New source of joy to prove,
 Recalling her lost English home,
 And her dead mother's love.

New worlds seemed opening to her view,
 As she their cots surveyed,
 And tenderly their curtain drew,
 And knelt her down and prayed.

Perhaps she loved them far too well,
 But this were hard to say,
 But one day came the fatal knell,
 That they must go away.

No longer little footsteps flit
 Where the broad tamarinds spread;
 The black attendants silent sit,
 To them those babes are dead.

The little saddles, hats, and toys
 Still hang up in the hall;
 The birds still sing; no children's noise
 Re-echoes to their call.

She saw the black ship sail away,
 And still for many a year,
 Just as they left her that sad day,
 Their little forms appear.

But news came floating o'er the sea,
 How these two children thrive,
 Scratches from pens in merry glee,
 And messages of love.

Flowers picked by them in childish hours,
 Shells from the briny shore;
 She knew the place, whence came the flowers,
 But knew her bairns no more.

And other children came to live,
 And others came to die :
 She knew the joys, that God can give,
 And that He can deny.

Thus sixteen years with thorns and flowers
 Had gently worked their track,
 And she began to count the hours
 To bring her daughters back.

Alas ! that news, which each receive,
 Should different feelings stir :
 To *them* 't was their loved home to leave,
 'T was coming home to *her*.

The loved ones came, and surely prove
 All to the eye most fair :
 But oh ! the sympathy of love
 Was sadly wanting there.

Again she hangs with prayers and tears
 About their beds at night,
 She sought to know their hopes and fears,
 And share their visions bright.

She watched of them each changing mood,
 Their feelings tried to move :
 But ah ! in vain a mother sued
 To win her daughters' love.

She felt it, and she tried to crush,
 Though writhing with the pain,
 Rebellious thoughts, that seemed to rush,
 And set on fire her brain.

Another love possessed their heart ;
 Their confidence was gone :
 A second time she had to part,
 And live her life alone.

PART III.—AFTER INDIA.

No.	Date.	Place.	Subject.
1	1865	London	Rejection of Gladstone by Oxford University.
2	1871	London	The Two Brothers (in six Languages).
3	1872	London	Translation into Latin: "She never loved but once."
4	1872	London	Translation into Latin: "We watched her breathing through the night."
5	1872	Hurstmonceux	Translation of Beattie's "End and Reward of Toil is Rest."
6	1880	London	Exclusion of Bradlaugh from the Commons.
7	1882	London	To a Young Lady left behind at Athens, with Translation.
8	1883	London	"Two Kinds of Ignorance." Translation into two Languages.
9	1884	Folkestone	Alone with God.
10	1885	London	Gordon at Khartum: Is he Dead?
11	1887	London	The Accepted Cross.
12	1889	London	Translation of a Greek Epigram on Drunkenness.
13	1891	London	"A Wasted Day."
14	1892	London	Translation of "His life was one great battle."
15	1900	London	Up Above and Down Below.
16	1900	Torquay	The Desire to see Jesus.
17	1893	Eastbourne	And now my Summer-task is ended.

1.

ON W. E. GLADSTONE BEING REJECTED BY OXFORD UNIVERSITY.

ILLUSTRIOUS Athens, moved by party-rage,
 Placed Aristides under civic ban :
 For while their counsels *unjust* schemes engage,
 They could not bear to see so *just* a man.
 The calmer judgment of each after-age
 Condemns the city, justifies the man.
 Oxford, of liberal Learning once the friend,
 Stands self-convicted, as no longer fit
 A man to England's Parliament to send,
 Renowned for Learning, Eloquence, and Wit.

Idem Latine redditum.

Civili placuit motis formidine Athenis
 Urbis Aristidem exagitatare decus :
 Scilicet injusti cives, injusta moventes,
 Parcere tam justo non voluere viro.
 Postera, judiciis utens melioribus, aetas
 Totam urbem damnat, justificatque virum.
 Libera sic olim doctrinae Oxonia mater
 Se nunc indignam monstrat honore suo :
 Non magis in patrium civem missura Senatum
 Illustrem Eloquio, Dotibus, Arte, Sale.

2.

THE TWO BROTHERS. (*Epigram in six Languages.*)

I. ENGLISH.

Two brothers wooed and won a wealthy bride :
 So far united, thence their lots divide :
 One lost his much-loved spouse, but kept the swag ;
 The other lost the wealth, but kept his odious hag.

II. FRENCH.

Deux frères se sont mariés à une fortune immense :
 Voilà la ressemblance ; voici la différence :
 L'un gardait la dot, sa jeune épouse perdait ;
 L'autre perdait la dot, sa vieille femme gardait.

III. LATIN.

Fratres, qui pingues olim duxère maritas,
 Diversâ causâ luctû vexantur eodem :
 Nam salvâ dote ille amissâ conjuge plorat ;
 Hic dote amissâ, ne conjux salva sit, orat.

Second Version.

Fratres, qui pingues olim duxère maritas,
 Turbat luctus idem, causa sed haud eadem est :
 Illum nupta perit juvenis quia dote relictâ :
 Hunc quia dos periit, nudaque restat anus.

Third Version.

Duxerunt fratres magnam cum conjuge dotem :
 Sors illi similis, dissimilisque, fuit :
 Illi compositâ dos conjuge mansit amanti :
 Huic misero, salvâ conjuge, dos periit.
 Sic dans aut tollens Fortuna irrisit utrisque ;
 Hic frater nummos praetulit, ille torum.

IV. GREEK.

Κτήμασι σὺν πολλοῖς ἐγαμήσατον ἄνδρε παλαίω·
 Ἐνθ' αὐτῶν μοῖρας γίγνεται ἀντίθεσις·
 Τούτῳ κτήματ' ἐμείνε, πικρῶς ὅτ' ἐκλαῦσε γύναικα
 Κτήματ' ἐκλαῦσ' ἕτερος· πίκρα ἐμείνε γύνῃ.

V. URDU (in Roman character).

Do bhai ne bari dhan ki shadi ki :
 Unki kismat pechi bahut juda thi :
 Ek ki bibi mari, lekin dhan bachaii :
 Dusri ki dhan jati : baki buddhi mai.

VI. PERSIAN (in Arabic character).

زر و زن بسیار دو برابر کرد.
 پس یافتند قسمت مختلف را.
 این را زر بماند و زن بمرد.
 زر برفت و زن بماند آن را.

3.

TRANSLATION OF HAINES BAILEY'S "SHE NEVER LOVED BUT ONCE."

UNUS eam devicit amor, similisque videtur
 Nubila quae cerebro texere somnus amat :
 Ut si oculis praematurè immortalia videret,
 Aut momento alas induit angelicas.
 Unus amor, venitque semel : patiturque dolores,
 Quos fert, et solus quos medicatur amor.
 Atque ut lux vitae lentè evanescere coepit,
 Composuit tumidum cor, voluitque mori :
 Vita tamen mansit : tantos meminisse tumultus
 Aegrotanti animo gaudia pauca vehit :
 Semper amicitia sibi vinxit amabilis omnes :
 Sed nunquam tetigit corda secundus amor ;
 Occupat alma quies animam, dum coelitus regno
 Primus det soli munus amoris amor.

4.

TRANSLATION OF HOOD'S "WE WATCHED HER BREATHING THROUGH
 THE NIGHT."

ILLAM per noctem vigilavi, dum vice lentâ
 Unda levis vitae vibrat anhela sinu.
 Languet vis pedibus, vox haeret faucibus, ut si
 Illius aegra mei vita vigoris eget.
 Me spes alternis, timor alternisque timentem
 Sperantemque animi lusit imaginibus ;
 Namque sopor jam jam mors fictilis esse videtur,
 Cum mors vera aderat, creditur esse sopor.
 Tristis et uda Aurora venit mihi : lumina clausit
 Pallida mors : illi clarior orta dies.

5.

TRANSLATION OF BEATTIE'S "THE END AND THE REWARD OF TOIL
IS REST."

ALMA quies, mihi tu munus, tu meta laborum :
 Pro pace et vitâ sint mea vota piâ.
 Ah ! quid Graiorum, Romaeque, eloquentia prosit,
 Musa sonans coelos, harmonicumque melos :
 Ex Ophiris aurum, et Tyriae medicamina lanae :
 Quod Fortuna daret, quod daret arte labor,
 Si stultam contristet inepta Superbia mentem,
 Vicinos sperans se superare suos ?
 Cuncta libido mali, confusaque nubila curae,
 Cuncta voluntatis somnia dispereunt ;
 Spes terrestris abest ; coeli cor restat in arce.
 Pax immortalis luce serena micat.
 Si mihi divitiae nullâ condantur in arcâ,
 Nec noscent nomen saecula futura meum,
 Fortunae saevo securus flamine resto,
 Fervet et immenso Lucis amore sinus.

6.

ON THE EXCLUSION OF BRADLAUGH FROM THE HOUSE OF COMMONS.

CAN this be freedom, unless all are free ?
 Oppressing others is not Liberty.
 Religion dwells in each man's secret breast :
 The God of Heaven dwells not in a Test.
 Be free yourself ; let others be so too :
 This is real Freedom ; this Religion true.

Idem Latine redditum.

Quid sit Libertas ? aliis imponere vincla :
 Conservativi sic voluere viri.
 Quid sit Religio ? victis edicere Verum :
 Conservativi sic voluere viri.
 Libera Religio sit, liberiorque Senatus :
 Haec mea Libertas ; haec mea Religio.

7.

TO A YOUNG LADY LEFT BEHIND AT ATHENS, 1881.

WHAT grave and tedious labour, O my friend,
Bids thee in foreign land so long to dwell?
Oh! to the Ægean Sea your guidebooks send,
And pen as well!

My fond heart beats with pain: the charming maid
Whose smile but by her wit is unsurpassed,
A troop of bandit Greeks has captive made,
And holds her fast.

Your window can Athene's temple see,
Crowned with an aureole of purple light:
London lies hid in murky panoply
Of daily night.

Bring light to England: do not disinherit
Of one sweet wandering orb the heavenly choirs:
Accept an old man's rhyme, whose only merit
His heart inspires.

Idem Latine redditum.

Die in externis quis, Amica, terris
Te gravis lentusque labor moratur?
Scriinia Ægeo calamumque mittas,
Julia dulcis.

Cor meum luctu trepidat: puellam
Suave ridentem, lepidè loquentem,
Heu! Pelasgonum rapuère turmæ,
Julia dulcis.

Tu fenestrâ templa vides Athenes
Purpuræ velamine luminosæ:
Nocte Londinum jacet in diurnâ,
Julia dulcis.

Angliæ lucem refer ! oh ! vagantem
 Redde cœlesti choreæ planetam !
 Accipe hoc ex corde senile carmen,
 Julia dulcis.

8.

TWO KINDS OF IGNORANCE.

ANKAS, keh *badánad* o *badánad* keh *nadánad*,
 Asp-e tarab az gunbad-i gardún bajuhánad.
 Ankas, keh *nadánad* o *badánad* keh *nadánad*
 Akhir i khirkah khubash ba manzal ba rasánad.
 Ankas, keh *nadánad*, o *nadánad* keh *nadánad*
 Dar jahl-i murakkab abad al dahr ba mánad.

Who knows, yet still his want of knowledge knows,
 By studying hard to moderate knowledge grows :
 The simple ignoramus, who well knows
 His want of knowledge, so far knowledge shows :
 Who naught, not e'en his want of knowledge, knows,
 The double fool in hopeless folly goes.

9.

ALONE WITH GOD.

ALONE with God ! each midnight let it be,
 Whether in joy I smile, in pain I moan,
 The sweetest hour of all the day to me
 With God alone.

Let the earth vanish from my window-pane,
 By ceaseless steps of sorrowing pilgrims trod ;
 No longer alternating joy and pain,
 Alone with God.

If for an instant Thou shouldst hide Thy face,
 What shall the guilt of Thy poor child atone ?
 Save a self-casting on Thy boundless grace,
 With God alone.

Oh ! suffer me to see with living eyes
 Over the golden walls of Thy abode,
 Standing on tiptoe, into Paradise,
 Alone with God.

If clouds of earthly doubts and earthly care,
 Up from the valleys wafted, hide Thy throne,
 To dwell in darkness let my spirit dare
 With God alone.

Oh ! suffer me in sleep of Thee to dream ;
 In waking hours be Thou my reverie ;
 Sleeping or waking, blest to be I seem
 Alone with Thee.

If I lose Thee, I lose in truth my all ;
 What can I call in truth save Thee my own ?
 If Thou upholdest, I can never fall,
 With Thee alone.

10.

GORDON AT KHARTUM : IS HE DEAD ?

Is he then gone, gone to that silent shore,
 Who lately filled the noisy trump of fame ?
 And will the tell-tale telegraph no more
 Prick out his name ?

A comet, such as heavenly cycles bring,
 Splendidly vagrant, fraught with portent dire,
 Through the dark Empyréan vanishing
 In lines of fire.

Perhaps with a troop of men half-starved, half-dead,
 He will emerge some day in Kongo-land,
 And, sailing down the Aruwini's bed,
 Shake Stanley's hand.

Or, curbing cannibals with iron will,

He will pass onwards to the setting sun,
Thinking, that nothing is accomplished, till
Lake Tsad is won.

Or to the great Nyanza doubling back,

Through the Savannah-grass in Indian file,
Star-guided by the Southern Cross to track
Thy course, O Nile.

Perhaps he will wed the daughter of Zebéhr,

Sister of that poor youth whom Gessi shot,
Since against "God and Gordon" he did dare
To cast his lot.

Perhaps in a round mud-hut 't will be his fate

To settle down beside a coal-black wife,
Raising up Negroids to perpetuate
His restless life.

Or perhaps, submissive to the heavenly will,

He will breathe out his last sad breath alone,
Thinking in death of all he had done ill,
Or left undone.

Perhaps he is praying with a Moslem train,

Removed from sight to some far distant clime,
A second Mahdi, to appear again
In future time.

Anything, everything, possible with him,

Except dishonour! a *preux chevalier*,
Whose shield no breath of selfishness can dim,
No stain of fear.

Heart filled with high resolve, soul fixed on fate,

Reckless of human policy, that brings
Nought but entanglements to dominate
Peoples and kings.

Consistent inconsistency : his mind
 Had lost its balance, when, on dreams intent,
 He saw the blessed Saviour of mankind
 Enter his tent.

No soul was e'er enshrined in mortal frame
 More honour-filled, more void of sordid pelf :
 If to a cause he gave his sword, and name,
 He gave himself.

Ready a desert camel-ride to take,
 Not caring whether his rash policy
 Would stain his country's character, and make
 Thousands to die.

Threading the lone mysterious dunes of sand
 In panoply of faith, that fears no ill,
 Because no sparrow falls in any land
 Without His will.

'T was his unhappy crime, or destiny,
 Anguish to cause to many an English home :
 " Why did they send him ? " such will be the cry
 For years to come.

'T is not enough to strive, unless we love
 A holy cause with steady constancy :
 The Bruce, and Tell, and Garibaldi, strove
 For Liberty.

If in our souls the noble wish appears
 For trampled Freedom's right to break a lance,
 We well might fight for Poland or Algiers,
 Russia and France.

Why did *he* help the cruel false Chinese
 With his strong hand t' undo the Patriot's work,
 And slaughter noble savages to please
 The hateful Turk ?

Alas ! he Freedom's banner ne'er unfurled :
 Fighting for tyranny he always stood :
 Though Peace was on his lips, he left the world
 In seas of blood.

For in the din of fight and cannon's roar,
 Treading a path which many a saint has trod,
 Did his enlightened spirit freely soar
 Right up to God.

There he does stand : our heads we humbly bow
 Waiting the sentence so supremely just :
 We cannot judge him, or upbraid him now
 Over his dust.

How can we think of him tenderly enough,
 Who for his errors with his life has paid ?
 Of such illogical heroic stuff
 Britons are made.

11.

THE ACCEPTED CROSS.

LORD ! Thou hast chosen for me ; it is best :
 Others may run and strive, may rise and fall ;
 Within the sick-room is my quiet nest,
 Waiting Thy call.

I may have wished to serve Thee otherwise,
 To tend the beds of others tried by pain,
 To Thee my powers, my gifts, to sacrifice ;
 Thy will my gain.

From the old world sometimes there comes a ray,
 Illumining my dark and curtained room ;
 I well remember, how I once in gay
 And youthful bloom

Fluttered along the garden-path of life,
 Free from all thought of pain, or woe, or fear;
 Thy loving Wisdom from the giddy strife
 Allured me here.

Here in Thy wilderness Thou dost fulfil
 Thy promise to be with me; though my soul
 Droops 'neath Thy chastisement, Thy comforts still,
 Still more console.

Calling forth cries of gratitude and love,
 And songs of triumph; for it seems to me
 Better than health and strength true joy to prove
 Alone with Thee.

12.

TRANSLATION OF A GREEK EPIGRAM ON DRUNKENNESS.

“Εἰ τοῖς μεθύσκομένοις.”

IF the hard drinker on the previous night
 Felt his head aching with prophetic pain,
 How many a sot would from his foul delight
 Perforce abstain!

But ah! alas! we, while our pleasures last,
 Drink to the dregs our cup of foolish joy,
 And then complain, if vengeance following fast
 Our bliss alloy.

13.

DIES INUTILIS. (*A Wasted Day.*)

OF all the griefs, that fall to man,
 I do not know a heavier than
 The thought, when I kneel down to pray:
 I've spent a useless day.

I do not find, that I have done
 A deed, which might God's praise have won,
 Or paid the debt I ought to pay:
 I've spent a useless day.

I do not find, that I have said
 A word of comfort, or have shed
 A light on some one's weary way :
 I've spent a useless day.

I do not find, that I have tried
 To help a brother by my side,
 Or drive his heavier cares away :
 I've spent a useless day.

Oh ! that the blood once shed by Thee
 My soul from this offence may free :
 Lord Jesus, may Thou be my stay
 In Thy great Judgment-Day !

14.

TRANSLATION OF

“HIS LIFE WAS ONE GREAT BATTLE WITH OLD TIME.”—*Anon.*

ILLIUS incessanter erat cum Tempore pugna :
 De primâ in mediam, nocturnam denique in horam
 Pugna eterna fuit, magnorum uti pugna virorum :
 Lapsus et auricomae tetigit de luce Juventae
 Canitie tempus foedum rugisque virile :
 Nullam nec pugnâ cognoverat ille quietem :
 Protinus ante diem surrepsit acerba Senectus :
 Luctifero in lecto sua multo fracta dolore
 Deposuit membra, exustusque labore susurrat :
 “Laus Tibi sit, Domine, et liceat dormire quietè.”

15.

UP ABOVE AND DOWN BELOW.

Down below a hoary man appears :
 The path of fame, wealth, honour, he has trod ;
 Of earthly happiness he knows many years :
 No faith in Jesus, and no thought of God.

Up above of Heaven they close the door :
 A voice cries out, “Ungrateful man, depart.
 With good things of this world you filled your store :
 The one thing needful never touched your heart.”

Down below a poor young girl is dying,
 Far from her home she humbly prays for death ;
 Thoughts of her holy childhood round her flying :
 Whispering Christ's name, she breathes her latest breath.

Up above a radiant pardoned sinner :
 Nought in her hands she brings ; she's saved by grace :
 Her one sole plea, that Christ had reigned within her :
 Unseen she'd loved Him ; now she sees His face.

Oh ! of hopes now realized the rapture !
 Oh ! the hand, that wipes all tears away !
 Oh ! to walk no more by faith, but dwell in sight
 Of our dear Lord in everlasting day !

Oh ! the loud hosannas, that are sounding
 From souls set free from sin and human ills !
 The perfect peace, and heavenly love abounding !
 For all His promises our Lord fulfils.

16.

THE DESIRE TO SEE JESUS.

"Let me see Jesus !" All my earthly days
 By *Faith I've seen Him* in my Prayers and Praise :
 Let my *ears hear Him*, while I draw my breath :
 Let my *eyes see Him*, ere they close in Death.

"Let me see Jesus !" Sinners, rich and poor,
 Noble and Peasant, kneel His Throne before.
 Possessing Him they have no other need,
 Without His Presence all are poor indeed.

"Let me see Jesus !" If He's absent, Life
 Has naught to offer us but Sin and Strife :
 "To live with Him," be this my latest cry :
 And oh ! to die with Him is not to die.

"Let me see Jesus !" Let this my latest word
 In Life and Death, *or after Death*, be heard !
 Tell me, Lord Jesus, is Thy Gospel true ?
 Oh, true indeed, if *I* can once see You !

17.

AND NOW MY SUMMER-TASK IS ENDED.

AND now my Summer-task is ended. Roll
 Up all my papers, and my volumes close :
 From parts divergent I have sought a whole,
 Complete and perfect, as before me rose
 The variant Message, which from Heaven's abode
 Came down to earth to lead poor man to God.

Each Message but reveals th' unchanging plan
 Of Love and Kindness to poor Humankind,
 And, like a sunflower, turns the heart of man
 Groping through darkness his soul's sun to find :
 No cavern is so dark, but through the night
 One ray streams in of God's eternal light.

As his forefathers did in Abraham's time,
 Still by the stream the Brahmin chaunts his prayers ;
 The Búddhist asks for nothing, but sublime
 Emancipation from Life's dreary cares.
 Oh ! could no Angel earth's hard path have trod
 To whisper in his ear : " There is a God ! "

Can we believe, that all-embracing Grace,
 Which o'er Creation's waters used to glide,
 Chose out one puny, graceless, Jewish Race,
 And shut the gates of Hope on all beside :
 Let them indulge their passions and their crimes
 And raise up trophies to outlive all times ?

Búddha, Confucius, Plato, Socrates,
 Left words of gold, which no age can destroy ;
 They please, when all things else have ceased to please :
 But of those holy men how great the joy,
 Had God's own Message by their soul been heard ;
 If one still voice their inward heart had stirred !

“ Call nothing common and unclean ” applies
 Not to the Future only, but the Past :
 To one He gives, to others He denies ;
 According to His will man’s lot is cast :
 He will not reap, where He has never sown,
 Or claim obedience, where He is not known.

Full many a heathen lived out holy days,
 Died for his altar, for his country strove ;
 Spake hymns Heaven-prompted, full of prayer and praise,
 And words of Wisdom, Piety, and Love.
 Fell not Thy shadow, Lord ! on those behind,
 When on the Cross Thou suffered for mankind ?

Poor little children die, who knew no spot,
 Unconscious of their life, and undefiled :
 Can we suppose, that torture is their lot ?
 Were not the heathen Races like a child ?
 Salvation is the goal of Heaven’s great plan,
 And justifies the ways of God to man.

I hope through Him, who has the power to save,
 To be with Christ, which is far better—far.
 To those, to whom the Holy Spirit gave
 To speak like Christ, oh ! can there be a bar ?
 For Socrates and Búddha if there be
 No place in Heaven, what place, alas ! for me ?

Let us adore Thee in Thy fulness, Lord,
 With the Creator on Creation’s day,
 When Thou rejoiced with Him in full accord,
 And Morning-stars commenced their joyous way ;
 And when on Calvary’s mount the palm was won
 All was completed, and God’s purpose done.

VALE, ÆTERNUM VALE.

FEBRUARY 24, 1904,

ANNO VITÆ 84.

